THE ABINGDON HYMNAL

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THE ABINGDON HYMNAL

A BOOK OF WORSHIP FOR YOUTH

EDITED BY

EARL ENYEART HARPER

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The Editor's Foreword

The purpose of the editor and the publishers has been to make THE ABINGDON HYMNAL a genuine aid in advancing the interests of vital worship and in promoting high cultural standards in the musical program of the church. To accomplish this, neither time nor study has been spared in its preparation.

The actual editorial work has extended over a period of two years; and this labor has a background of fifteen years of experience on the part of the editor, in the leadership of the worship and song of churches, church schools, assemblies, conferences, institutes, and religious gatherings of every type.

In the selection of hymns for THE ABINGDON HYMNAL two questions of major importance have been asked: Do the words possess literary merit, and Are they a worthy expression of religion for today? In the selection of each tune, two questions have also been asked: Has it musical merit, and Does it truly express the spirit of the hymn linked with it? In this HYMNAL will be found a body of classic and standard hymns mellowed and proved by long use. There will also be found a number of new hymns and tunes, previously unpublished, some of which were written especially for this book. But no hymn or tune has been admitted merely because it is new; rather has the preference been given to those so excellent that they never grow old.

The religious spirit of youth is marked by a readiness for mystical experience and the adventure of faith. One of the strongest motives is the influence of Christ, who is "the Way, the Truth, and the Life." The first groups of hymns in this HYMNAL, therefore, set forth Christ before the eyes of the world. Christian experience, faith, consecration, and service are richly expressed. Through Christ we come to the Father. Here will be found great hymns of God as Creator of the world and Lover of men. Hymns of the Holy Spirit, of the Church, of the Bible, of our homeland, and of the kingdom of God upon earth give wealth of expression to this spiritual faith.

Yet all centers in Christ, visibly set forth before the eyes of men; and the hymns are rich in the expression of the ardor of youth and the heroic devotion to Christ's Way of Life. A large proportion of the hymns belong properly in the groups entitled "The Call to Discipleship," "Dedication to Christ," "Christian Heroism," "The Call to Courage," "Purity and Self-Control," and "Service and Brotherhood."

There is a strong movement today toward a real appreciation of the greatness of Christian hymnology. Hymns of the ages, hymns that never grow old, express the Christian experience which, like a refreshing stream, flows down through the centuries. Besides the great hymns of the past, scattered

through the HYMNAL, an important group will be found under the title, "Historic Hymns." In the use of such hymns the most important doctrines, principles, and events of Christian history can be taught. The makers of this HYMNAL cherish the hope that it will be a strong instrument, in the hands of leaders of hymn-singing, for increasing the knowledge and love of Christian hymnology.

It is a great gain when people who sing hymns learn to recognize the tunes by name, and also to know something of authors, composers, and dates. In THE ABINGDON HYMNAL the name of the tune will be found in large black type above the music, and at the left of the page. On the right will be found the name of the author of the words and the composer of the music, the name of the author being above that of the composer. Leaders of hymn-singing should call attention to significant facts regarding the personalities who have given us our wealth of hymns and hymn-tunes.

NOTES ON CONGREGATIONAL SINGING

In public worship the most important music is congregational song. To realize in full the spiritual and inspirational values of singing, by the people, three things are necessary:

(1) Interpretation of the hymns.
(2) Familiarity with a wide repertory of hymns.
(3) Rehearsal and training of the congregation in singing.

The interpretation of the hymns implies that the leader selects them with care. He should use good reference works on hymnology, and give careful instruction to the people. Hymns themselves should be studied for their spiritual meanings.

A large repertory of hymns can be developed only by courageous and persistent introduction of new hymns and tunes, and well-directed practice in singing them. A new tune should be played through for the people. A new hymn should be sung through by a soloist or the choir. Then the congregation should be encouraged to practice, until the people gain familiarity with the words and music. Thus the repertory of hymns is enriched.

Great emphasis must be laid on the method of rehearsal and training of the congregation. This is a task worthy of the best-trained choral conductor, though it may be done, with success, by any thoughtful leader.

The method of training a congregation to sing, and the major principles on which such training should be based, may be stated briefly. There are five simple principles which, if properly applied by the leader and followed by the people, will lead to good congregational singing. They are as follows:

(1) **All the people should sing.**

This implies a moral obligation, for *every* member of a worshiping congregation should participate in every hymn, chant, responsive reading, prayer in unison, or other part of the service committed to the people. This should be done by *every* person in the congregation with the same willingness and earnestness expected of the minister or leader in his Scripture reading, or his prayer, or his address. If the people will do this as an obligation, they will soon do it as a high privilege. The Spirit of God will surely descend, in truth and power, upon that congregation whose members give themselves, without reserve, to worship and song.

(2) **Sing earnestly and with devout enthusiasm.**

Passive participation in the service of song and worship is not enough. When the congregation sits or stands to sing, the individual should hold his body erect, thus giving the support of his whole physical being to his vocal tones. He should open his mouth freely and widely for the emission of the tones, and should sing heartily. Even a small group of people, accepting this principle and putting it into practice, can achieve a greater volume and sonority of tone than does a congregation of hundreds of people singing in the average ineffective way.

(3) **Sing thoughtfully.**

Every hymn, worthy of use, is a genuinely poetical expression of true religious experience, sentiment, or idealism. The moods of prayer, exhortation, praise, affirmation, or belief, devotion or dedication, all find rich and full expression in hymnody. In singing these hymns the worshiper has the privilege of making them his own; of appropriating, for his own use, these great words of others. These hymns of worship become his own. He ought to *think* of the meaning of every hymn that he sings; and the leader of the service, or director of the music, should assist him in doing this. The leader or director has this duty of interpretation; and each individual in the congregation has the duty of singing with this interpretation in mind, and giving expression to it in singing.

(4) **Sing beautifully.**

Thinking of the words has been pointed out as an important duty; and to this is added the duty of appreciating the beauty of the music. The beauty of congregational singing can be enhanced by the application of three simple principles. (a) Eliminate slurring, sliding, and drawling, and cultivate a delicate crispness in enunciation. Proceed cleanly from syllable to syllable and from note to note, almost as if there were a rest or silence between them. (b) Sing rhythmically, gaining smoothness and grace, and avoid undue haste. There is need of vitality in congregational singing, but it is not to be gained merely by speeding the tempo of the hymns. Mere speed will destroy the majesty and dignity of congregational singing. Rhythmic singing will produce vitality without loss of dignity. This is to be gained largely by careful attention to accent. In singing a hymn in com-

mon or quadruple time, place a bit of emphasis on the first and third count of each measure; and if the time be double or triple, place this emphasis on the first count. (c) Sing often in unison. It is particularly effective to sing in unison the final stanza of a harmonized hymn. (d) Maintain the tempo to the end of each stanza. A common bad habit is to retard the closing phrase. As a rule do not retard the closing phrase of any stanza except the last, and this only for emphasis. Thus a majestic and effective climax may be reached.

(5) **Sing worshipfully.**

In our churches, church schools, chapels, or young people's devotional meetings, the singing should never be for mere entertainment or amusement. In a religious assembly, the true purpose of singing is to offer a sacrifice of thanksgiving and praise to God. In every part of a service of worship, and in every moment of it, the worshiper ought to have his whole mind and soul fixed on God, and be alert to respond to every implication of communion with His Spirit. Such communion with God is the supreme object of worship, and it should issue in the dedication of the worshiper to the service of Christ.

Great will be the gain if the people who use this book take to heart these principles and act upon them. They may be summed up in a few phrases which deserve to be committed to memory. These principles are given as follows:

FIVE COMMANDMENTS OF CONGREGATIONAL SINGING

(1) **Thou shalt sing.**
(2) **Thou shalt sing with thy might.**
(3) **Thou shalt sing with thy mind.**
(4) **Thou shalt sing beautifully.**
(5) **Thou shalt sing worshipfully.**

NOTES ON WORSHIP

The Abingdon Hymnal bears the significant sub-title, "A Book of Worship for Youth." In the first part of the book are services of worship, responsive readings, and other materials for the enrichment of worship. Leaders are urged to make themselves familiar with the first two orders of worship, which are intended as guides. Building on the foundations of the worship in the temple in Israel, Christian worship has been developed through nearly two thousand years.

The normal sequence is based on true psychological principles as well as spiritual experience. The steps in this sequence are stated in the phrases that follow. Words of the leader, and call to worship; the expression of humility or prayer for

pardon; the experience of peace leading to the mood of praise; the imparting of instruction, which may be in the words of Scripture, leading to the declaration of faith; and the act of consecration which may be symbolized in the offering. Thus the mood is attained for all that may follow in the service. In the first two orders of worship these principles are followed and are clarified.

In the second order figures are found in the left-hand margins of the pages. These are index numbers which are here explained.

1. This prayer may be one offered by the leader in his own words or one selected from the printed prayers (p. 42).

2. It is recommended that the chant, "O Come, let us sing unto the Lord," be sung here; but a suitable hymn may be substituted.

3. There may be one Scripture lesson at this point, but the editor recommends two lessons. The first lesson, selected from the Old Testament, may then be read after the Gloria Patri. The second, selected from the New Testament, may be read after the anthem. This lesson should be followed by the doxology.

4. The confession of faith may be one of the creeds, ancient or modern; or it may be a suitable affirmation of trust, such as the twenty-third psalm, or other passage of Scripture selected with care for this purpose.

5. The offering should be made a devout expression of consecration. In placing it upon the altar it becomes a symbol of the consecration of life and possessions to the doing of God's will. No general announcements should be intruded into the service before the offertory. Nothing should mar the act of consecration nor distract the mind from it.

6. If any general announcements are made before the sermon, they should be followed by a hymn, selected to accord with the subject of the sermon. This singing should restore the mood of worship.

7. If an "Amen" with music is used, it should be an expression of the joy of the devout soul. In this HYMNAL will be found "Amens," set to music. Or there may be a response with a choral "Amen," or a choral benediction.

After the first two services of worship, which thus serve as guides in the general principles of worship, will be found a large group of services of worship, each built on a theme, and including those for Christmas, Easter, and other great days in the Christian year. Much emphasis is laid on the use of some of our greatest hymns and their relation to passages from the Bible. These passages mean much more when linked with their musical expression; and these hymns mean much more when linked with Scripture. One example is that the hymn, "Nearer, my God, to Thee," is founded on Jacob's vision of the ladder which reached from earth to heaven. These services should help greatly in promoting thoughtful as well as reverent worship. Each of them is an expression of a major idea of religious experience, faith, or life.

TABLE OF CONTENTS

ORDERS OF WORSHIP

Arranged by Henry Hallam Saunderson
and Earl Enyeart Harper

PAGE

I. A Standard Order of Worship 9
II. Festival Order of Worship 10
III. Hymnic Service of Worship 12
IV. Wrestling in Prayer 16
V. God's Tender Compassion 19
VI. Though It Be a Cross 21
VII. Winning the Crown 23
VIII. An Order of Evening Worship 25
IX. A Service for Christmas 27
X. A Service for Easter 30
XI. A Service in Memory of Mothers 32
XII. A Service of Patriotism 35
XIII. A Service of Thanksgiving 37

ADDITIONAL AIDS TO WORSHIP

Calls to Worship 39
Prayers 42
Benedictions 43

MUSIC IN THE ORDERS OF WORSHIP 44

RESPONSIVE READINGS FOR CHRISTIAN WORSHIP

Table of Contents of Responsive Readings 45
List of Responsive Readings for Special Services 46
The Responsive Readings 47–73

THE HYMNS CLASSIFIED 74

THE HYMNS 75–332

ACKNOWLEDGMENTS 333

LIST OF HYMNS FOR JUNIOR CHOIRS 334

INDEXES 335–352

Orders of Worship*

For a Church School, Young Peoples' Organization or College Chapel

I. A Standard Order of Worship

(Average time 22 minutes, including a 5 minute talk or story)

VOLUNTARY

CALL TO WORSHIP (*The worshipers standing*)

LEADER: The Lord is in his holy temple.

PEOPLE: Let all the earth keep silence before him.

LEADER: He is not far from any one of us.

PEOPLE: Let us worship him in spirit and in truth.

LEADER: Let us pray.

(*Here let the worshipers be seated as music is played softly*)

PRAYER (*In unison*)

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. Amen.

THE LORD'S PRAYER

HYMN OF PRAISE (*The worshipers standing*)

RESPONSIVE READING

THE GLORIA PATRI (*After singing this let the worshipers be seated*)

SCRIPTURE LESSON

TALK OR STORY

PRAYER

HYMN OF DEVOTION OR CONSECRATION

BENEDICTION

* The leader and musicians should carefully study the "Notes on Worship," pages 6 and 7.
A hymn (and processional if desired) may be introduced immediately after the voluntary.

II. Festival Order of Worship

Suitable for Special Occasions or for a Church Service

(Average time, 30 minutes, not including the address or sermon)

VOLUNTARY

HYMN (*All standing to sing — processional if any*)

CALL TO WORSHIP

LEADER: The Lord is in his holy Temple.

PEOPLE: Let all the earth keep silence before him.

LEADER: The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

PEOPLE: Let the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our redeemer.

LEADER: Let us pray.

(*Here let the worshipers be seated as music is played softly*)

PRAYER (*In unison*)

Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us. Spare thou those, O God, who confess their faults. Restore thou those who are penitent, according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life; to the glory of thy holy name. Amen.

[1]PRAYER BY THE LEADER

THE LORD'S PRAYER

[2]HYMN OF PRAISE (*All standing to sing*)

RESPONSIVE READING

GLORIA PATRI (*After singing this let the worshipers be seated*)

ANTHEM (*Or special music*)

[3]SCRIPTURE LESSON

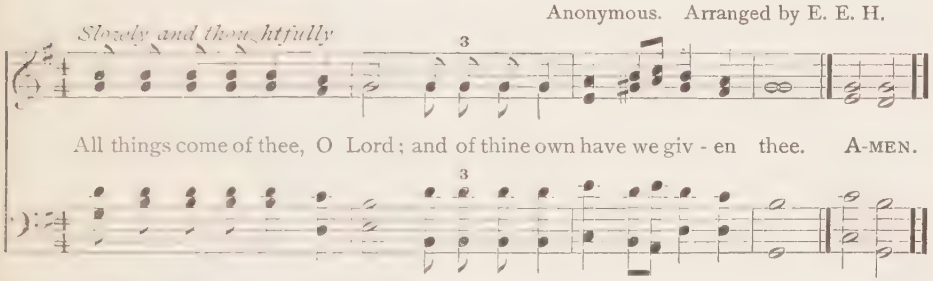
THE DOXOLOGY (*All standing to sing*)

[4]CONFESSION OF FAITH (*After this let the worshipers be seated*)

PRAYER

[5]OFFERTORY (*If any*)

OFFERTORY SENTENCE (*All standing to sing as the offering is presented at the altar*)



(*After singing let the worshipers be seated*)

[6]ADDRESS OR SERMON

HYMN OF DEDICATION (*All standing to sing—recessional if any: after singing let the worshipers be seated*)

BENEDICTION

[7]CHORAL AMEN (*To be sung by soloist, choir, or by all the worshipers. Or the music may be played by the organist or pianist*)

SILENT MEDITATION AND WORSHIP

POSTLUDE

For explanation of small numerals see "Notes on Worship," pages 6 and 7.

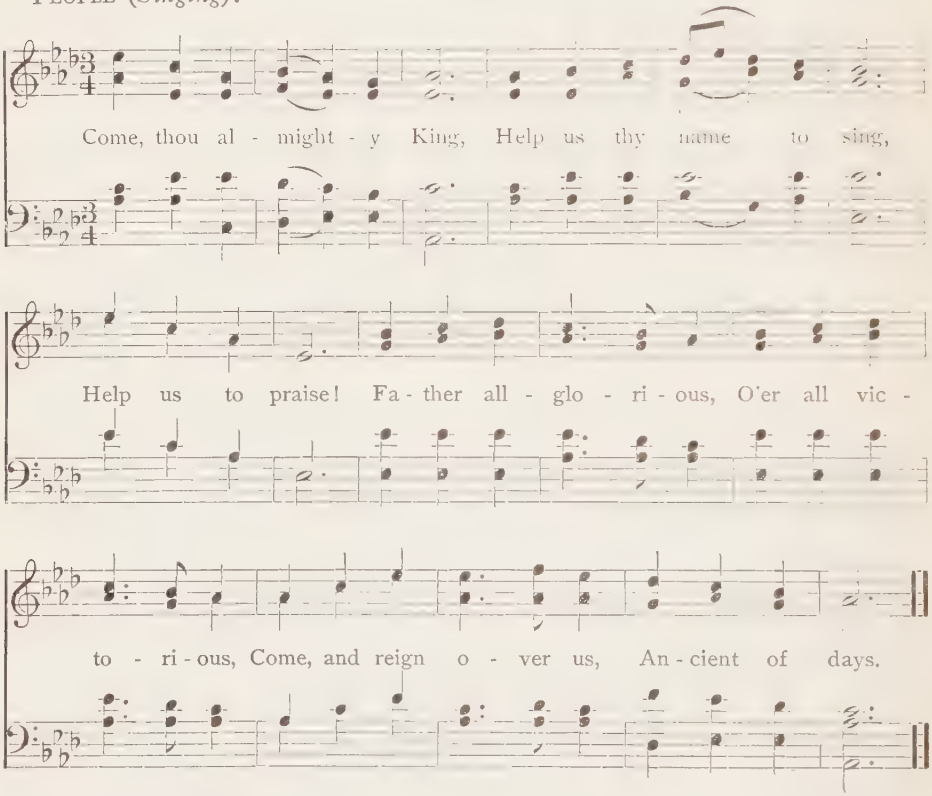
III. Hymnic Service of Worship

VOLUNTARY, "Consolation," Mendelssohn

CALL TO WORSHIP (*All standing*)

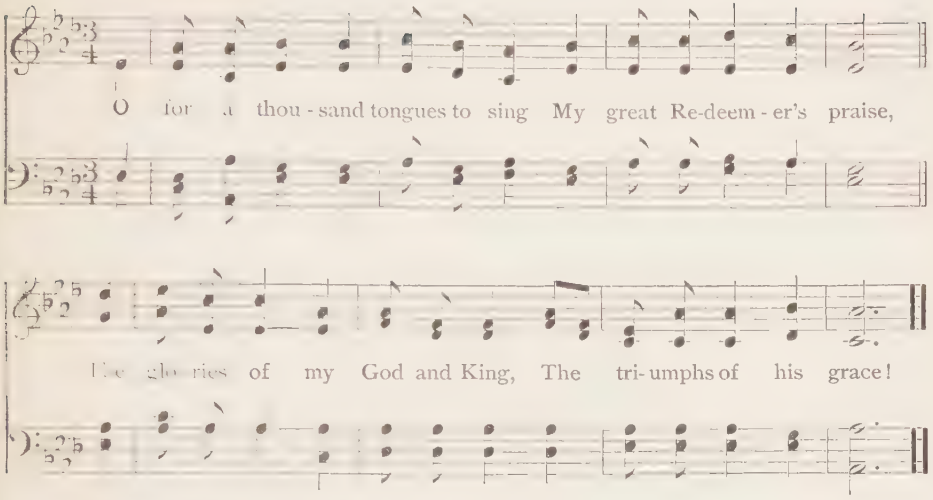
LEADER (*Reading*):

Come, ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
While ye surround his throne.

PEOPLE (*Singing*):

LEADER (*Reading*):

Let those refuse to sing
Who never knew our God,
But children of the heavenly King
May speak their joys abroad.

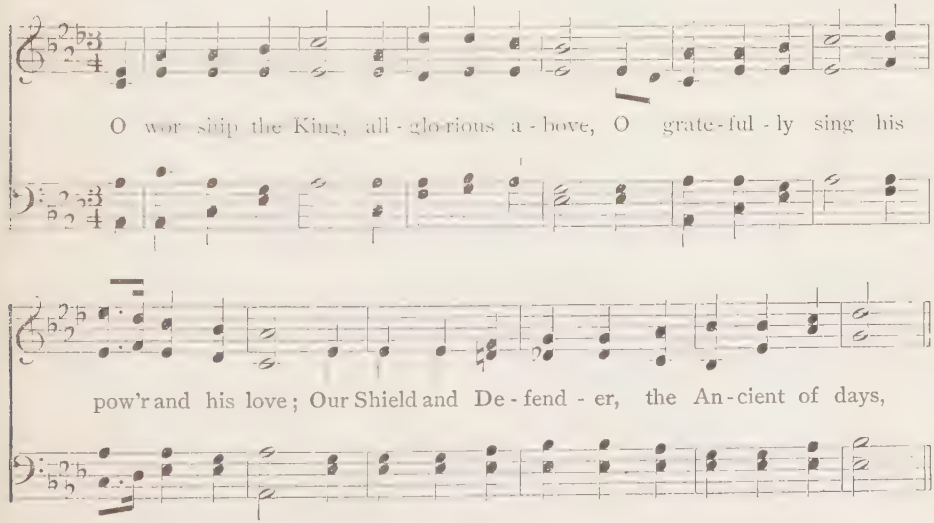
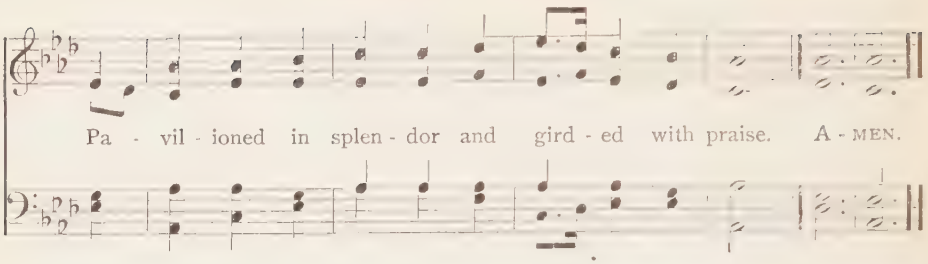
PEOPLE (*Singing*):



LEADER (*Reading*):

Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground
To fairer worlds on high.

PEOPLE (*Singing*):



LEADER: Let us pray.

PRAYER (*In unison; the people seated*)

Father, hear thy children's call;
Humbly at thy feet we fall,
Penitent, confessing all:
We beseech thee, hear us.

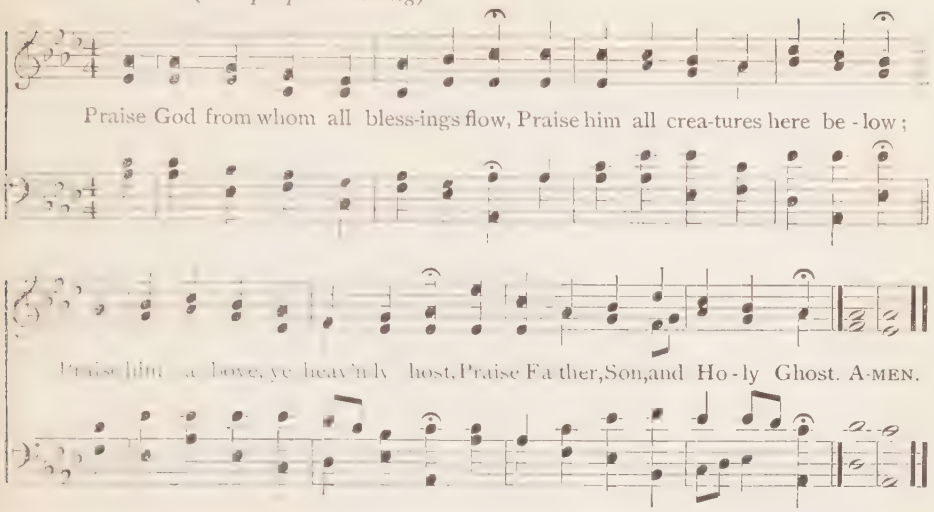
We thy call have disobeyed,
Into paths of sin have strayed,
And repentance have delayed:
We beseech thee, hear us.

THE LORD'S PRAYER (*Chanted by the choir, or recited by all*)

TE DEUM (*To be read responsively, the people standing*)

We praise thee, O God, we acknowledge thee to be the Lord,
All the earth doth worship thee, the Father everlasting.
To thee all angels cry aloud, the heavens and all the powers therein;
To thee cherubim and seraphim continually do cry,
Holy, holy, holy, Lord God of hosts;
Heaven and earth are full of the majesty of thy glory.
The glorious company of the apostles praise thee;
The goodly fellowship of the prophets praise thee;
The noble army of martyrs praise thee;
The holy church throughout all the world doth acknowledge thee;
The Father, of an infinite majesty;
Thine adorable, true, and only Son
Also the Holy Ghost, the Comforter.

DOXOLOGY (*The people standing*)



SCRIPTURE AND HYMN

(*To be read and sung responsively*) Tune, Stephanos, No. 121

Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls.

Art thou weary, art thou languid,
Art thou sore distressed?
"Come to me," saith One, "and coming,
Be at rest."

Jesus saith to Thomas, Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless but believing.

Hath he marks to lead me to him,
If he be my guide?
"In his feet and hands are wound-prints
And his side."

The soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man!

Is there diadem, as monarch,
That his brow adorns?
"Yea, a crown, in very surety,
But of thorns."

Neither death, nor life, nor things present nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

If I ask him to receive me
Will he say me nay?
"Not till earth and not till heaven
Pass away."

These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God.

Finding, following, keeping, struggling,
Is he sure to bless?
"Saints, apostles, prophets, martyrs,
Answer, 'Yes.'"

LEADER: Let us pray.

PRAYER (*In unison*)

O God, with whom is the well of life, and in whose light we see light, increase in us, we beseech thee, the brightness of divine knowledge. Grant that we may be able to reach thy plenteous fountain of life. Impart to our thirsting souls the water of life. Restore to our darkened minds the light from heaven, through Christ our Redeemer. Amen.

RESPONSIVE READING

THE GLORIA PATRI

The service may be continued according to the Standard Order of Worship, p. 9

IV. Wrestling in Prayer

HYMN (*May be sung as a processional*)

"Soldiers of Christ, Arise." Tune, Diadematа, No. 84

CALL TO WORSHIP (*To be read responsively*)

Out of the depths have I cried unto thee, O Lord.

Lord, Hear my voice: let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.

I wait for the Lord, my soul doth wait, and in his word do I hope.

My soul waiteth for the Lord more than they that watch for the morning, for with the Lord there is mercy, and with him is plenteous redemption.

LEADER: Let us pray.

PRAYER (*In unison*)

O Lord, our God, great, eternal and wonderful in glory, who keepest covenant and promises for those that love thee with their whole heart: who art the Life of all, the Help of those that flee unto thee, the Hope of those who cry unto thee; cleanse us from our sins, secret and open, and from every thought displeasing to thy goodness; cleanse our bodies and souls, our hearts and consciences, that with a pure heart and a clean soul, with perfect love and calm hope, we may venture confidently and fearlessly to pray unto thee, through Jesus Christ our Lord. Amen.

THE LORD'S PRAYER

SCRIPTURE AND HYMN

(*To be read and sung responsively*) Tune, Peniel, No. 287

LEADER: And Jacob went on his way, and the angels of God met him. And Jacob said, This is God's host. And Jacob sent messengers before him to Esau his brother; and the messengers returned to Jacob, saying, We came to thy brother Esau and moreover he cometh to meet thee, and four hundred men with him.

PEOPLE: **Then Jacob was greatly distressed and he prayed saying, O Lord deliver me, I pray thee, from the hand of my brother, from the hand of Esau. And he lodged there that night, and took of that which he had with him a present for Esau his brother.**

LEADER: So the present passed over before him. And he rose up that night, and passed over the ford of the Jabbok. And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

Come, O thou Traveler unknown,
Whom still I hold, but cannot see;
My company before is gone,
And I am left alone with thee.
With thee all night I mean to stay,
And wrestle till the break of day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained as he wrestled with him. And he said, Let me go for the day breaketh. And he said, I will not let thee go except thou bless me.

Wilt thou not yet to me reveal
Thy new unutterable name?
Tell me, I still beseech thee, tell;
To know thee now resolved I am:
Wrestling I will not let thee go
Till I thy name, thy nature know.

And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob but Israel; for thou hast striven with God and with men and hast prevailed.

My prayer hath power with God. The grace
Unspeakable I now receive;
Through faith I see thee face to face,
I see thee face to face, and live!
In vain I have not wept and strove;
Thy nature and thy name is Love.

And Jacob asked him and said, Tell me I pray thee thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

'Tis Love! 'Tis Love! Thou diedst for me!
I hear thy whisper in my heart;
The morning breaks, the shadows flee;
Pure universal Love thou art;
To me, to all, thy mercies move;
Thy nature and thy name is Love.

And Jacob called the name of the place Peniel; for he said, I have seen God face to face and my life is preserved. And the sun rose upon him.

I know thee, Saviour, who thou art,
Jesus, the feeble sinner's Friend.
Nor wilt thou with the night depart,
But stay and love me to the end.
Thy mercies never shall remove;
Thy nature and thy name is Love.

RESPONSIVE READING

THE GLORIA PATRI

The service may be continued in such order as the leader may choose.

V. God's Tender Compassion

HYMN "Love Divine, All Love Excelling." Tune, Beecher, No. 64

CALL TO WORSHIP (*To be read responsively*)

Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

Thy righteousness is like the great mountains; thy judgments are a great deep.

How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

They shall be abundantly satisfied with the goodness of thy house; and thou shalt make them drink of the river of thy pleasures.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

LEADER: Let us pray.

PRAYER (*In unison*)

O thou divine Spirit that, even in the shadows of my life, art seeking to make thy presence known within my heart, help me not to lose the light of thy presence when the shadows fall. Because of the darkness may I lay hold of thy hand with surer grasp. Help me to receive even the sorrows of life as gifts from thee, though thy love be thus disguised and thy will be hard to read. Help me to believe that thou comest in the rain as in the sunshine; in the storm as in the calm; in the darkness as in the daylight. Thy presence is brighter even than the sunshine and thy blessing descends even as the rain. Thou art with me even in the storm and dost command that it shake not the peace of thy presence within my soul. Therefore, because I hold to thee with unfaltering faith, may these events which seem like dark adversity be changed to abundant blessing, through the mercy of Christ our Saviour. Amen.

THE LORD'S PRAYER

SCRIPTURE AND HYMN

(*To be read and sung responsively*) Tune, St. Margaret, No. 158

Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the help of my countenance and my God.

O Love that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

O send out thy light and thy truth, let them lead me. Let them bring me unto thy holy hill, and to thy dwelling-place.

O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's glow its day
May brighter, fairer be.

Sing unto the Lord, and give thanks at the memory of his holiness; for his anger endureth but a moment. Weeping may come in to lodge at evening, but joy cometh in the morning.

O Joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

O Cross that liftest up my head,
I dare not ask to hide from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

RESPONSIVE READING

THE GLORIA PATRI

The service may be continued in such order as the leader may choose.

VI. Though It Be a Cross

HYMN (*May be sung as a processional*)

"Beneath the Cross of Jesus." Tune, St. Christopher, No. 33

CALL TO WORSHIP (*To be read responsively*)

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High;

To shew forth thy lovingkindness in the morning, and thy faithfulness every night.

For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

O Lord, how great are thy works! and thy thoughts are very deep.

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

Those that be planted in the house of the Lord shall flourish in the courts of our God.

LEADER: Let us pray.

PRAYER (*In unison*)

Almighty God, the refuge of all that are distressed, grant unto us that in all our trouble of this mortal life, we may flee to the knowledge of thy lovingkindness and tender mercy; that so sheltering ourselves therein, the storms of life may pass over us, and not shake the peace of God that is within us. Whatsoever this life may bring us, grant that it may never take from us the full faith that thou art our Father. Grant us thy light, that we may walk, without stumbling, the path that leads to Eternal Life; through Jesus Christ our Lord. Amen.

THE LORD'S PRAYER

SCRIPTURE AND HYMN

(*To be read and sung responsively*) Tune, Bethany, No. 241

(*In unison*): As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?

LEADER: And Isaac called Jacob and blessed him and said unto him, Arise, go to the house of thy mother's father. And Isaac sent away Jacob. And Jacob went out from Beer-Sheba and went toward Haran.

Nearer, my God, to thee, Nearer to thee;
E'en though it be a cross, That raiseth me;
Still all my song shall be, Nearer, my God, to thee,
Nearer, my God, to thee, Nearer to thee.

And he lighted upon a certain place, and tarried there all night, because the sun was set. And he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

Though like the wanderer, The sun gone down,
Darkness be over me, My rest a stone,
Yet in my dreams I'd be, Nearer, my God, to Thee,
Nearer, my God, to thee, Nearer to thee.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God ascending and descending upon it.

There let the way appear, Steps unto heaven;
All that thou sendest me, In mercy given;
Angels to beckon me, Nearer, my God, to thee,
Nearer, my God, to thee, Nearer to thee.

And Jacob waked out of his sleep and he said, Surely the Lord is in this place and I knew it not. And he was afraid and said, How sacred is this place! This is none other than the house of God and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place, Bethel.

Then with my waking thoughts, Bright with thy praise,
Out of my stony griefs Bethel I'll raise;
So by my woes to be, Nearer, my God, to thee,
Nearer, my God, to thee, Nearer to thee.

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, and the Lord will be my God, then this stone, which I have set up for a pillar, shall be God's house.

Or, if on joyful wing, Cleaving the sky,
Sun, moon and stars forgot, Upward I fly,
Still all my song shall be, Nearer, my God, to thee,
Nearer, my God, to thee, Nearer to thee.

RESPONSIVE READING

THE GLORIA PATRI

The service may be continued in such order as the leader may choose.

VII. Winning the Crown

A Service for Rally Sunday or an Anniversary

HYMN (*May be sung as a processional*)

"Crown Him With Many Crowns." Tune, Diademata, No. 50

CALL TO WORSHIP (*To be read responsively*)

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned.

LEADER: Let us pray.

PRAYER (*In unison*)

Heavenly Father, thou hast called us to be witnesses of the power of thy Spirit, and bearers of the message of the gospel to those who know it not. Grant that we be not slothful, but diligent in thy work; that we run not as uncertainly, nor fight thy battles as those that beat the air. Whatsoever our hand findeth to do, may we do it with our might: that when thou shalt call thy laborers to receive their reward, we shall have so run that we may obtain; have so fought the good fight that we may receive the crown of life eternal. We ask it in the name of Christ, our Strength and our Redeemer. Amen.

THE LORD'S PRAYER

SCRIPTURE AND HYMN

(*To be read and sung responsively*) Tune, Christmas, No. 93

Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
‖:And an immortal crown.:‖

Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.

A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
‖:And onward urge thy way.:‖

I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

'Tis God's all-animating voice
That calls thee from on high;
'Tis his own hand presents the prize
‖:To thine aspiring eye.:‖

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God that thou keep this commandment.

That prize, with peerless glories bright,
Which shall new luster boast,
When victors' wreaths and monarchs' gems
‖:Shall blend in common dust.:‖

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Blest Saviour, introduced by thee,
Have I my race begun;
And, crowned with victory, at thy feet
‖:I'll lay my honors down.:‖

RESPONSIVE READING

THE GLORIA PATRI

The service may be continued in such order as the leader may choose.

VIII. An Order of Evening Worship

HYMN

"All Praise to Thee, My God, This Night." Tune, Tallis Evening Hymn, No. 258.

CALL TO WORSHIP (*To be read responsively*)

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.

Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion.

Lord, I cry unto thee: make haste unto me. Give ear unto my voice, when I cry unto thee.

Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips.

For thou wilt light my candle: the Lord my God will enlighten my darkness.

As for God, his way is perfect: the word of the Lord is tried. He is a buckler to all those that trust in him.

Thou hast also given me the shield of thy salvation; and thy right hand hath holden me up, and thy gentleness hath made me great.

I will praise the Lord according to his righteousness; and will sing praise to the name of the Lord most high.

LEADER: Let us pray.

PRAYER (*In unison*)

Praised be thou, O God, Almighty Ruler, who dost make the day bright with thy sunshine, and the night with the beams of thy heavenly fires, listen now to our prayers, and forgive us both our conscious and unconscious transgressions. Clothe us with the armour of righteousness; shield us with thy truth; watch over us with thy power; and give us grace to pass all our days in obedience to thy will. With thee is mercy and plenteous redemption, and to thee, our Lord and God, we bring our thanks and our praise. Amen.

THE LORD'S PRAYER

SCRIPTURE AND HYMN

(*To be read and sung responsively*) Tune, Abends, No. 266

At even, when the sun did set, they brought unto Jesus all that were diseased; and all the city was gathered together at the door.

At even, ere the sun was set,
The sick, O Lord, around thee lay;
O in what divers pains they met!
O in what joy they went away!

Abide with us for it is toward evening and the day is far spent.

Once more 'tis eventide and we,
Oppressed with various ills, draw near;
What if thy form we cannot see?
We know and feel that thou art here.

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

O Saviour Christ, our woes dispel,
For some are sick and some are sad;
And some have never loved thee well,
And some have lost the love they had.

We have not a high priest which cannot be touched with the feeling of our infirmities; but was, in all points, tempted like as we are, yet without sin.

O Saviour Christ, thou too art Man,
Thou hast been troubled, tempted, tried;
Thy kind but searching glance can scan
The very wounds that shame would hide.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Thy touch has still its ancient power,
No word from thee can fruitless fall;
Hear in this solemn evening hour,
And in thy mercy heal us all.

LEADER: Let us pray.

PRAYER (*In unison*)

May the spirit of Christ our Master abide with us. May he support us all the day long, till the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in his mercy may he give us a safe lodging, and a holy rest and peace at the last. Amen.

RESPONSIVE READING

THE GLORIA PATRI

The service may be continued in such order as the leader may choose.

IX. A Service for Christmas

HYMN (*May be sung as a processional*)

"O Come, All Ye Faithful." Tune, Adeste Fideles, No. 22

CALL TO WORSHIP (*to be read responsively*)

Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

And hath raised up a horn of salvation for us in the house of his servant David;

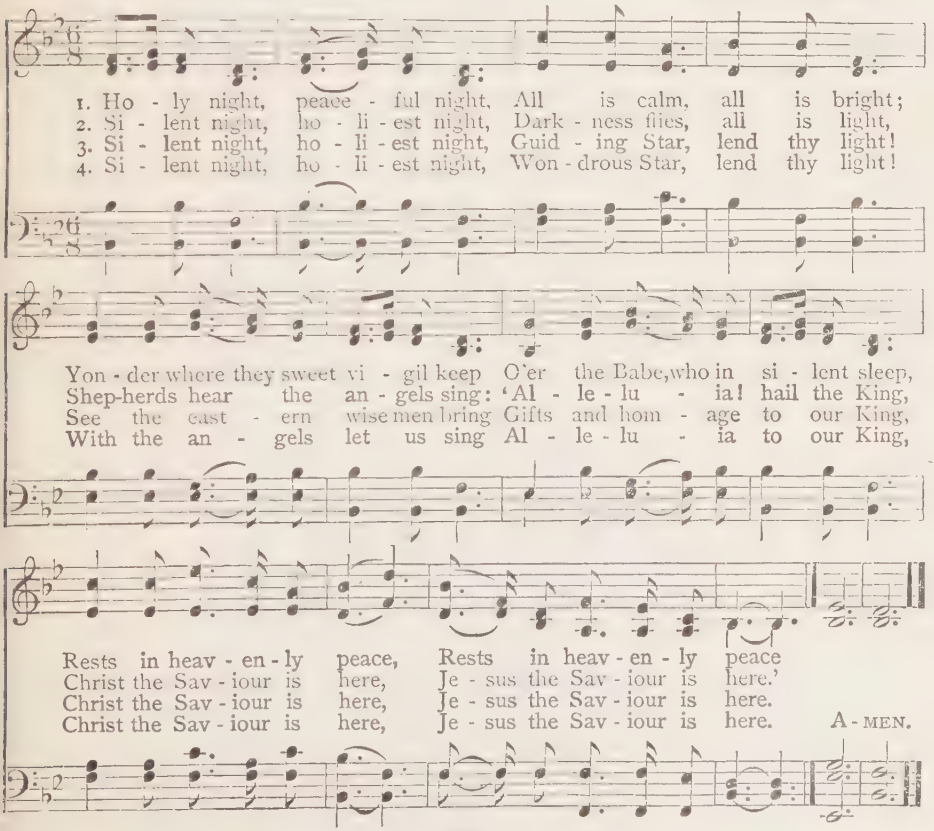
Thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people by the remission of their sins,

Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

HYMN "Holy Night, Peaceful Night." Tune, Stille Nacht



SENTENCES

LEADER: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

PEOPLE: **Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising.**

LEADER: The spirit of the Lord shall be upon him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

PEOPLE: **Glory to God in the highest, and on earth peace, good-will to men.**

LEADER: Let us pray.

PRAYER (*In unison*)

We thank thee, O Heavenly Father, that thou didst give to this world the light of the star above the midnight darkness, and the song of the angels above earth's discords. Grant that the spirit that was in Jesus be born anew in our hearts at this glad Christmas time. Help us to receive thy redemption which thou hast revealed before all nations, through Christ our Saviour, Amen.

THE LORD'S PRAYER

SCRIPTURE AND HYMN

(*To be read and sung responsively*) Tune, Carol, No. 19

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
"Peace on the earth, good-will to men,
From heaven's all-gracious King."
The world in solemn stillness lay
To hear the angels sing.

To proclaim the acceptable year of the Lord, and the day of justice of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world:
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the nations. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

And ye, beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow—
Look now; for glad and golden hours
Come swiftly on the wing:
O rest beside the weary road,
And hear the angels sing!

Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

For, lo! the days are hastening on
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold:
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.

RESPONSIVE READING No. 13, "The Birth of the Saviour"

THE GLORIA PATRI

The Service may be continued in such order as the leader may choose.

X. A Service for Easter

HYMN (*May be sung as a processional*)

"Ten Thousand Times Ten Thousand." Tune, Alford, No. 289

THE TWENTY-THIRD PSALM

LEADER: The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters.

PEOPLE: **He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.**

LEADER: Yea, though I walk through the valley of the shadow of death, I will fear no evil;

PEOPLE: **For thou art with me; thy rod and thy staff they comfort me.**

LEADER: Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil, my cup runneth over.

PEOPLE: **Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.**

SENTENCES (*In unison*)

Jesus said, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.

HYMN Tune, Miles Lane, No. 52

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him, crown him, crown him,
Crown him Lord of all.

Oh, that with yonder sacred throng
We at his feet may fall,
Join in the everlasting song,
And crown him, crown him, crown him,
Crown him Lord of all.

CANTICLE (*To be read responsively*)

Lo! at length the True Light, — light for every man born into the world;

Kindling the face of them that receive it, till they become the sons of God.

The Son of Man hath gone up on high, made perfect through suffering for the holy of holies.

He is our peace, giving us access by one spirit to the Father.

Thou hast made one family, there and here: one living communion of seen and nseen.

We had said, "Thou layest men fast in everlasting sleep"; but lo! they leep into everlasting waking.

EADER: Let us pray.

PRAYER (*In unison*)

Eternal God, in whose tender keeping are the spirits of all the faithful who, having finished their work on earth, have gone to their heavenly home, we thank thee for their memory. May the light of their example shine before our eyes; and may we be cheered, upon the pathway of life, by the knowledge that loyal service to Christ our Master shall not fail of its reward. Grant us abundant entrance into thy presence through Christ our Saviour. Amen.

THE LORD'S PRAYER

LEADER: Now the God of peace, that brought again from the dead our Lord esus, that great Shepherd of the sheep, through the blood of the everlasting covnant, make you perfect in every good work to do his will, working that which is ell pleasing in his sight, through Jesus Christ; to whom be glory for ever and ver. Amen.

SCRIPTURE AND HYMN

(*To be read and sung responsively*) Tune, Worgan, No. 38

Now in the place where Jesus was crucified, there was a garden; and in the garden new tomb, wherein was never man yet laid. There they laid Jesus. So they nade the sepulchre sure, sealing the stone, the guard being with them.

Christ the Lord is risen today, Alleluia.
Sons of men and angels say: Alleluia.
Raise your joys and triumphs high, Alleluia.
Sing, ye heavens, and earth reply. Alleluia.

And the women also, which came with Jesus from Galilee, followed after, and eheld the sepulchre. And upon the first day of the week, very early in the morng, they came bringing the spices which they had prepared. And they found the tone rolled away from the sepulchre.

Love's redeeming work is done; Alleluia.
Fought the fight, the battle won: Alleluia.
Lo! the sun's eclipse is o'er; Alleluia.
Lo! he sets in blood no more. Alleluia.

But Mary seeth two angels in white, sitting the one at the head, and the other at the feet, where the body of Jesus had lain. And they said, Why seek ye the living among the dead? He is not here, but is risen.

Vain the stone, the watch, the seal, Alleluia.
Christ has burst the gates of hell: Alleluia.
Death in vain forbids his rise; Alleluia.
Christ hath opened paradise. Alleluia.

And they told these things unto the eleven. And Jesus himself stood in the midst of them, and said unto them, Peace be unto you. Then opened he their understanding, that they might understand the scriptures.

Lives again our glorious King; Alleluia.
Where, O death, is now thy sting? Alleluia.
Once he died our souls to save; Alleluia.
Where's thy victory, boasting grave? Alleluia.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above not on things on the earth. Your life is hid with Christ in God.

Soar we now where Christ has led, Alleluia.
Follow our exalted Head: Alleluia.
Made like him, like him we rise; Alleluia.
Ours the cross, the grave, the skies! Alleluia.

RESPONSIVE READING

No. 23, "The Resurrection of Jesus" or
No. 32, "The Immortal Life."

THE GLORIA PATRI

The service may be continued in such order as the leader may choose.

XI. A Service in Memory of Mothers

HYMN

CALL TO WORSHIP (*To be read responsively*)

Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart.

Thou hast commanded us to keep thy precepts diligently. O that my ways

were directed to keep thy statutes! I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

With my whole heart have I sought thee: O let me not wander from thy commandments. Blessed art thou, O Lord: teach me thy statutes.

A PETITION (*In unison*)

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.

COMMANDMENTS AND PROMISES (*To be read responsively*)

Let us declare an ancient commandment of God.

Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.

The Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy, for I the Lord your God am holy.

Ye shall fear everyman his mother, and his father, and keep my sabbaths: I am the Lord your God.

The Lord said, These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children.

And thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way. Thou shalt write them upon the posts of thy house, and on thy gates.

Choose you this day whom ye will serve; but as for me and my house, we will serve the Lord.

God forbid that we should forsake the Lord. The Lord our God will we serve and his voice will we obey.

LEADER: Let us pray.

PRAYER (*In unison*)

We thank thee, O Father eternal, for that love which we have known in our own homes, which reveals to us thine infinite love. Like to the strength of a father's love is thy love for us; and like to the tenderness of a mother's heart is the brooding care of thy heart over us. We thank thee for the gospel and what it tells us of the love which the mother of Jesus had for her first-born Son, a love that watched over him in the manger, cared for him in the home in Nazareth, followed him all his life, went to the foot of

the cross on Calvary, and received him on the first Easter morning when the immortal life was revealed. We thank thee for the words of Jesus when he said, "In my Father's house are many mansions." Grant that we be gathered, in thy good time, into thy heavenly home, where the love of our own mothers shall add to the joys of heaven. And we, with them, shall praise thee for thy love which is from everlasting to everlasting. Amen.

THE LORD'S PRAYER

HYMN

THE FIRST SCRIPTURE LESSON

LEADER: Let us hear the story of a mother in ancient Israel.

READER: Hannah bare a son, and called his name Samuel, saying, Because I have asked him of the Lord. And Hannah prayed and said, My heart rejoiceth in the Lord, and my spirit is exalted in the Lord, because I rejoice in thy salvation. The Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken and they that stumbled are girded with strength, The pillars of the earth are the Lord's, and he hath set the world upon them.

And Hannah said, For this child I prayed; and the Lord hath given me my petition which I asked of him. Therefore also I have lent him to the Lord. As long as he liveth he shall be lent to the Lord. And Samuel ministered before the Lord, being a child, girded with a linen garment. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

THE SECOND SCRIPTURE LESSON

LEADER: Let us hear the lesson of a wise mother.

READER: (Read Proverbs 31 : 10–31.)

THE THIRD SCRIPTURE LESSON

LEADER: Let us hear a story of Jesus and his mother.

READER: (Read Luke 2 : 39–52.)

The service may be continued in such order as the leader may choose.

XII. A Service of Patriotism

PROCESSIONAL HYMN

"God of Our Fathers, Whose Almighty Hand." Tune, National Hymn, No. 225

HYMN "My Country, 'Tis of Thee." Tune, America, No. 229

CALL TO WORSHIP (*To be read responsively*)

O praise the Lord, all ye nations: praise him, all ye people.

For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord.

The Lord is high above all nations, and his glory above the heavens.

We will bless the Lord from this time forth and for evermore. Praise ye the Lord.

Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

The voice of the Lord is powerful; the voice of the Lord is full of majesty.

The Lord will give strength unto his people; the Lord will bless his people with peace.

LEADER: Let us pray.

PRAYER (*In unison*)

O God, before whose face the generations rise and pass away, age after age the living seek thee, and find that of thy faithfulness there is no end. Our fathers in their pilgrimage walked by thy guidance, and rested on thy compassion. Still to their children be thou the cloud by day, the fire by night. Where but in thee have we a covert from the storm or shadow from the heat of life? In our manifold temptations thou alone knowest and art ever nigh. In sorrow thy pity revives the fainting soul. In our prosperity and ease it is thy spirit only that can wean us from our pride and keep us low. O thou sole source of peace and righteousness, take now the veil from every heart, and join us in one communion with the prophets and saints who have trusted in thee, and were not ashamed. Not of our worthiness, but of thy tender mercy, hear our prayer. Amen.

THE LORD'S PRAYER

SENTENCES AND HYMN

(*To be read and sung responsively*) Tune, Materna, No. 232

Cherish a cordial, immovable attachment to our national Union; be justly proud of the name "American." This government, the offspring of your own choice, has just claim to your confidence and support. Respect its authority; comply with its laws.

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

Our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. We here highly resolve that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.

O beautiful for pilgrim feet,
Whose stern, impassioned stress,
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!

I will make thy officers Peace, and thy rulers Righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The Lord God will cause righteousness and praise to spring forth before all the nations.

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

RESPONSIVE READING No. 5, "The God of Our Nation"

THE GLORIA PATRI

HYMN

"America, America, the Shouts of War Shall Cease." Tune, All Saints New, No. 230

The service may be continued in such order as the leader may choose.

RECESSIONAL HYMN

"Lead on, O King Eternal." Tune, Lancashire, No. 97

XIII. A Service of Thanksgiving

HYMN (*May be sung as a processional*)

"Come, Ye Thankful People, Come." Tune, St. George's, Windsor, No. 206

CALL TO WORSHIP (*To be read responsively*)

O sing unto the Lord a new song: sing unto the Lord all the earth.

Sing unto the Lord, bless his name; shew forth his salvation from day to day.

Declare his glory among the nations, his wonders among all people.

O worship the Lord in the beauty of holiness: fear before him all the earth.

Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord.

For he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth.

AN ANCIENT PROCLAMATION (*In unison*)

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord is my strength, and he will make me to walk upon my high places.

A CHANT OF THANKSGIVING *(To be read responsively)*

O give thanks unto the Lord; for he is good:
For his mercy endureth forever.

O give thanks unto the God of Gods:
For his mercy endureth forever.

O give thanks unto the Lord of lords:
For his mercy endureth forever.

To him who alone doeth great wonders:
For his mercy endureth forever.

To him who by wisdom made the heavens:
For his mercy endureth forever.

To him who stretched out the earth above the waters:
For his mercy endureth forever.

To him who made great lights:
For his mercy endureth forever;

The sun to rule by day:
For his mercy endureth forever;

The moon and stars to rule by night:
For his mercy endureth forever.

O give thanks unto the God of heaven:
For his mercy endureth forever.

LEADER: Let us pray.

PRAYER *(In unison)*

O Lord, our God, who art abundant in mercy, we offer unto thee our grateful praise and thanks for all thy gifts unto us. Thou art the fountain of life, and thou fillest heaven with thy glory and earth with thy goodness. Thou art the giver of every good and perfect gift. Thou crownest the years with thy goodness. Help us to use thy gifts for the glory of thy name. And may the work of our hands be the fulfilment of thy divine will. Unto thee we ascribe all honor and glory, through Jesus Christ. Amen.

THE LORD'S PRAYER

HYMN "We Gather Together to Ask the Lord's Blessing." Tune, Kremser, No. 207

RESPONSIVE READING No. 3 "Giving Thanks to God"

THE GLORIA PATRI

The service may be continued in such order as the leader may choose.

Additional Aids to Worship

Calls to Worship

1

LEADER: Make a joyful noise unto the Lord, all ye lands.

PEOPLE: Serve the Lord with gladness: come before his presence with singing.

LEADER: Know ye that the Lord, he is God: it is he that hath made us, and not we ourselves.

PEOPLE: We are his people, and the sheep of his pasture.

LEADER: Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name.

PEOPLE: For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

LEADER: Let us pray.

PRAYER (*In unison*)

O God, the Father of our Saviour Jesus Christ, whose goodness is eternal, sanctify, O Lord, our souls and bodies and spirits, search our consciences, and cast out of us every evil thought, every base desire, all envy and pride, all wrath and anger, and all else that is contrary to thy holy will. And grant us, O Lord, thou Lover of men, with a pure heart and contrite soul, to call upon thee, our God and Father who art in heaven. Amen.

2

LEADER: All the ends of the earth have seen the salvation of our God.

PEOPLE: Make a joyful noise unto the Lord, all the earth; with the harp, and the voice of a psalm.

LEADER: Let the sea roar, and the fulness thereof; the world and they that dwell therein.

PEOPLE: Let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

LEADER: Let us pray.

PRAYER (*In unison*)

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name, through Jesus Christ our Lord. Amen.

3

LEADER: Make a joyful noise unto God, all ye lands.

PEOPLE: Sing forth the honor of his name: make his praise glorious.

LEADER: O bless our God, ye people, and make the voice of his praise to be heard.

PEOPLE: Blessed be God, which hath not turned away our prayer, nor his mercy from us.

LEADER: Let us pray.

PRAYER (*In unison*)

O Thou who art love and dwellest in love, teach us herein to be followers of thee as dear children. Never may we shut our hearts against the sorrows of even the unthankful and the evil. Make us to be instruments of thy tender mercy, to soothe the suffering, to lift the penitent, to seek and save the lost; till all shall at length know themselves to be thy children and be at one with each other and in peace with thee, through thy eternal mercy, our Father and Redeemer. Amen.

4

LEADER: Serve the Lord with fear, and rejoice with trembling. Blessed are all they that put their trust in him.

PEOPLE: Give ear to our words, O Lord; consider our meditation.

LEADER: Hearken unto the voice of our cry, our king and our God: for unto thee will we pray.

PEOPLE: Our voice shalt thou hear, O Lord; we will direct our prayer unto thee, and will look up.

LEADER: Let us pray.

PRAYER (*In unison*)

O Searcher of hearts, thou knowest us better than we know ourselves, and seest the sins which our sinfulness hides from our eyes. Yet even our own conscience beareth witness against us, that we often slumber on our appointed watch; that we walk not always lovingly with each other, and humbly with thee; and that we withhold that entire sacrifice of ourselves to thy perfect will, without which we are not crucified with Christ, as sharers in his redemption. Look, we pray thee, upon our contrition, and lift us out of our weakness, and let the dayspring yet arise within our hearts and bring us healing, strength and joy. Day by day may we grow in faith, in self-denial, in charity, in heavenly-mindedness. And then receive us at last with the mighty host of thy redeemed for evermore. Amen.

5

LEADER: Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

PEOPLE: Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

LEADER: Unto thee will we cry, O Lord our rock; be not silent to us.

PEOPLE: Hear the voice of our supplications, when we cry unto thee.

LEADER: Let us pray.

PRAYER (*In unison*)

O Thou unseen, yet ever near our souls: anew we ask, with common needs and sympathies, thy help and blessing in our lives. Be with us now, as we remember before thee our struggles and our failures. Take us into the fellowship of all pure hearts that cry to thee; teach us our kin with all who have conquered in difficulty, and loved even through their pain; and so make our worship fruitful in toil and trust, through Jesus Christ our Lord. Amen.

6

LEADER: Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.

PEOPLE: Blessed be the name of the Lord from this time forth and for evermore.

LEADER: From the rising of the sun unto the going down of the same the Lord's name is to be praised.

PEOPLE: The Lord is high above all nations, and his glory above the heavens.

LEADER: Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth!

PEOPLE: He raiseth up the poor out of the dust. Praise ye the Lord.

LEADER: Let us pray.

PRAYER (*In unison*)

O God, thy mercy reacheth unto the heavens and thy righteousness unto the clouds. Teach me to abhor everything which is evil, and to set myself in every good way. My trust is in the shadow of thy wings; therefore may I rejoice in thy lovingkindness all the days of my life, and at last may be satisfied with the plenteousness of thy house, and in the light of thy countenance may see everlasting light, through Jesus Christ our Lord. Amen.

Prayers

WE beseech thee, O Lord, that our hearts may be graciously enlightened by thy holy radiance, that we may serve thee without fear, in holiness and righteousness, all the days of our life; that so we may escape the darkness of this world, and, by thy guidance, may attain the land of eternal brightness; through thy mercy, O blessed Lord, who dost live and govern all things, world without end. Amen.

GRANT unto us, we beseech thee, O Almighty God, that we who seek the shelter of thy protection, being defended from all evils, may serve thee in peace and quietness of spirit, through Jesus Christ our Lord. Amen.

BE thou, O Lord, our protector, who art our redemption; direct our minds by thy gracious presence, and watch over our paths with thy guiding love; that, among the snares which lie hidden in this path wherein we walk, we may so pass onward with hearts fixed on thee, that by the track of faith we may come to the heavenly place where thou wouldst lead us, through Jesus Christ our Lord. Amen.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that, when two or three are gathered together in thy name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants as may be most expedient for them, granting us in this world knowledge of thy truth and in the world to come life everlasting. Amen.

O GOD, from whom all good counsels, all holy desires, and all just works do proceed, we pray thee to enlighten our minds and sanctify our hearts by thy heavenly truth. What we know not, teach thou us; whatever is amiss in us, dispose us to reform; whatever in us is good, assist us to carry forward to perfection, that we may live evermore to thy praise. Amen.

O GOD, who art the Author of peace and Lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: grant us, thy servants, we humbly beseech thee, that peace which the world can neither give nor take away; that we, who in all our dangers rely on thy goodness, may, under thy Fatherly protection, be defended against all adversities, and evermore rejoice in thy blessed service. Amen.

O GOD, the Protector of all that trust in thee, without whom nothing is strong, nothing is holy, increase and multiply upon us thy mercy; that thou, being our Ruler and Guide, we may so pass through things temporal that we may finally lose not the things eternal. Grant this, O heavenly Father, for the sake of Jesus Christ our Lord. Amen.

Benedictions

NOW unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

WE look for new heavens and a new earth, wherein dwelleth righteousness. Therefore, beloved, let us grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever. Amen.

THE Lord is faithful who shall stablish you and keep you from evil. Now the Lord of peace himself give you peace always by all means. The grace of our Lord Jesus Christ be with you all. Amen.

PEACE be unto the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

NOW unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

BE perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. The grace of our Lord Jesus Christ, and the love of God our Father, and the communion of the Holy Spirit, be with you all. Amen.

WATCH ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity. The grace of our Lord Jesus Christ be with you all. Amen.

THE Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up the light of his countenance upon you and give you peace, now and forever. Amen.

THE peace of God which passeth all understanding, the peace which the world can neither give nor take away, possess your minds and hearts now and evermore. Amen.

THE blessing of God Almighty, the Father, the Son and the Holy Spirit be among you and remain with you always. Amen.

MUSIC IN THE ORDERS OF WORSHIP

Service I. A Standard Order of Worship ... 9

Service II. Festival Order of Worship ... 10
Offertory Sentence, "All Things Come of Thee"

Service III. Hymnic Service of Worship ... 12
Hymn, Come, Thou Almighty King
Hymn, O for a Thousand Tongues to Sing
Hymn, O Worship the King
Doxology, Praise God From Whom All Blessings Flow
Hymn, Art Thou Weary, Art Thou Languid

Service IV. Wrestling in Prayer ... 16
Hymn, Come, O Thou Traveler Unknown

Service V. God's Tender Compassion ... 19
Hymn, O Love That Wilt Not Let Me Go

Service VI. Though It Be a Cross ... 21
Hymn, Nearer, My God, to Thee

Service VII. Winning the Crown ... 23
Hymn, Awake, My Soul, Stretch Every Nerve

Service VIII. An Order of Evening Worship ... 25
Hymn, At Even, Ere the Sun Was Set

Service IX. A Service for Christmas ... 27
Hymn, Holy Night, Peaceful Night
Hymn, It Came Upon the Midnight Clear

Service X. A Service for Easter ... 30
Hymn, All Hail the Power of Jesus' Name
Hymn, Christ the Lord Is Risen Today

Service XI. A Service in Memory of Mothers ... 32

Service XII. A Service of Patriotism ... 35
Hymn, O Beautiful for Spacious Skies

Service XIII. A Service of Thanksgiving ... 37

Responsive Readings for Christian Worship

Henry Hallam Saunderson
Editor

TABLE OF CONTENTS

PART I. GOD THE FATHER ALMIGHTY

1. The Voice of the Almighty.
2. Can a Man Hide From God?
3. Giving Thanks to God.
4. God's Kingdom Is Eternal.
5. The God of Our Nation.
6. The Divine Sympathy.
7. God's Great Mercy.
8. Musing on Life's Brevity.
9. Penitence and Pardon.
10. The Lord's Highway.

PART II. THE SAVIOUR OF THE WORLD

11. The Lord's Messenger.
12. The Message of Salvation.
13. The Birth of the Saviour.
14. The Baptism of Jesus.
15. The Ministry of Jesus.
16. Jesus' Way of Life.
17. The Life of Prayer.
18. The Twelve Sent Forth.
19. Thou Art the Christ.
20. Jesus Entering Jerusalem.
21. The Last Supper.
22. The Crucifixion of Jesus.
23. The Resurrection of Jesus.

PART III. THE WORK OF THE HOLY SPIRIT

24. The Power of the Spirit.
25. Saul Who Became Paul.
26. The God of the World.
27. Justified by Faith.
28. The Unity of the Spirit.
29. Bearing Another's Burdens.
30. The Supremacy of Love.
31. The Triumph of the Gospel.
32. The Immortal Life.

Using the Responsive Readings

Many men have gone to the Bible, using it as a quarry from which they have brought their blocks, squared or irregular, to build their services of worship. The Psalms are the source of much material which they have used for Responsive Readings. Many churches follow the tradition of using only the Psalms for Responsive Readings. This tradition overlooks the wealth of material which the religion of Christ added to the older faith. The expressions of the ardent hope of the coming of the Saviour, the records of the Gospels, and the later New Testament scripture are suitable sources for material for Responsive Readings. These parts of the Bible should be associated with the mood of worship.

In preparing the Responsive Readings for THE ABINGDON HYMNAL, one thought has been kept constantly in mind: Where, in the Bible, are to be found the passages which best express the Christian faith, life, and work? Every passage from the Psalms, or other parts of the Bible, though recommended by its beauty or familiarity, was subjected to the test of this question. Nothing has been used which does not serve this purpose. The limitations of space in this HYMNAL, permitting only thirty-two readings, made the choice even more rigid. Only the major expressions of Christian faith, life, and work could be included.

These readings begin with the thought of God and his right to man's love and obedience. Joy in worship and sorrow for sin are related to this. The expression of the hope of a Saviour anticipates the Gospel narrative and teaching.

The birth of Jesus, the major principles of his gospel, and the great events of his life follow in natural sequence. Then the founding of the Christian Church, through the work of the Holy Spirit, and the statement of the principles of Christian redemption and fellowship follow. These lead toward the climax of the triumph of the gospel in the world, and the immortal life for men.

The readings may be used Sunday by Sunday in their regular order. The thought will be found progressive, with a vein of narrative running through the whole. But, as a guide to suitable readings for special services, the following list is offered:

RESPONSIVE READINGS FOR SPECIAL SERVICES

Service	*Reading*	*Service*	*Reading*
New Year	4	Baptism	14, 24
Patriotism	5	Thanksgiving	3
Good Friday	11, 22	Penitence	9
Easter	23, 32	Prayer	17
Whitsunday	24	Advent	10, 11, 12
Missionary	4, 26, 31	Christmas	12, 13
Memorial	6, 8, 32	Watch Night	2, 4, 8, 31
Consecration	19, 29		

Responsive Readings for Christian Worship

PART I. GOD THE FATHER ALMIGHTY

1

THE VOICE OF THE ALMIGHTY

Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding.

Who determined the measures thereof, if thou knowest? Or who stretched the line upon it?

Whereupon were the foundations thereof fastened? Or who laid the corner stone thereof,

When the morning stars sang together, and all the sons of God shouted for joy?

Or who shut up the sea with doors when it brake forth as if newly born, when I made the cloud the garment thereof, and thick darkness a swaddling band for it,

And prescribed for it my decree, and set bars and doors, and said, Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed?

Hast thou entered into the springs of the sea? Or hast thou walked in the recesses of the deep?

Hast thou comprehended the breadth of the earth? Declare if thou knowest it all.

Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?

Canst thou lead forth the signs of the Zodiac in their season, or canst thou guide the Great Bear with her train?

Knowest thou the ordinances of the heavens? Canst thou establish the dominion thereof in the earth?

Canst thou send forth lightnings that they may go; and say unto thee, Here we are?

Am I a God at hand, saith the Lord and not a God afar off? Can any hide himself in secret places so that I shall not see him? saith the Lord.

Do not I fill heaven and earth? saith the Lord. Is not my word like fire? saith the Lord; and like a hammer that breaketh the rock in pieces?

Have ye not known, have ye not heard, hath it not been told you from the beginning, have ye not understood from the foundations of the earth?

It is he that sitteth upon the circle of the earth, that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.

To whom then will ye liken me, that I should be equal to him? saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number.

He calleth them all by name, by the greatness of his might; and, for that he is strong in power, not one is lacking.

2

CAN A MAN HIDE FROM GOD?

O Lord, thou hast searched me, and known me.

Thou knowest my downsitting and mine uprising; thou understandest my thought afar off.

Thou compassest my path and my lying down, and art acquainted with all my ways.

For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

Thou hast beset me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in the grave behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me.

If I say, Surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

O Lord our Lord, how excellent is thy name in all the earth!

How precious also are thy thoughts unto me, O God! how great is the sum of them!

If I should count them, they are more in number than the sand: when I awake, I am still with thee.

Search me, O God, and know my heart: try me, and know my thoughts:

And see if there be any wicked way in me, and lead me in the way everlasting.

3

GIVING THANKS TO GOD

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty:

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Who maketh his angels spirits; his ministers a flaming fire: who laid the foundations of the earth, that it should not be removed for ever.

Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

At thy rebuke they fled; at the voice of thy thunder they hasted away. Thou hast set a bound that they may

not pass over; that they turn not again to cover the earth.

He sendeth the springs into the valleys, which run among the hills.

They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches.

He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth.

He appointed the moon for seasons: the sun knoweth his going down.

Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God.

The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening.

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

These wait all upon thee; that thou mayest give them their meat in due season.

That thou givest them they gather: thou openest thine hand, they are filled with good.

Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.

He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.

My meditation of him shall be sweet: I will be glad in the Lord.

4

GOD'S KINGDOM IS ETERNAL

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

One generation shall praise thy works to another, and shall declare thy mighty acts.

I will speak of the glorious honor of thy majesty, and of thy wondrous works.

And men shall speak of the might of thy terrible acts: and I will declare thy greatness.

They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

The Lord is good to all: and his tender mercies are over all his works.

All thy works shall praise thee, O Lord; and thy saints shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power;

To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

The eyes of all wait upon thee; and thou givest them their meat in due season.

Thou openest thine hand, and satisfiest the desire of every living thing.

The Lord is righteous in all his ways, and holy in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.

The Lord preserveth all them that love him. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

5
THE GOD OF OUR NATION

Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

The Lord looketh from heaven; he beholdeth all the sons of men.

From the place of his habitation he looketh upon all the inhabitants of the earth.

Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy.

For our heart shall rejoice in him, because we have trusted in his holy name.

Let thy mercy, O Lord, be upon us, according as we hope in thee.

Our fathers trusted in thee: they trusted, and thou didst deliver them.

They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

We have heard with our ears, O God, our fathers have told us, what works thou didst in their days, in the times of old.

How thou didst drive out the heathen with thy hand, and plantedst them;

For they got not the land in possession by their own sword, neither did their own arm save them;

But thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them.

Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

She sent out her boughs unto the sea, and her branches unto the river.

Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine;

And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

Give ear, O my people, to my law: incline your ears to the words of my mouth.

I will open my mouth in a parable: I will utter dark sayings of old,

Which we have heard and known, and our fathers have told us.

We will not hide them from their children, showing to the generation to come the praises of the Lord,

And his strength, and his wonderful works that he hath done, for he established a testimony in Jacob, and appointed a law in Israel,

Which he commanded our fathers, that they should make them known to their children:

That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:

That they might set their hope in God, and not forget the works of God, but keep his commandments.

6

THE DIVINE SYMPATHY

I will bless the Lord at all times: his praise shall continually be in my mouth.

My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

O magnify the Lord with me, and let us exalt his name together.

I sought the Lord, and he heard me, and delivered me from all my fears.

They looked unto him, and were lightened: and their faces were not ashamed.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the Lord is good: blessed is the man that trusteth in him.

O fear the Lord, ye his saints: for there is no want to them that fear him.

The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.

What man is he that desireth life, and loveth many days, that he may see good?

Keep thy tongue from evil, and thy lips from speaking guile.

Depart from evil, and do good; seek peace, and pursue it.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

God be merciful unto us, and bless us; and cause his face to shine upon us.

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.

Let the people praise thee, O God; let all the people praise thee.

Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

7

GOD'S GREAT MERCY

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known his ways unto Moses, his acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide: neither will he keep his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

8

MUSING ON LIFE'S BREVITY

I said, I will take heed to my ways, that I sin not with my tongue. My heart was hot within me; while I was musing, the fire burned.

Then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee.

Surely every man walketh in a vain show; surely they are disquieted in vain. He heapeth up riches and knoweth not who shall gather them.

And now, Lord, what wait I for? My hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish.

Hear my prayer, O Lord, and give ear unto my cry. Hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me that I may recover

strength, before I go hence, and be no more.

God will redeem my soul from the power of the grave, for he shall receive me.

Be not thou afraid when one is made rich, when the glory of his house is increased;

For when he dieth he shall carry nothing away. His glory shall not descend after him.

Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest the years away as with a flood; they are as a sleep. In the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

So teach us to number our days that we may apply our hearts unto wisdom.

Return, O Lord, how long? And let it repent thee concerning thy servants.

O satisfy us early with thy mercy, that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

9

PENITENCE AND PARDON

Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.

For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

.cknowledge my transgres-
.d my sin is ever before me.

.ld, thou desirest truth in the .d parts: and in the hidden p.t thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips; and my mouth shall shew forth thy praise.

For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

10

THE LORD'S HIGHWAY

The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not!

Behold, your God will come with vengeance, even God with a recompense; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as a hart, and the tongue of the dumb shall sing.

For in the wilderness shall waters break out, and streams in the desert.

And the mirage shall become a pool, and the thirsty land springs of water.

And a highway shall be there, and a way, and it shall be called, The Way of Holiness. The unclean shall not pass over it.

But it shall be for those: the wayfaring men, though fools, shall not err therein. The redeemed shall walk there.

The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.

They shall obtain joy and gladness, and sorrow and sighing shall flee away.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem,

And cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low:

And the crooked shall be made straight, and the rough places plain:

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

O Zion, that bringest good tidings, get thee up into the high mountain;

O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that have their young.

PART II. THE SAVIOUR OF THE WORLD

11

THE LORD'S MESSENGER

Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up, nor cause his voice to be heard in the street.

A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men.

Who hath believed our report? and to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground:

He hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death:

And he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

12

THE MESSAGE OF SALVATION

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder.

And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy,

I dwell in the high and holy place, and with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.

The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David.

And the virgin's name was Mary. And the angel said unto her, Fear not, Mary, for thou hast found favor with God, and behold thou shalt bring forth a son and shalt call his name Jesus.

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation.

He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

He hath filled the hungry with good things; and the rich he hath sent empty away.

He hath given help to his servant Israel, in remembrance of his mercy;

As he spake to our fathers, to Abraham, and to his seed forever.

13

THE BIRTH OF THE SAVIOUR

It came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary.

And so it was that, while they were there, she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another,

Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary and Joseph; and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

And, behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ.

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word;

For mine eyes have seen thy salvation which thou hast prepared before the face of all people;

A light to lighten the Gentiles and the glory of thy people Israel.

14

THE BAPTISM OF JESUS

The beginning of the gospel of Jesus Christ, the Son of God;

As it is written in the prophets,

Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

And immediately the Spirit driveth him into the wilderness.

And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

And straightway they forsook their nets, and followed him.

And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

15

THE MINISTRY OF JESUS

Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor;

He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind,

To set at liberty them that are bruised, to preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down.

And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this scripture fulfilled in your ears.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

And Jesus came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

And they were astonished at his doctrine: for his word was with power.

And the disciples of John shewed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard;

How that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

And blessed is he, whosoever shall not be offended in me.

16

JESUS' WAY OF LIFE

Jesus lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you.

Bless them that curse you, and pray for them which despitefully use you.

And unto him that smiteth thee on the one cheek offer also the other;

And him that taketh away thy cloak forbid not to take thy coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

And as ye would that men should do to you, do ye also to them likewise.

For if ye love them which love you, what thank have ye? for sinners also love those that love them.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

But love ye your enemies, and do good, and lend, hoping for nothing again;

And your reward shall be great, and

ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

Be ye therefore merciful, as your Father also is merciful.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.

For with the same measure that ye mete withal it shall be measured to you again.

And why call ye me, Lord, Lord, and do not the things which I say?

Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

He is like a man which built a house, and digged deep, and laid the foundation on a rock:

And when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

17

THE LIFE OF PRAYER

It came to pass, as Jesus was praying in a certain place, that when he ceased one of his disciples said unto him,

Lord, teach us to pray as John also taught his disciples. And he said unto them,

When ye pray, say, Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done, as in heaven, so in earth.

Give us day by day our daily bread. And forgive us our sins;

For we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others,

Two men went up into the temple to pray: the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are: extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week; I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God be merciful to me, a sinner.

I tell you, this man went down to his house justified rather than the other;

For every one that exalteth himself shall be abased;

And he that humbleth himself shall be exalted.

Jesus said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

For a friend of mine, in his journey, is come to me, and I have nothing to set before him?

And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

I say unto you, Though he will not rise and give him because he is his

friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone?

Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children,

How much more shall your heavenly Father give the Holy Spirit to them that ask him?

18

THE TWELVE SENT FORTH

When Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

But go rather to the lost sheep of the house of Israel. And as ye go preach saying, The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

Provide neither gold, nor silver, nor brass in your purses;

Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues;

And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

The disciple is not above his master, nor the servant above his lord.

It is enough for the disciple that he be as his master and the servant as his lord.

What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.

Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.

Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

19

THOU ART THE CHRIST

The apostles, when they were returned, told Jesus all that they had done.

And he took them and went aside privately into a desert place.

And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Who do the people say that I am?

They answering said, John the Baptist; but some say Elijah; and others say that one of the old prophets is risen again.

He said unto them, But who do ye say that I am? Peter answering said, The Christ of God.

And he straitly charged them, and commanded them to tell no man that thing; saying,

The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

For whosoever will save his life shall lose it;

But whosoever will lose his life for my sake, the same shall save it.

For what is a man advantaged if he gain the whole world, and lose himself, or be cast away?

And Jesus said, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

There came certain of the Pharisees saying unto him,

Get thee out, and depart hence; for Herod will kill thee.

And he said unto them, Go ye and tell that fox, Behold I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.

Nevertheless I must walk today and tomorrow and the day following; for it cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee;

How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you, desolate!

Jesus called the disciples unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you; but whosoever will be great among you, let him be your minister;

And whosoever will be chief among you, let him be your servant;

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

20

JESUS ENTERING JERUSALEM

It came to pass, when Jesus was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying,

Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

And they that were sent went their

way, and found even as he had said unto them.

And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

And they said, The Lord hath need of him.

And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

And as he went, they spread their clothes in the way.

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying,

Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

And he went into the temple, and began to cast out them that sold therein, and them that bought;

Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves.

And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

And could not find what they might do: for all the people were very attentive to hear him.

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

And they were glad, and covenanted to give him money.

And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

21

THE LAST SUPPER

The first day of unleavened bread, when they killed the passover, his disciples said unto Jesus,

Where wilt thou that we go and prepare that thou mayest eat the passover?

And he sendeth forth two of his disciples, and saith unto them,

Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

And wheresoever he shall go in, say ye to the goodman of the house,

The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

And he will shew you a large upper room furnished and prepared: there make ready for us.

And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening Jesus cometh with the twelve.

And when the hour was come, he sat down, and the twelve apostles with him.

And he said unto them, With desire I have desired to eat this passover with you before I suffer.

And as they did eat, Jesus took bread, and blessed, and brake it, and

gave to them, and said, Take, eat; this is my body.

And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

And he said unto them, This is my blood of the new testament, which is shed for many.

Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another.

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

And when they had sung a hymn, they went out into the mount of Olives.

22

THE CRUCIFIXION OF JESUS

The whole multitude of them arose and led Jesus unto Pilate, and they began to accuse him saying,

We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king.

And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it.

Then said Pilate to the chief priests and to the people, I find no fault in this man.

Pilate therefore, willing to release Jesus, spake again to them. But they cried saying, Crucify him! Crucify him!

And Pilate gave sentence that it should be as they required. And he delivered Jesus to their will.

As they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross that he might bear it after Jesus.

And there were also two others, malefactors, led with him to be put to death.

When they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them, for they know not what they do.

And they parted his raiment, and cast lots. And the people stood beholding.

The rulers also with them derided him saying, He saved others; let him save himself, if he be the Christ, the chosen of God.

The soldiers also mocked him, coming to him and offering him vinegar, and saying, If thou be the king of the Jews, save thyself.

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

And Jesus said, It is finished. And he bowed his head and gave up the ghost.

Behold there was a man named Joseph, a counsellor; and he was a good man and a just, who also waited for the kingdom of God.

This man went unto Pilate and begged the body of Jesus, and he took it down and wrapped it in linen.

Now in the place where he was crucified there was a garden; and in the garden a new tomb, wherein was never man yet laid.

There laid they Jesus, therefore, because of the Jews' preparation day; for the sepulcher was nigh at hand.

23

THE RESURRECTION OF JESUS

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come see the place where the Lord lay.

And go quickly, and tell his disciples that he is risen from the dead;

And, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, saying, All Hail. And they came and held him by the feet, and worshiped him.

Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw him, they worshiped him: but some doubted.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

They asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

PART III. THE WORK OF THE HOLY SPIRIT

24

THE POWER OF THE SPIRIT

When the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

And how hear we every man in our own tongue, wherein we were born? We do hear them speak in our tongues the wonderful works of God.

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

But Peter, standing up with the eleven, lifted up his voice, and said unto them,

Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

This is that which was spoken by the prophet Joel,

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh:

And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God.

Ye have taken, and by wicked hands have crucified and slain:

This Jesus hath God raised up, whereof we all are witnesses.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

25

SAUL WHO BECAME PAUL

The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

And Stephen, full of faith and power, did great wonders and miracles among the people.

Then there arose certain of the synagogue disputing with Stephen. And they set up false witnesses. And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit.

And the witnesses laid down their clothes at a young man's feet, whose name was Saul.

And at that time there was a great persecution against the church which was at Jerusalem;

And they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

And devout men carried Stephen to his burial, and made great lamentation over him.

As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison.

They therefore that were scattered abroad went every where preaching the word.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

And desired of him letters to Damascus to the synagogues, that if he found any of this Way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

And he trembling and astonished said, Lord, what wilt thou have me to do?

And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

But the Lord said, He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

For I will show nim how great things he must suffer for my name's sake.

26

THE GOD OF THE WORLD

Now while Paul waited at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some,

He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

And they took him, and brought him unto Mars' hill, saying,

May we know what this new doctrine, whereof thou speakest, is?

For thou bringest certain strange things to our ears: we would know therefore what these things mean.

For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth, to all, life and breath and all things;

And hath made of one blood all nations of men for to dwell on all the face of the earth,

And hath determined the times before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained;

Whereof he hath given assurance unto all men, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

So Paul departed from among them. Howbeit certain men clave unto him, and believed.

27

JUSTIFIED BY FAITH

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

For when we were yet without strength, in due time Christ died for the ungodly.

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Now if we be dead with Christ, we believe that we shall also live with him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

28

THE UNITY OF THE SPIRIT

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think;

But to think soberly, according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office:

So we, being many, are one body in Christ, and every one members one of another.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity;

He that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Now there are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

For the body is not one member, but many. And whether one member suffer, all the members suffer with it;

Or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members one of another.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers.

After that miracles, then gifts of healings, helps, governments, diversities of tongues.

I therefore beseech you that ye walk worthy of the vocation wherewith ye are called,

With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

29

BEARING ANOTHER'S BURDENS

As concerning the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

To us there is but one God, the Father, of whom are all things and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. Through thy knowledge shall the weak brother perish, for whom Christ died?

When ye sin so against the brethren and wound their weak conscience, ye sin against Christ.

Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

Bear ye one another's burdens, and so fulfill the law of Christ.

For if a man think himself to be something, when he is nothing, he deceiveth himself.

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

Him that is weak in the faith receive ye, but not to doubtful disputations.

For one believeth that he may eat all things: another, who is weak, eateth herbs.

Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall be upheld, for God is able to make him stand.

For none of us liveth to himself, and no man dieth to himself.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

But why dost thou judge thy brother? Or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ.

Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way.

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

30

THE SUPREMACY OF LOVE

Now ye are the body of Christ; covet earnestly the best gifts. And yet show I unto you a more excellent way.

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away.

When I was a child I spake as a child, I understood as a child, I thought as a child:

But when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, love, these three; but the greatest of these is love. Follow after love, and desire spiritual gifts.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord.

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

31

THE TRIUMPH OF THE GOSPEL

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest.

And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

And the Spirit and the bride say, Come. And let him that heareth say, Come.

And let him that is athirst come. And whosoever will, let him take the water of life freely.

32

THE IMMORTAL LIFE

Now is Christ risen from the dead, and become the first-fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father;

When he shall have put down all rule, and all authority and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death. For he hath put all things under his feet.

But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die:

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,

Then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Watch ye, stand fast in the faith, quit you like men, be strong.

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

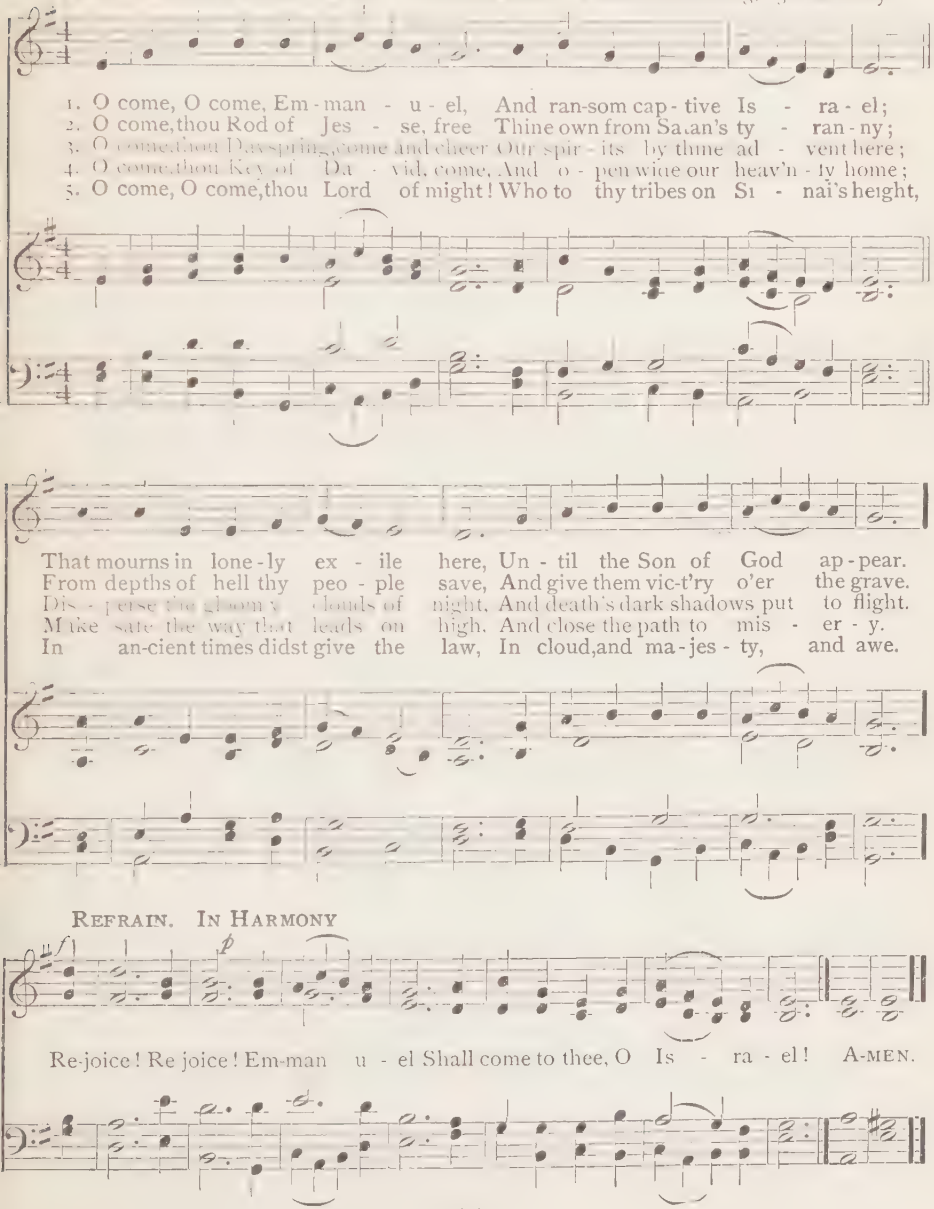
The Hymns Classified

The Hope of a Saviour	1,2
The Coming of Christ	3–23
Youth and Manhood of Christ	24–30
The Crucifixion of Christ	31–37
Christ's Victory Over Death	38–49
The Coronation of Christ	50–55
The Call to Discipleship	56–62
Dedication to Christ	63–82
Christian Heroism	83–102
The Call to Courage	103–113
Purity and Self-Control	114–122
Service and Brotherhood	123–132
Christian Confidence	133–138
Joy and Cheer	139–142
God, Creator and Father	143–149
The Word of God	150–153
The Life of The Spirit	154–169
The Divine Comrade	170–178
Song and Prayer	179–182
The World for Christ	183–189
The Lord's Day	190–193
The Church of Christ	194–197
Times and Seasons	198–214
Youthful Praise	215–222
The Christian Home	223, 224
Home and Native Land	225–235
Morning Worship	236–240
Adoration and Praise	241–255
Evening Worship	256–267
Special Hymns	268, 269
Closing Worship	270–274
Historic Hymns	275–288
The Life Eternal	289–293
Offertory Hymns	294, 295
Chants, Responses and Amens	296–311

1

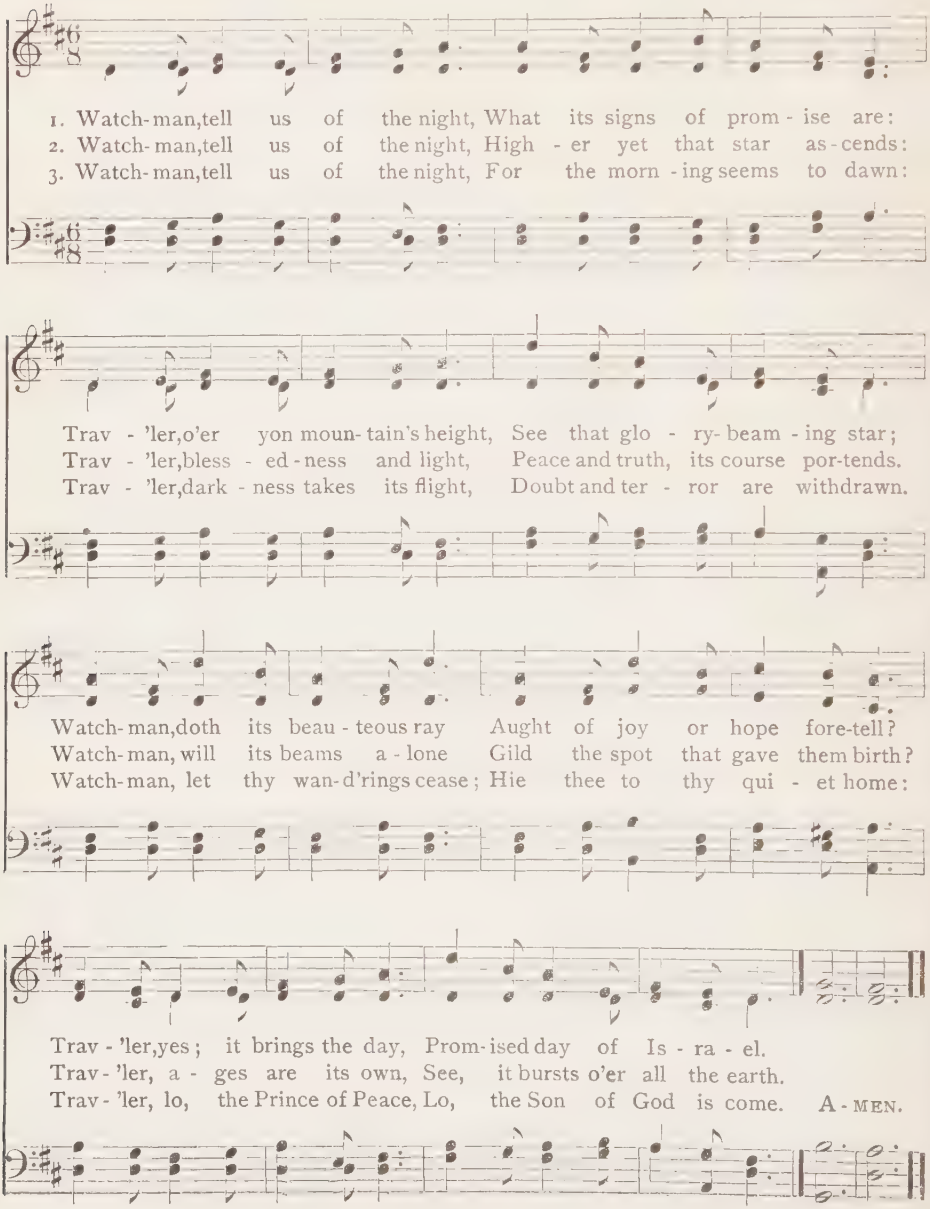
O Come, O Come, Emmanuel

From 'A French Missal'
Tr. by John M. Neale, 1862, alt., 1861

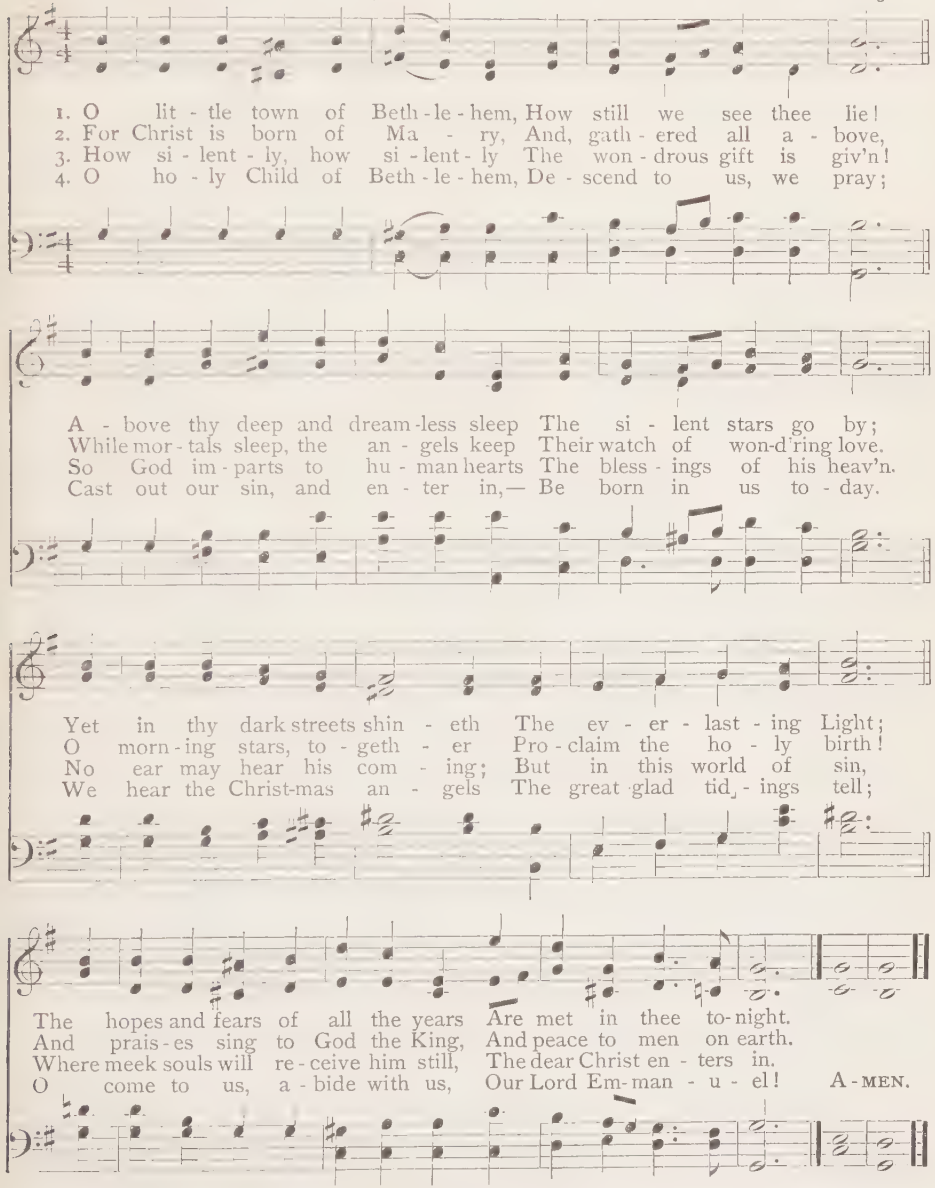
VENI EMMANUEL L. M. With Refrain French Plain Song, 13th Century

REFRAIN. IN HARMONY

2 Watchman, Tell Us of the Night

WATCHMAN 7, 7, 7, 7, D.

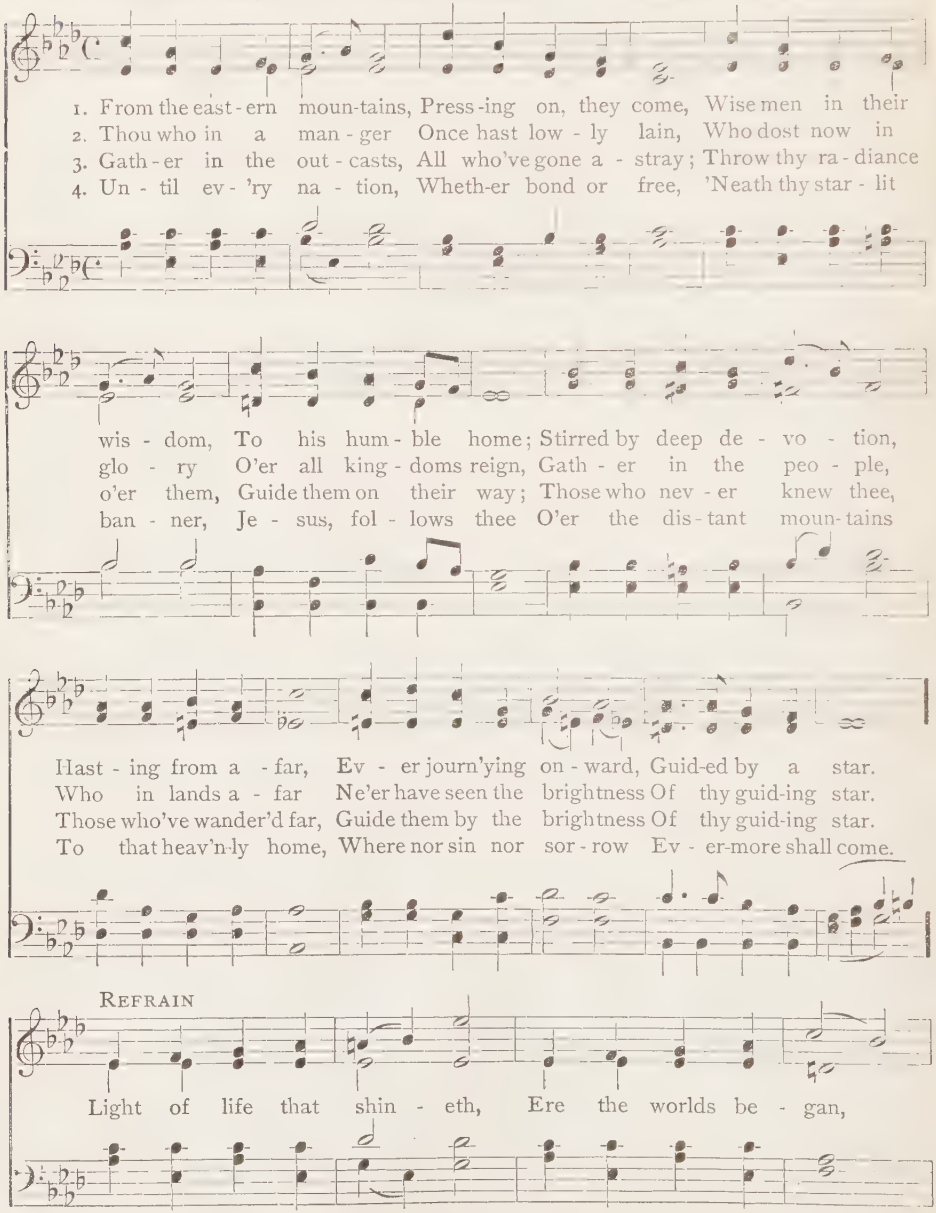
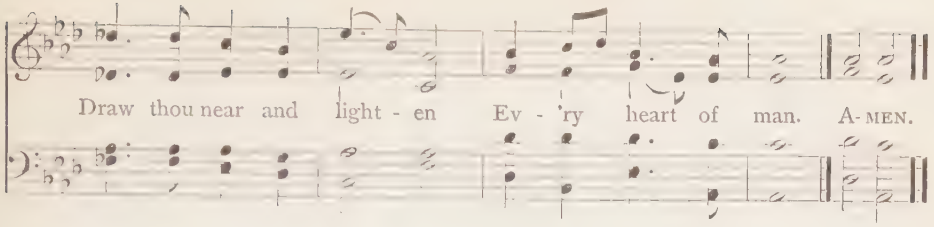
John Bowring, 1825
Lowell Mason, 1830

3 O Little Town of Bethlehem

ST. LOUIS 8, 6, 8, 6, 7, 6, 8, 6

Phillips Brooks, 1865
Lewis H. Redner, 1865

From *Christmas Songs and Easter Carols*, by Phillips Brooks. Used by permission of E. P. Dutton & Company. Music by permission

4 From the Eastern Mountains

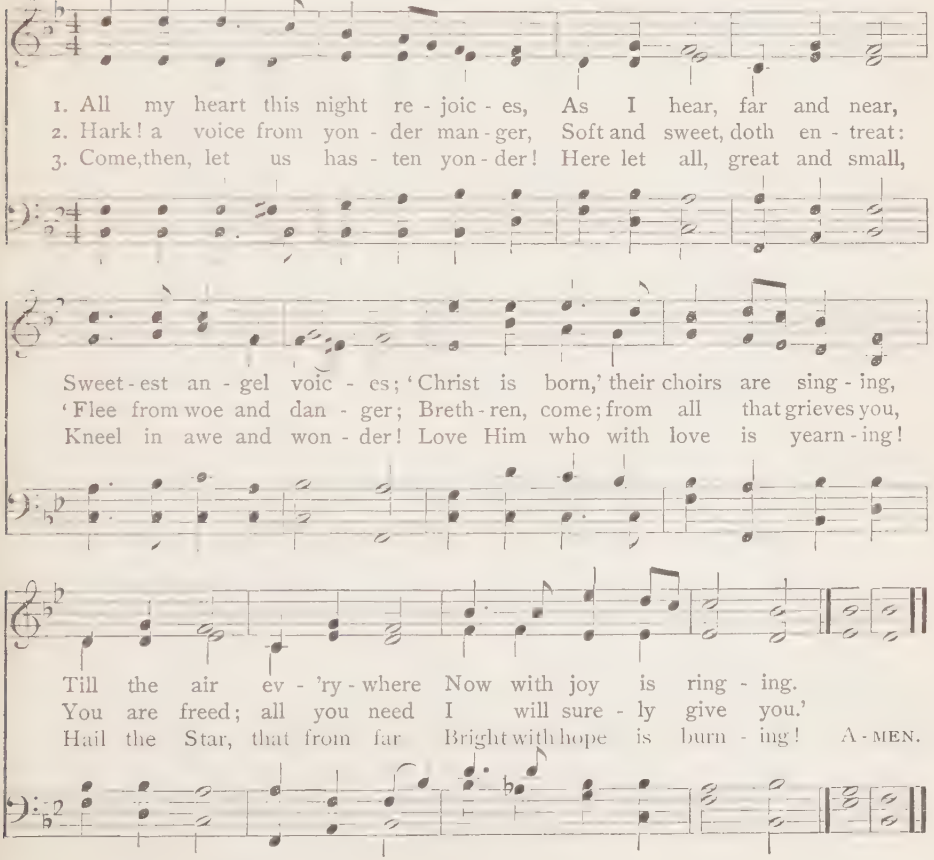
ROSMORE 6, 5, 6, 5, D. With Refrain

Godfrey Thring, 1873
Henry G. Trembath, 1893



5 All My Heart This Night Rejoices

Paul Gerhardt, 1656
Tr. by Catherine Winkworth, 1858
Horatio W. Parker, 1865–1919

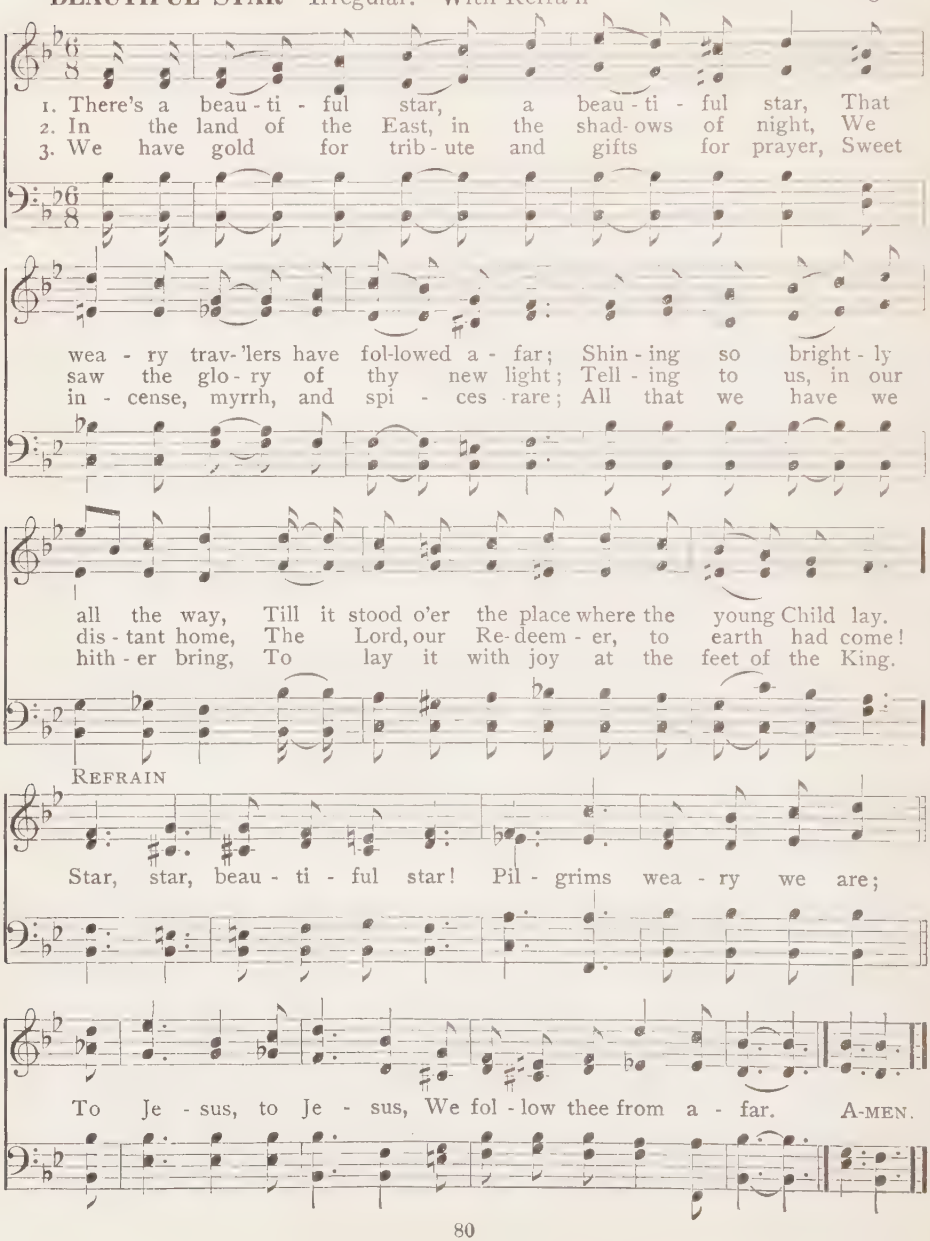
STELLA 8, 6, 6, 8, 6, 6



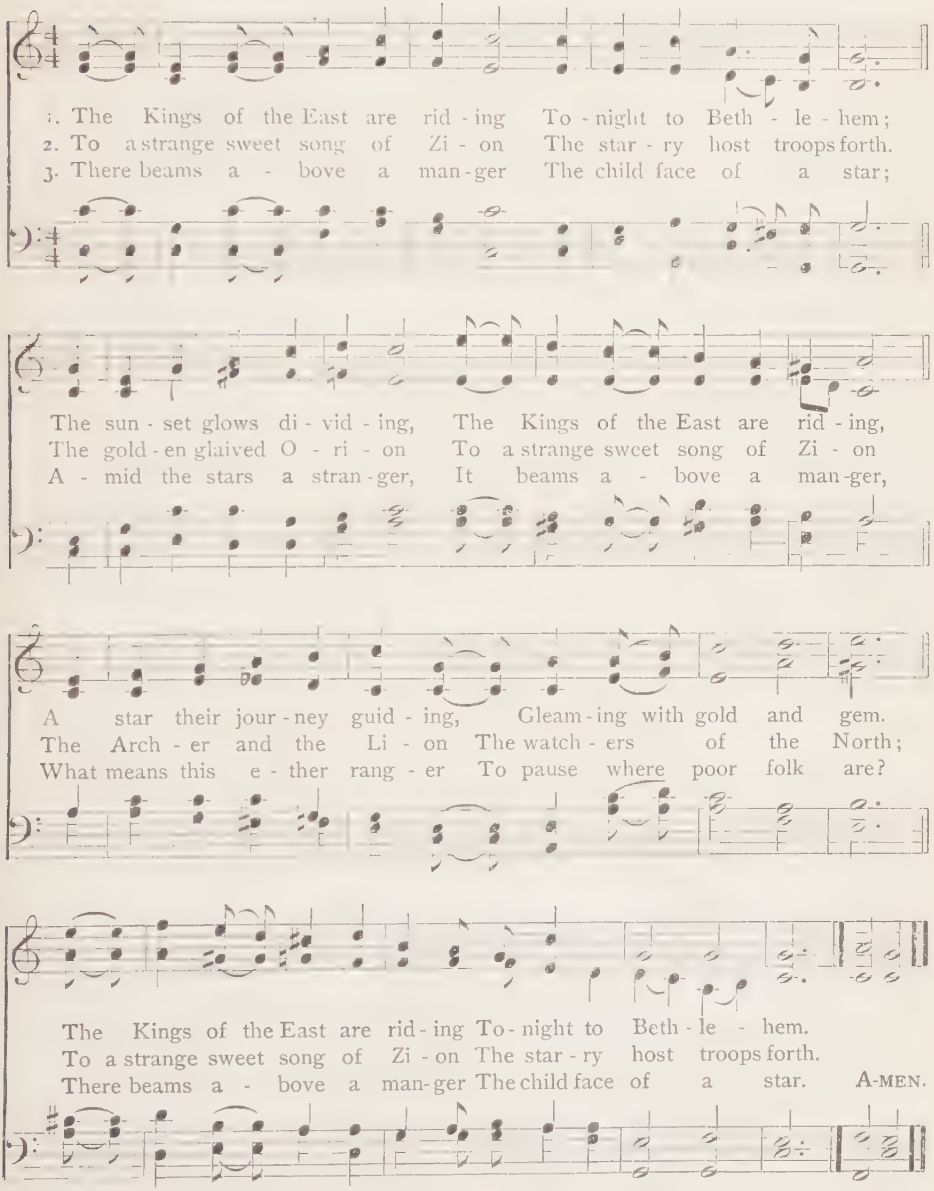
Used by permission of Horatio W. Parker

6 There's a Beautiful Star

Rossiter W. Raymond, 1840–1918
Frederick Schilling

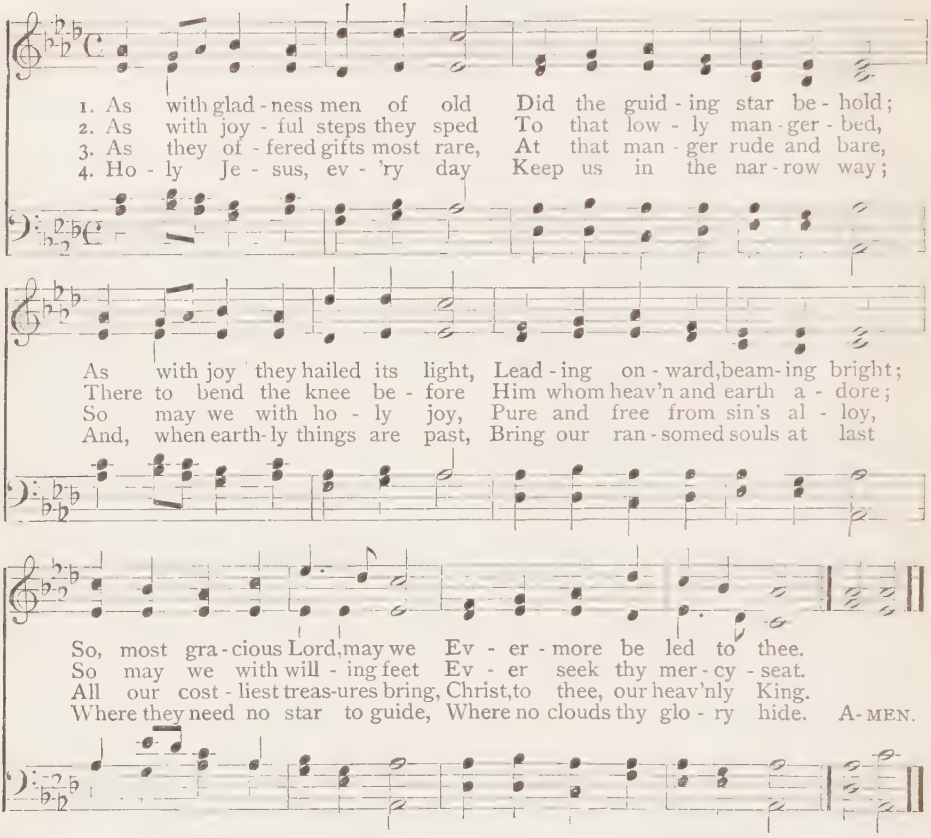
BEAUTIFUL STAR Irregular. With Refra n

7 The Kings of the East Are Riding

WALLACE Irregular

Katharine Lee Bates, 1906
Clarence G. Hamilton, 1905

Used by permission of Katharine Lee Bates and Clarence G. Hamilton

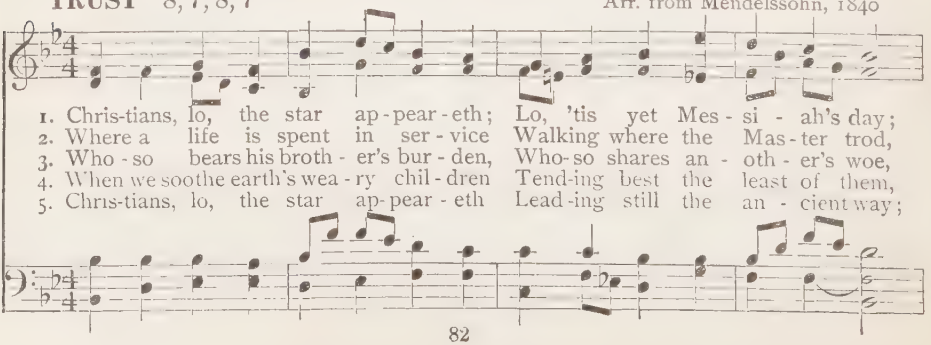
8 As With Gladness Men of Old

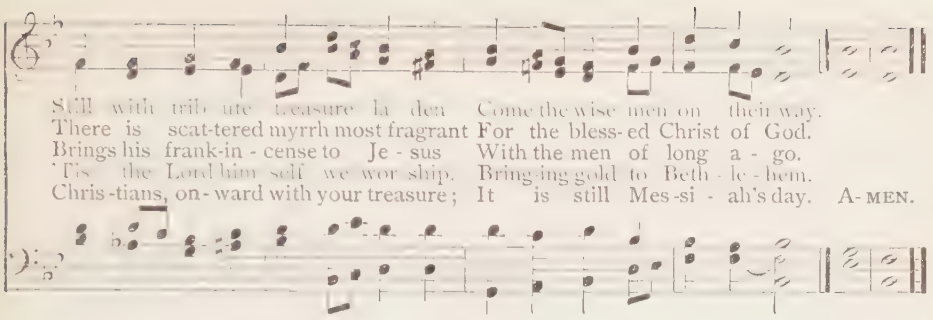
DIX 7, 7, 7, 7, 7, 7

William C. Dix, 1861
Arr. from Conrad Kocher, 1838

9 Christians, Lo, the Star Appeareth

TRUST 8, 7, 8, 7

James A. Blaisdell, 1900
Arr. from Mendelssohn, 1840

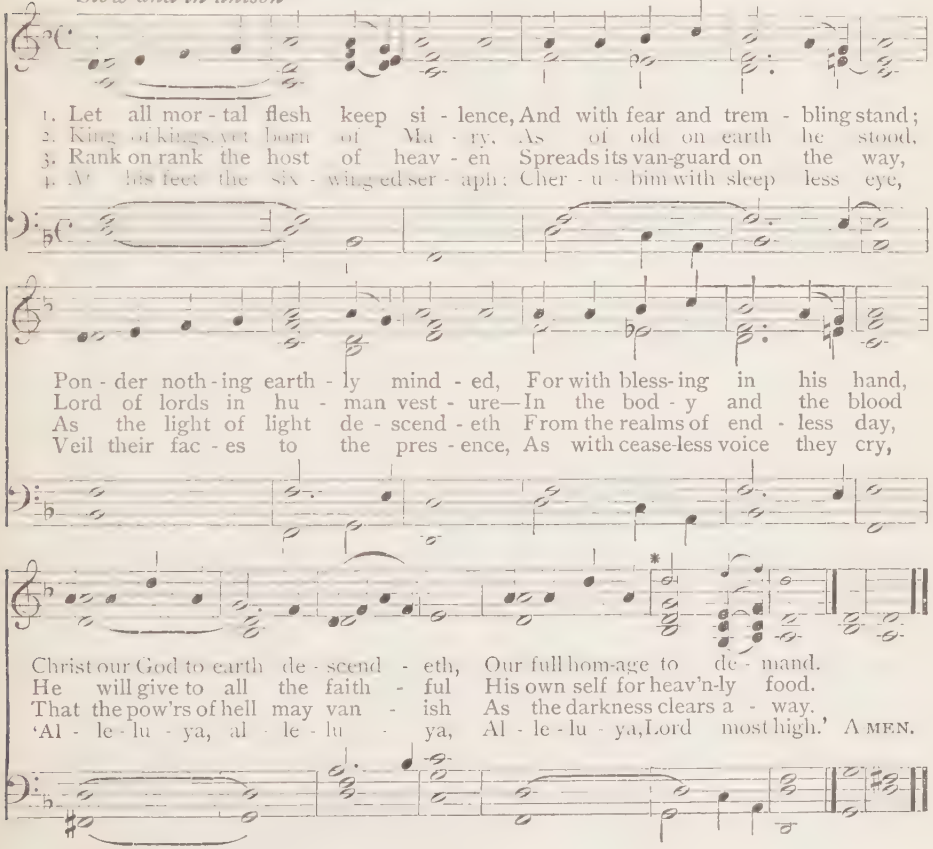




10 Let All Mortal Flesh Keep Silence

PICARDY 8, 7, 8, 7, 8, 7

Liturgy of St. James. Tr. by G. Moultrie
French Traditional Carol

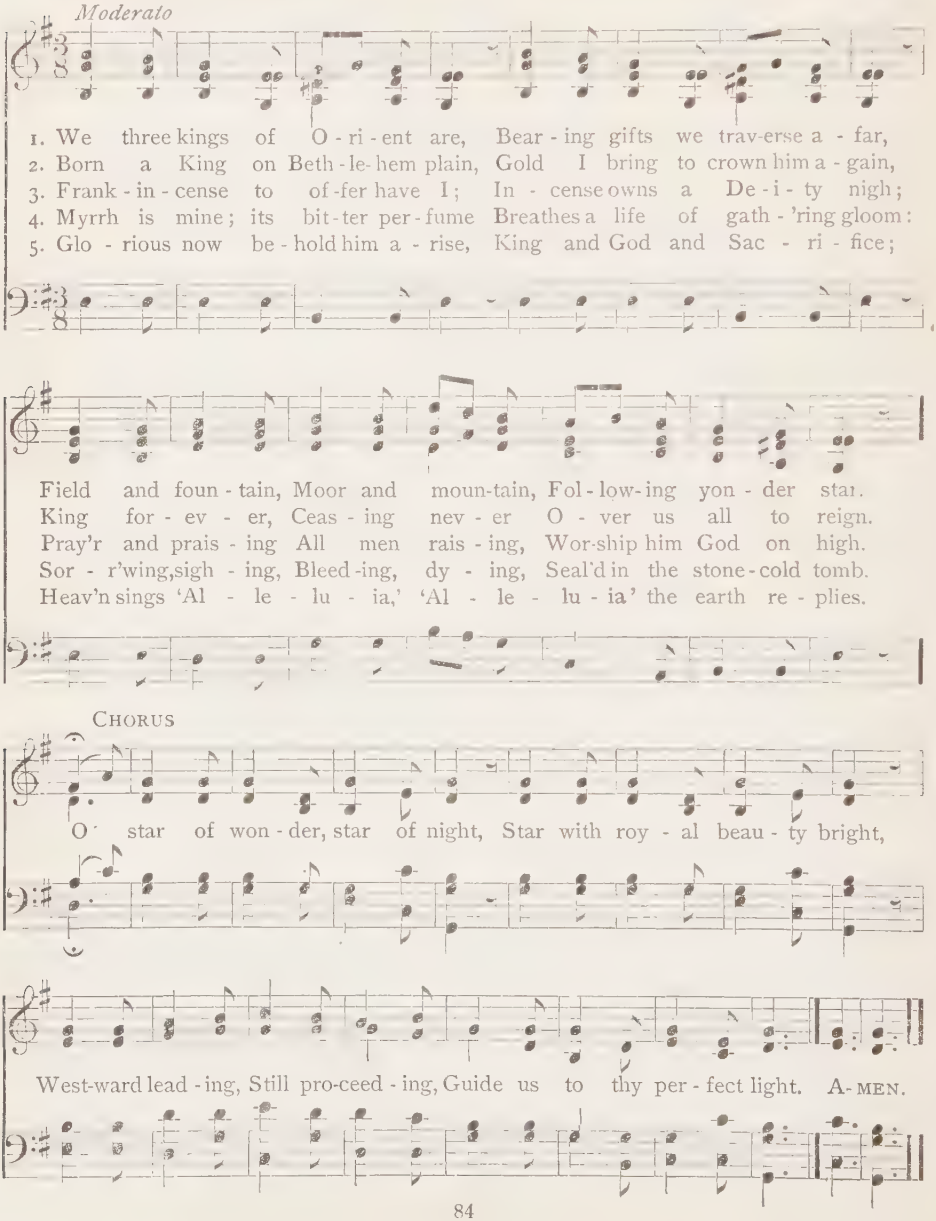
Slow and in unison

*Small notes for last stanza

Music by permission of the Oxford University Press

11 We Three Kings of Orient Are

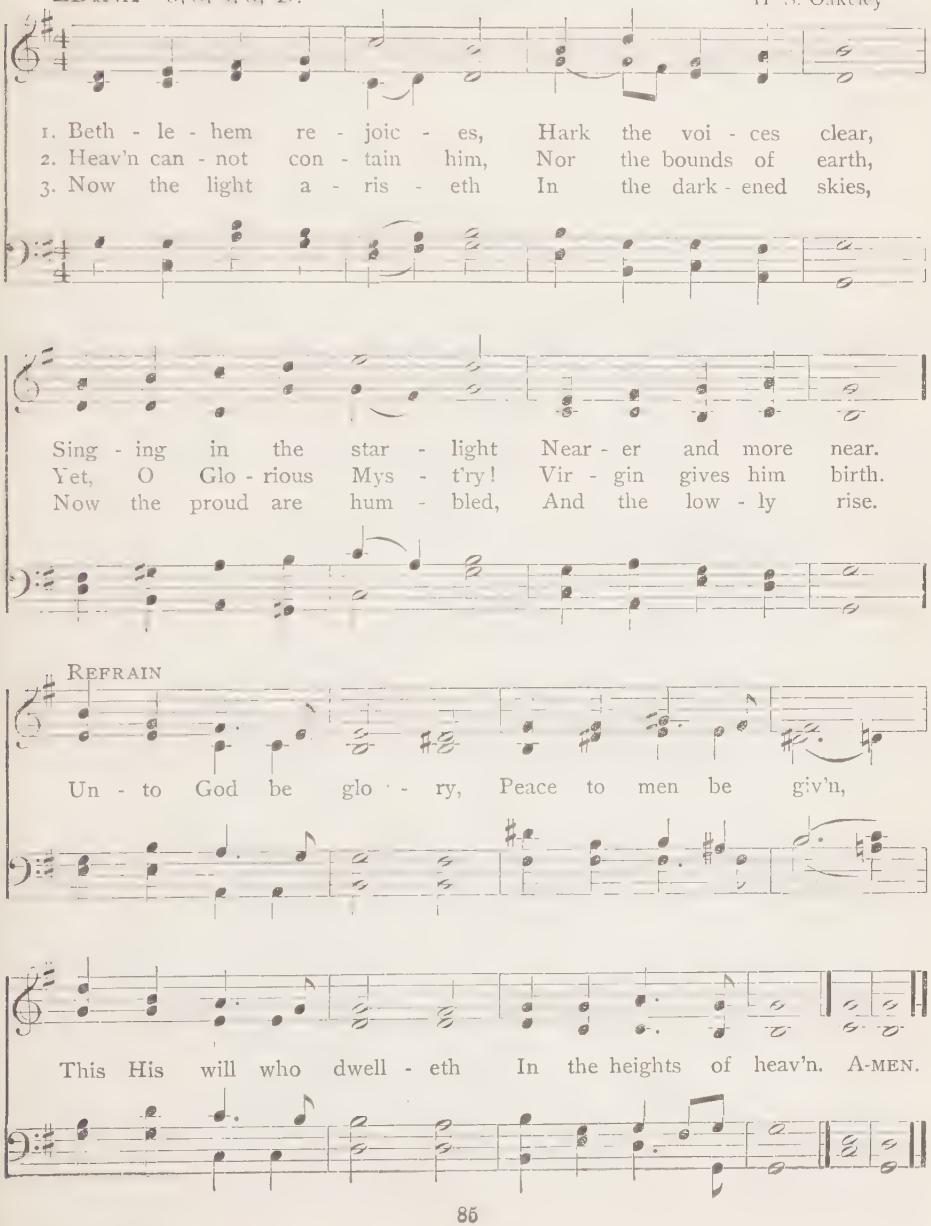
KINGS OF ORIENT 8, 8, 8, 6. With Refrain

Words and Music by
John H. Hopkins, 1862

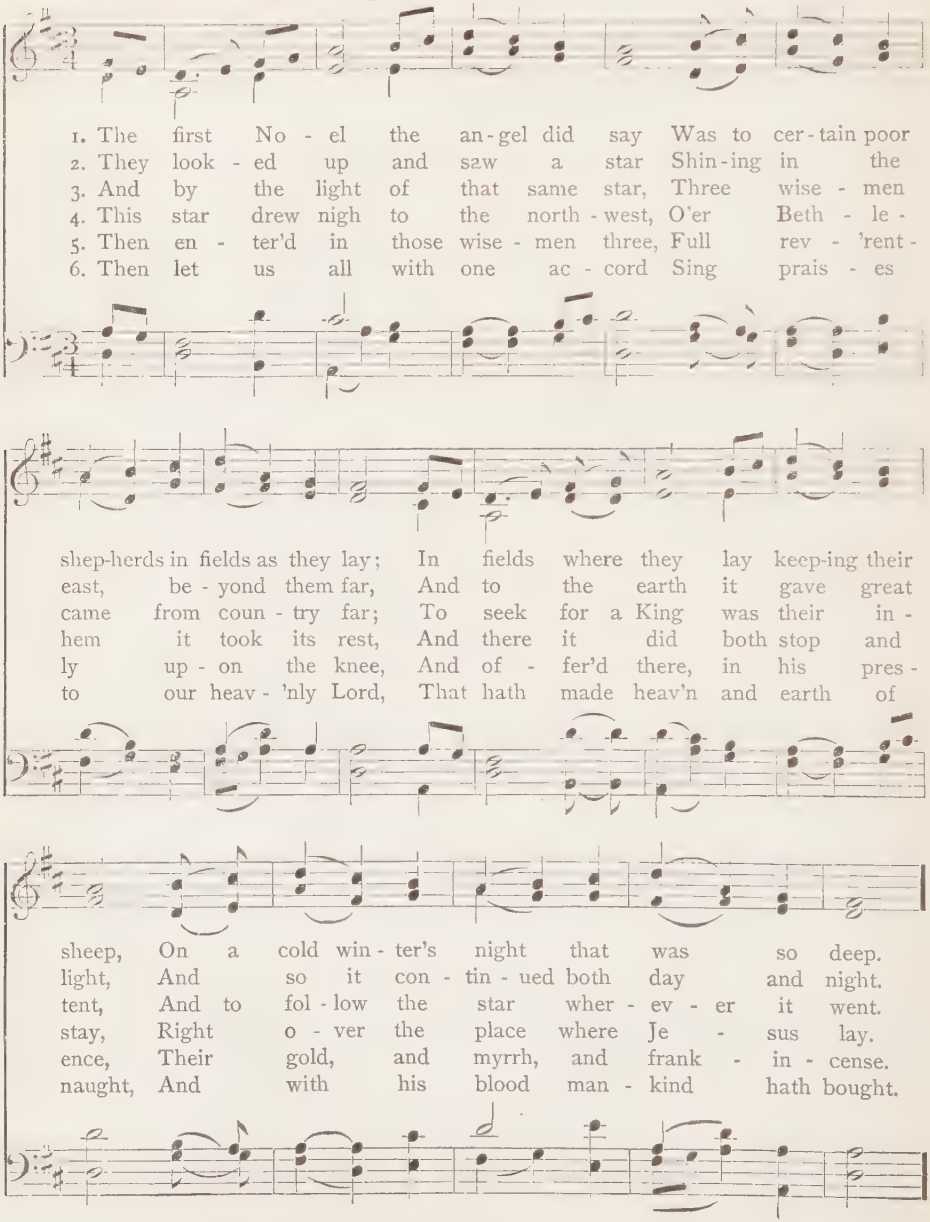
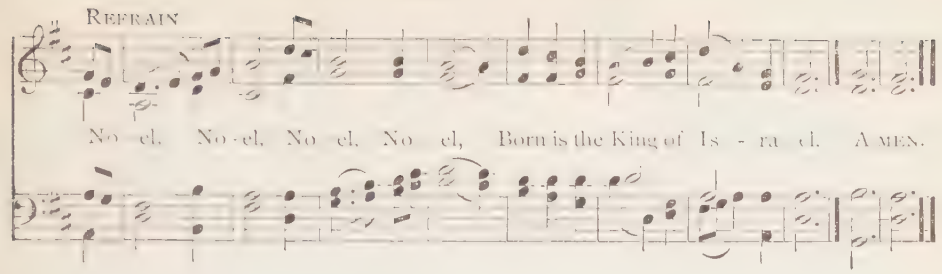


12 Bethlehem Rejoices

John of Damascus, circa 780 A. D.)
Tr. by John Brownlie)
H. S. Oakeley

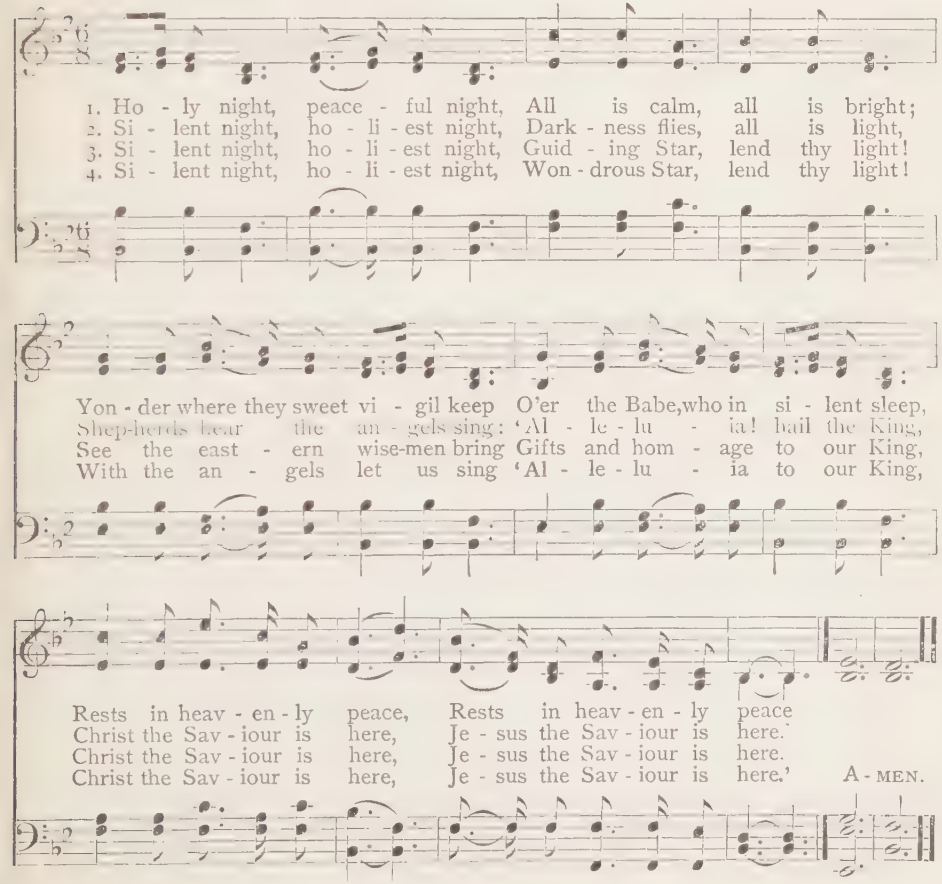
EDINA 6, 5, 6, 5, D.

13 The First Noel the Angel Did Say

THE FIRST NOEL Irregular. With Refrain

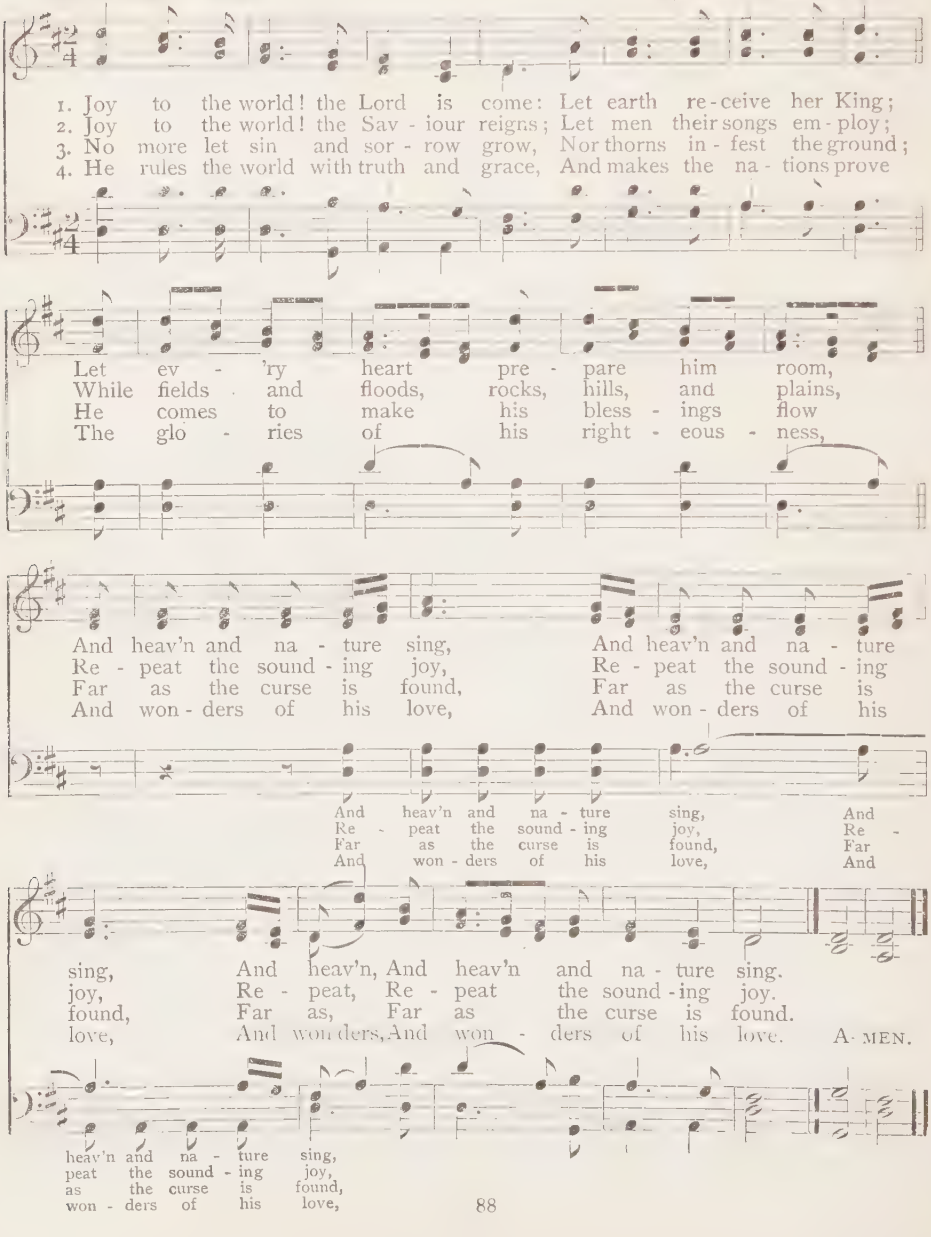
Traditional
Words and Music



14 Holy Night, Peaceful Night

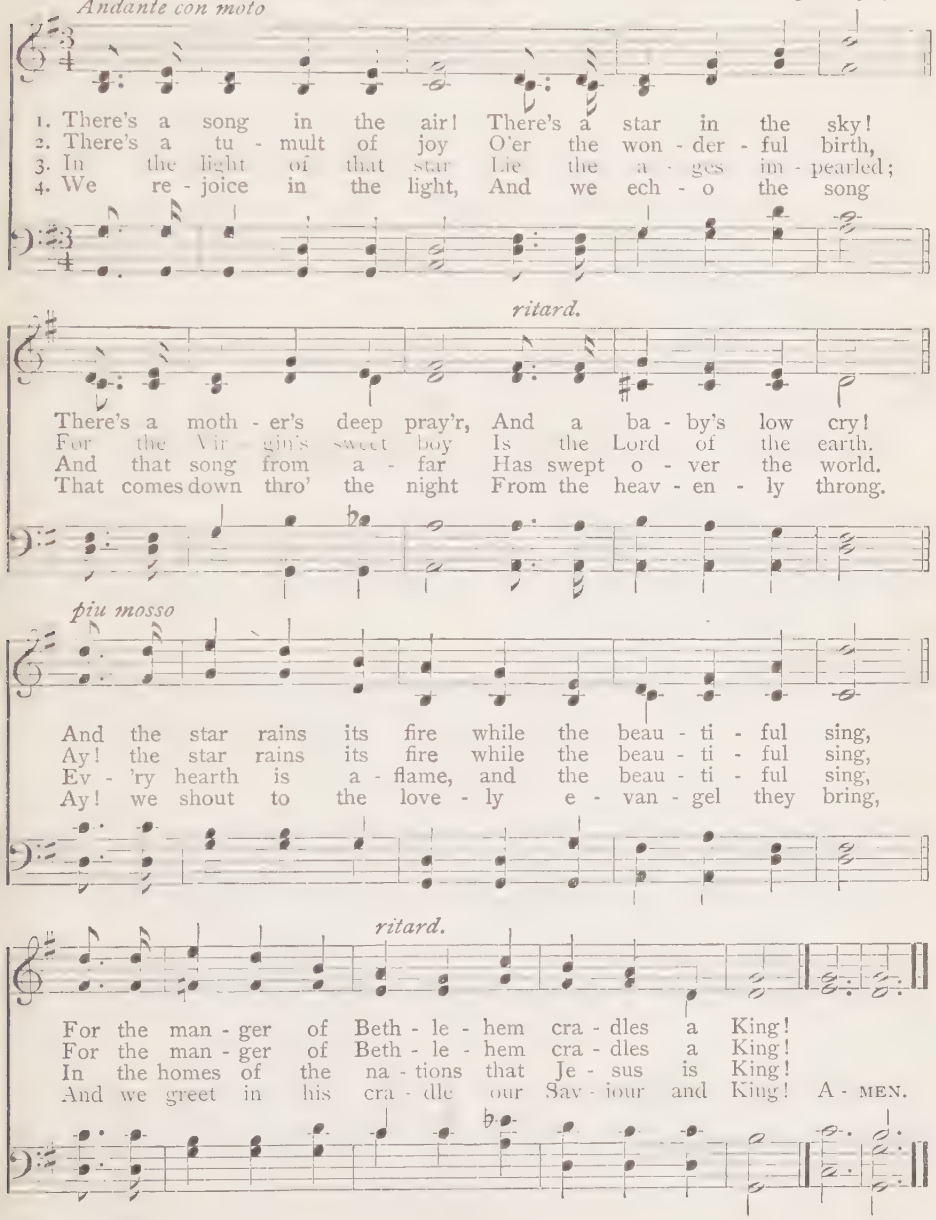
STILLE NACHT 7, 6, 8, 8, 6, 6

Tr. from Joseph Mohr, 1818
Franz Grüber, 1818

15 Joy to the World! the Lord Is Come

Isaac Watts, 1719
Arr. from George F. Handel, 1741
By Lowell Mason, 1836

ANTIOCH C. M.

16 There's a Song in the Air

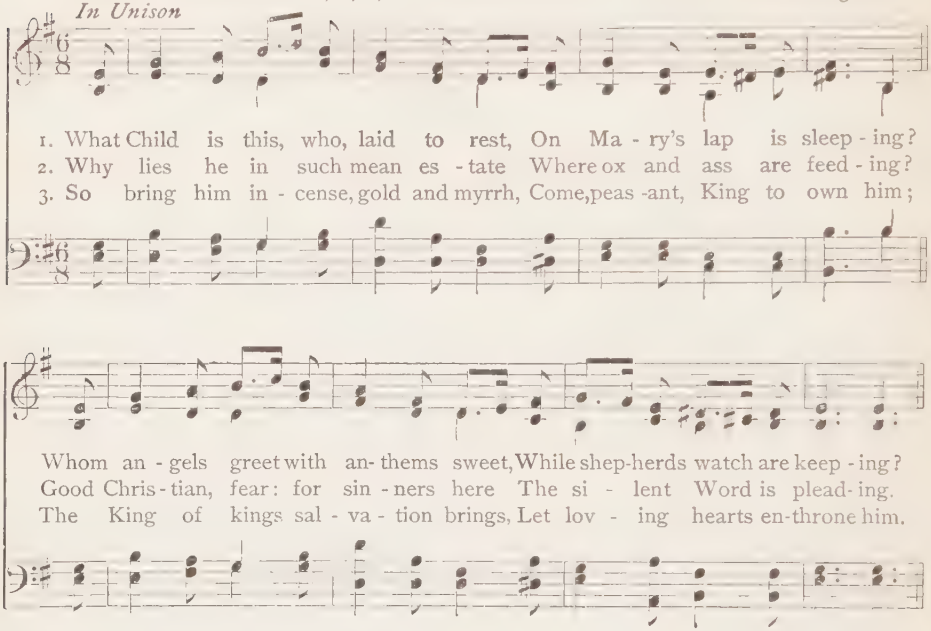
CHRISTMAS SONG 6, 6, 6, 6, 12, 12

Josiah G. Holland, 1872
Karl P. Harrington, 1904

17 What Child Is This

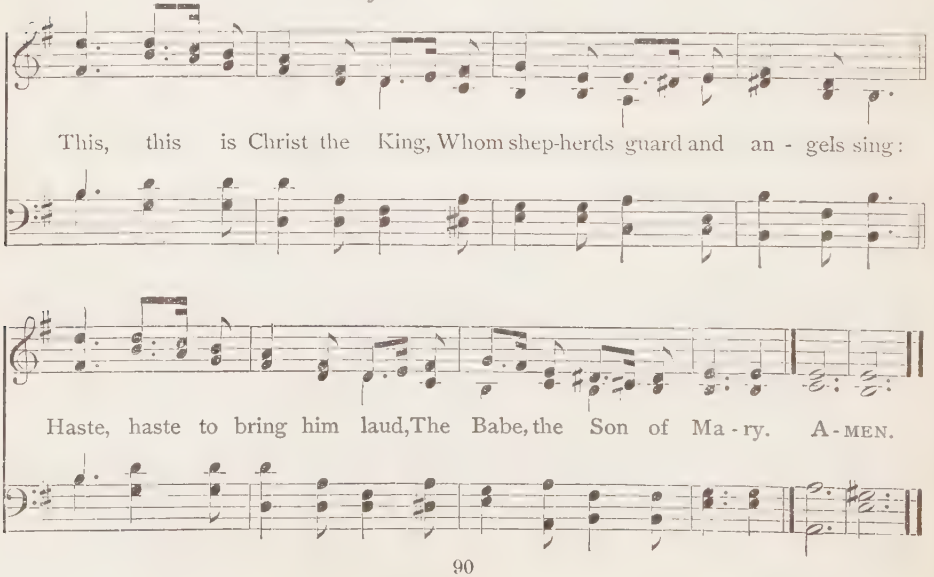
GREEN SLEEVES 8, 7, 8, 7. With Refrain

William C. Dix, 1837–1898
Old English

In Unison



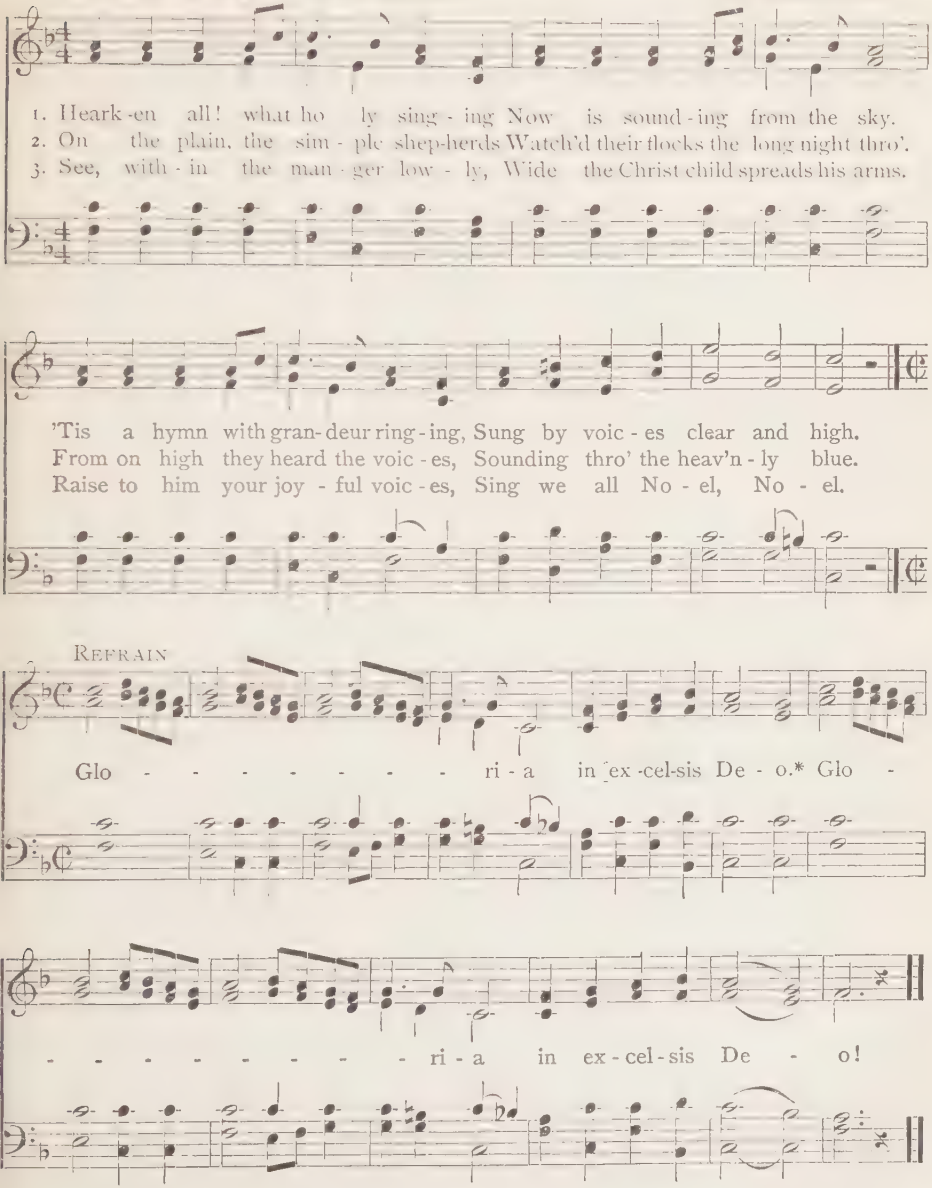
REFRAIN. *Unison or Harmony*



18 Hearken All! What Holy Singing

GLORIA 8, 7, 8, 7. With Refrain

Words and Music
Old French Carol

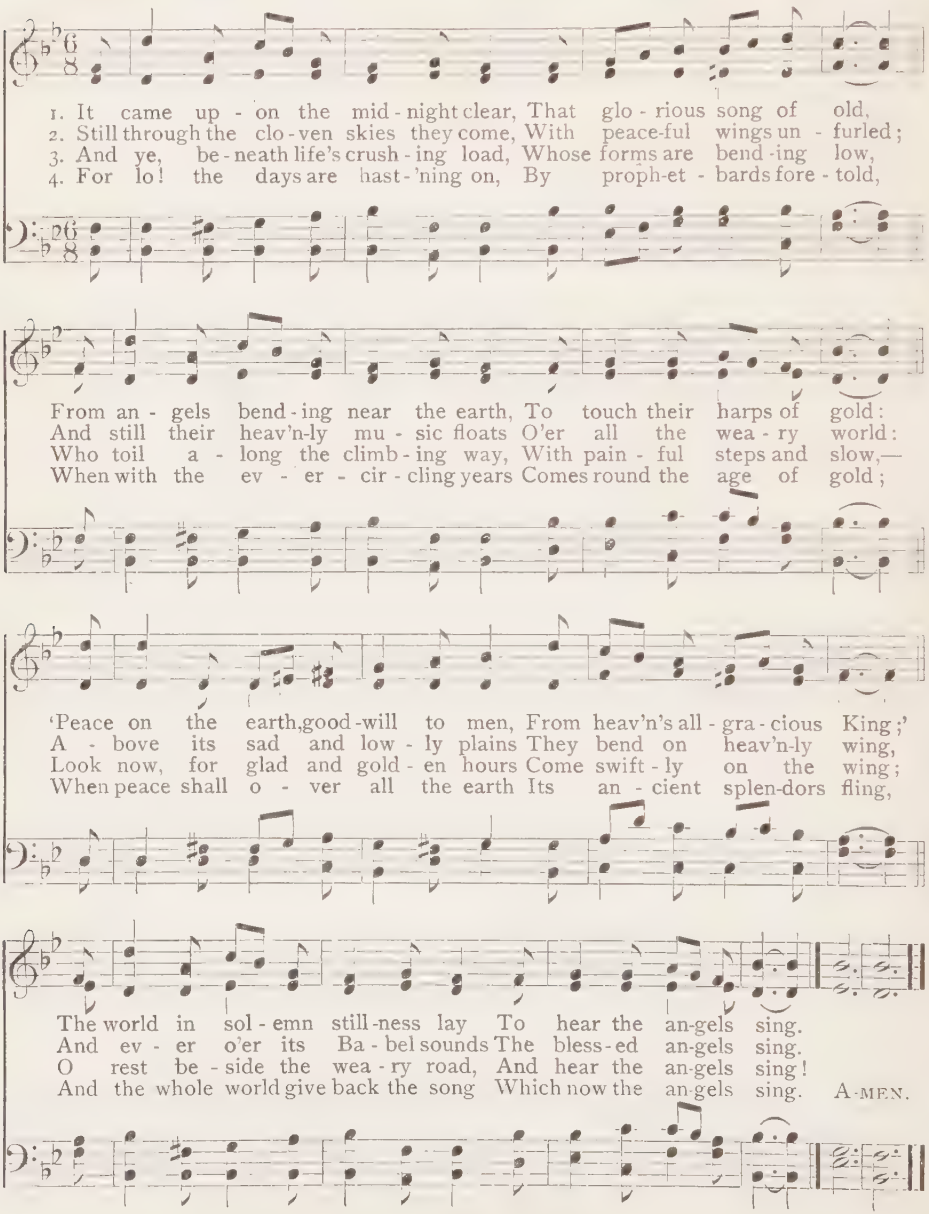


* Pronounced dā-o.

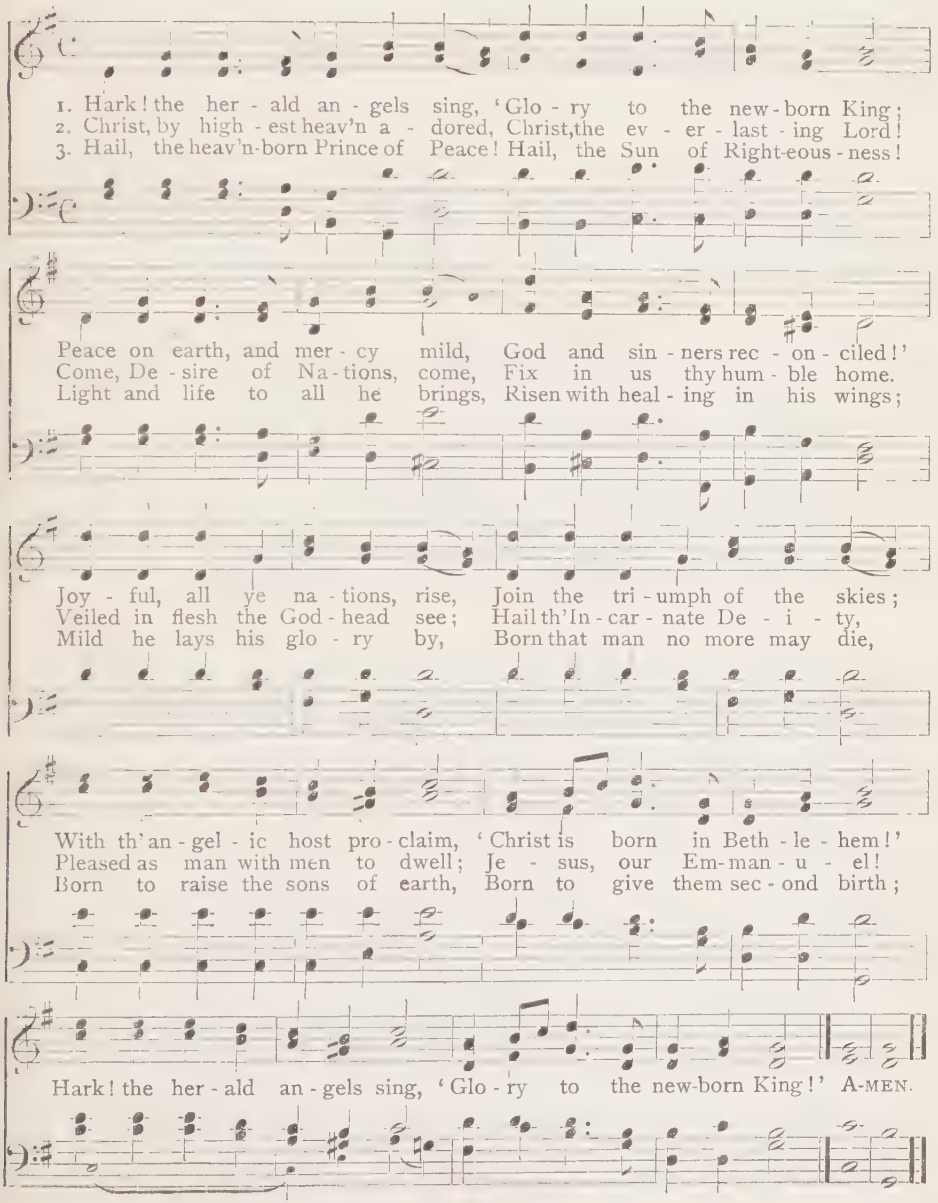
From the mystery play, *The Nativity*. Copyright, 1922, by Oliver Ditson Company. Used by permission.

19 It Came Upon the Midnight Clear

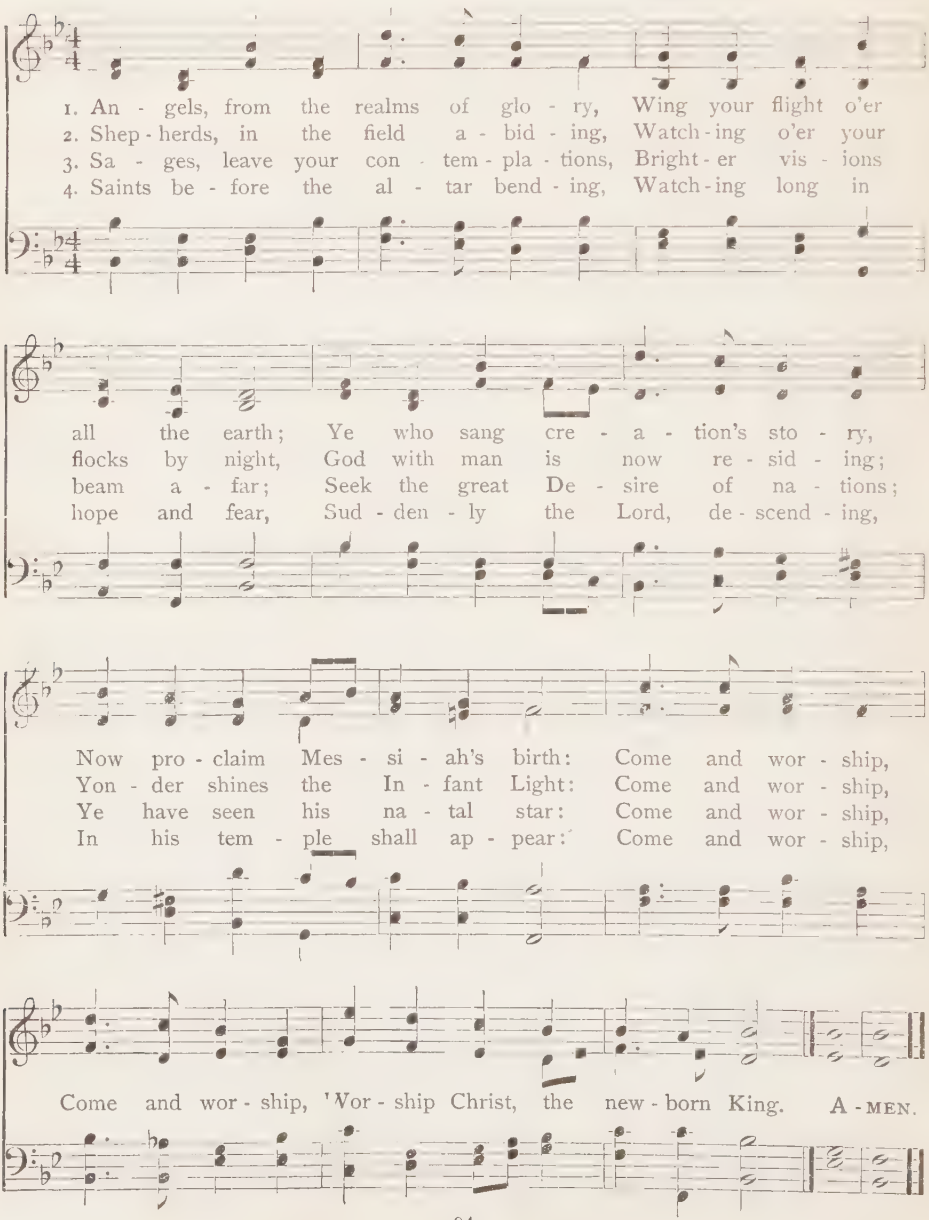
CAROL C. M. D.

Edmund H. Sears, 1849
Richard S. Willis, 1850

20 Hark! the Herald Angels Sing

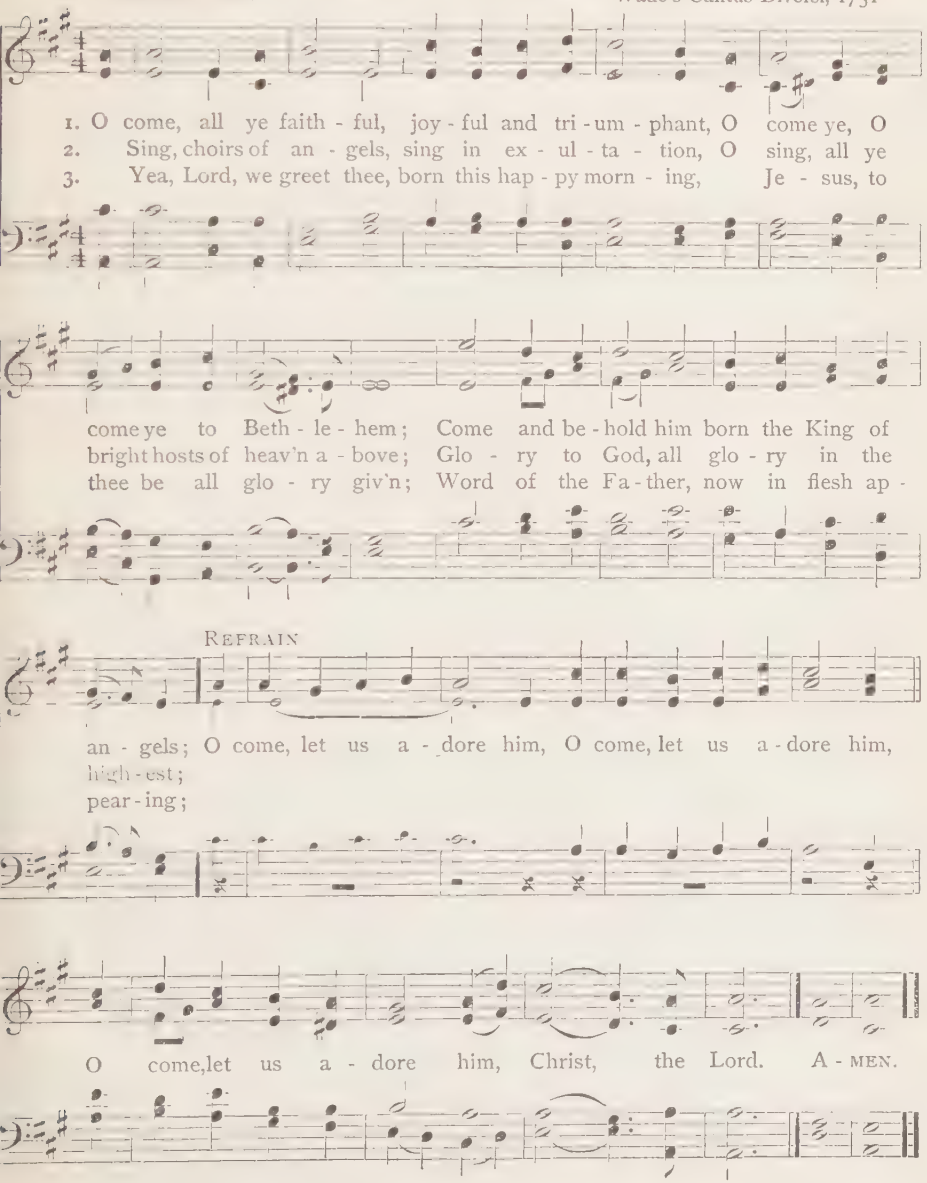
MENDELSSOHN 7, 7, 7, 7, D.

Charles Wesley, 1739
Arr. from Mendelssohn, 1840

21 Angels, From the Realms of Glory

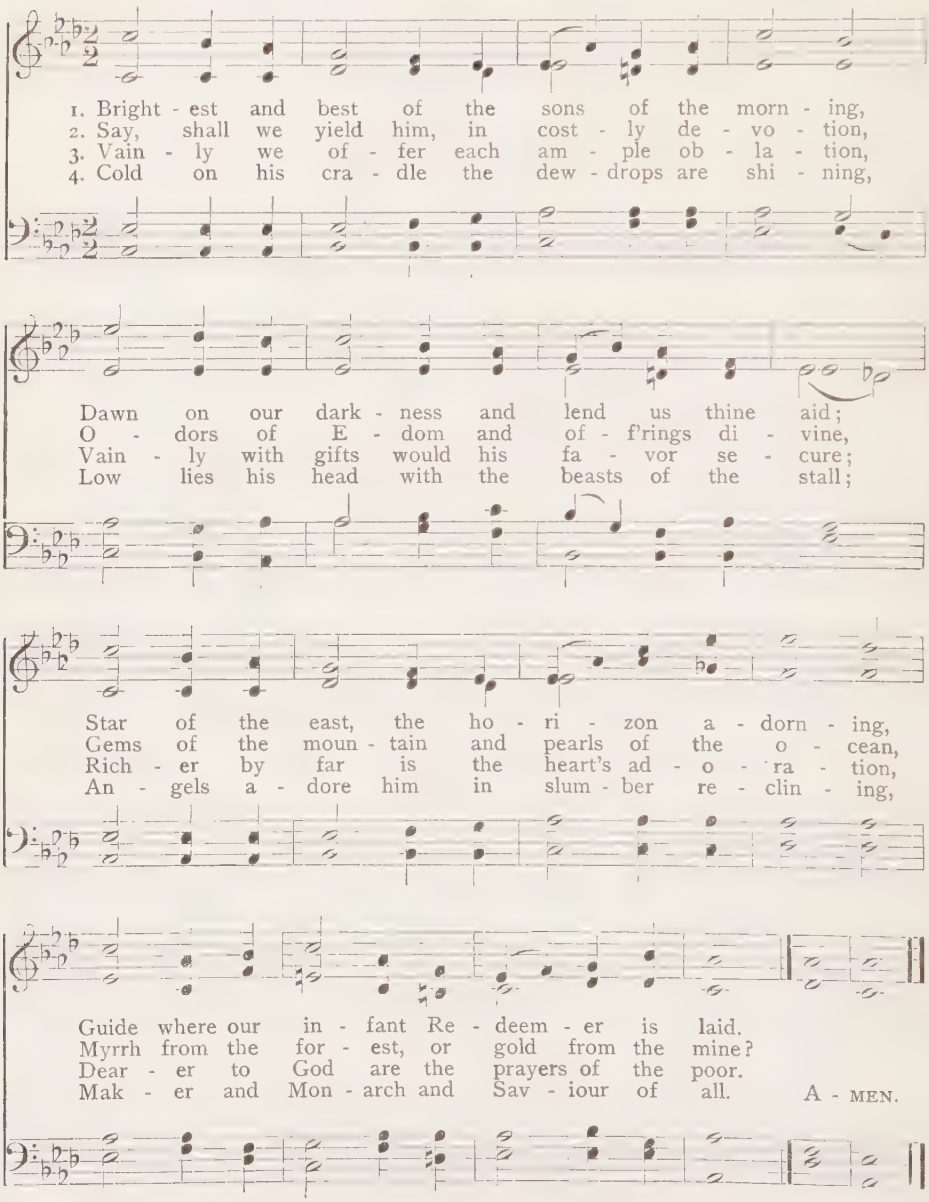
REGENT SQUARE 8, 7, 8, 7, 8, 7

James Montgomery, 1819
Henry Smart, 1867

22 O Come, All Ye Faithful

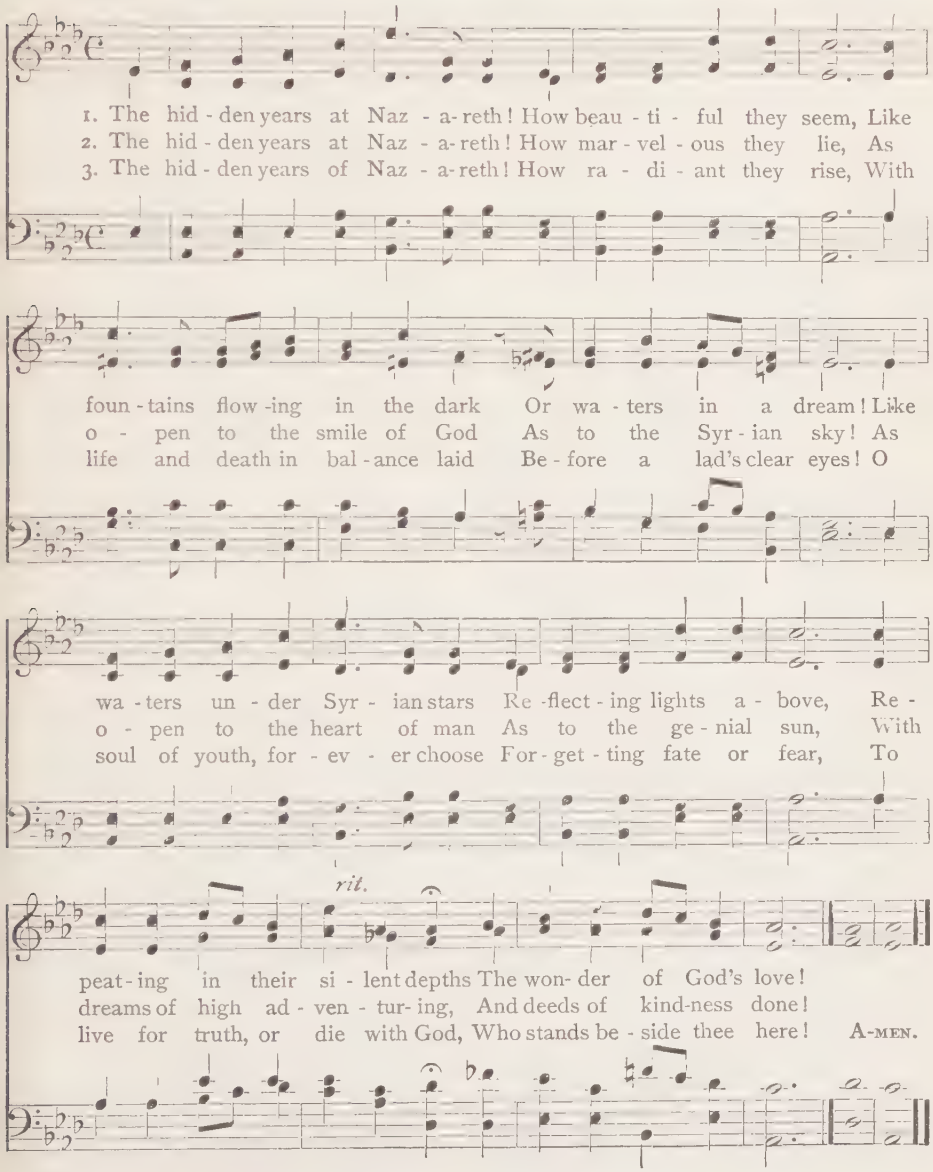
ADESTE FIDELES Irregular. With Refrain
(Portuguese Hymn)

Latin Hymn, 17th Century
Tr. by Frederick Oakeley, 1843
Wade's Cantus Diversi, 1751

23 Brightest and Best of the Sons

MORNING STAR 11, 10, 11, 10

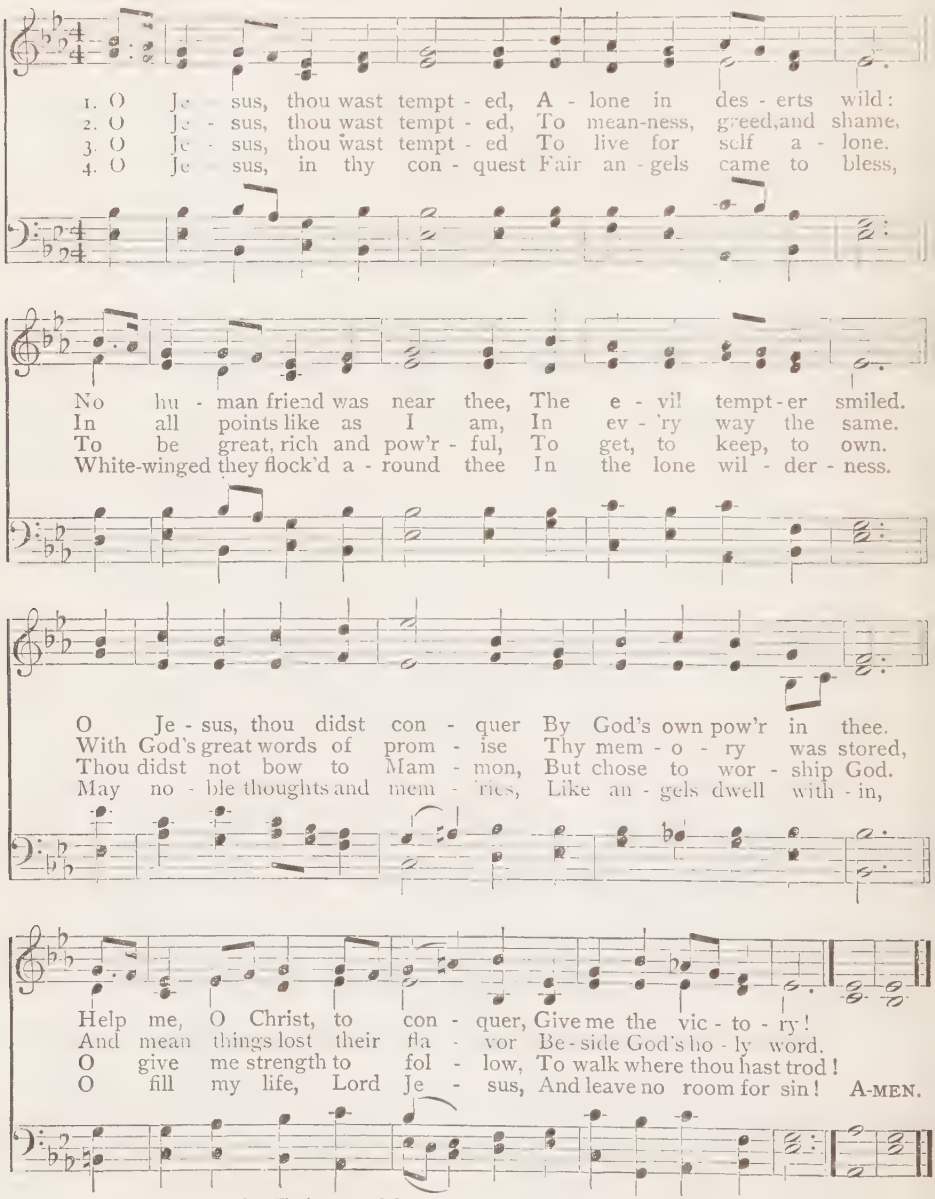
Reginald Heber, 1811
John P. Harding, 1861–

24 The Hidden Years at Nazareth

NAZARETH. C. M. D.

Allen Eastman Cross, 1927
H. L. Harts, 1927

Words copyright by Allen Eastman Cross
Music copyright by Earl Enyeart Harper, 1928

25 O Jesus, Thou Wast Tempted

MEIRIONYDD 7, 6, 7, 6, D.

J. Edgar Park, 1913
Old Welsh Hymn Melody

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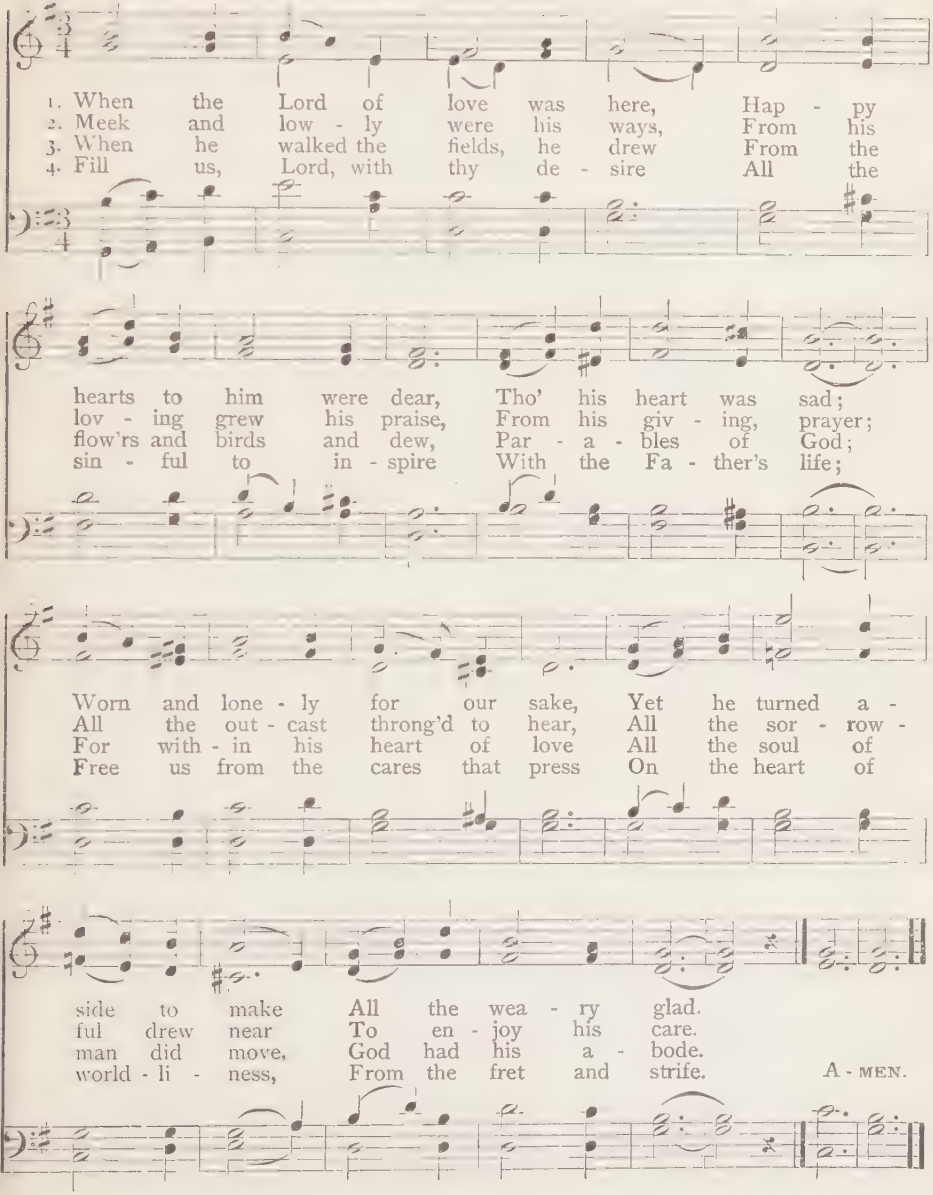
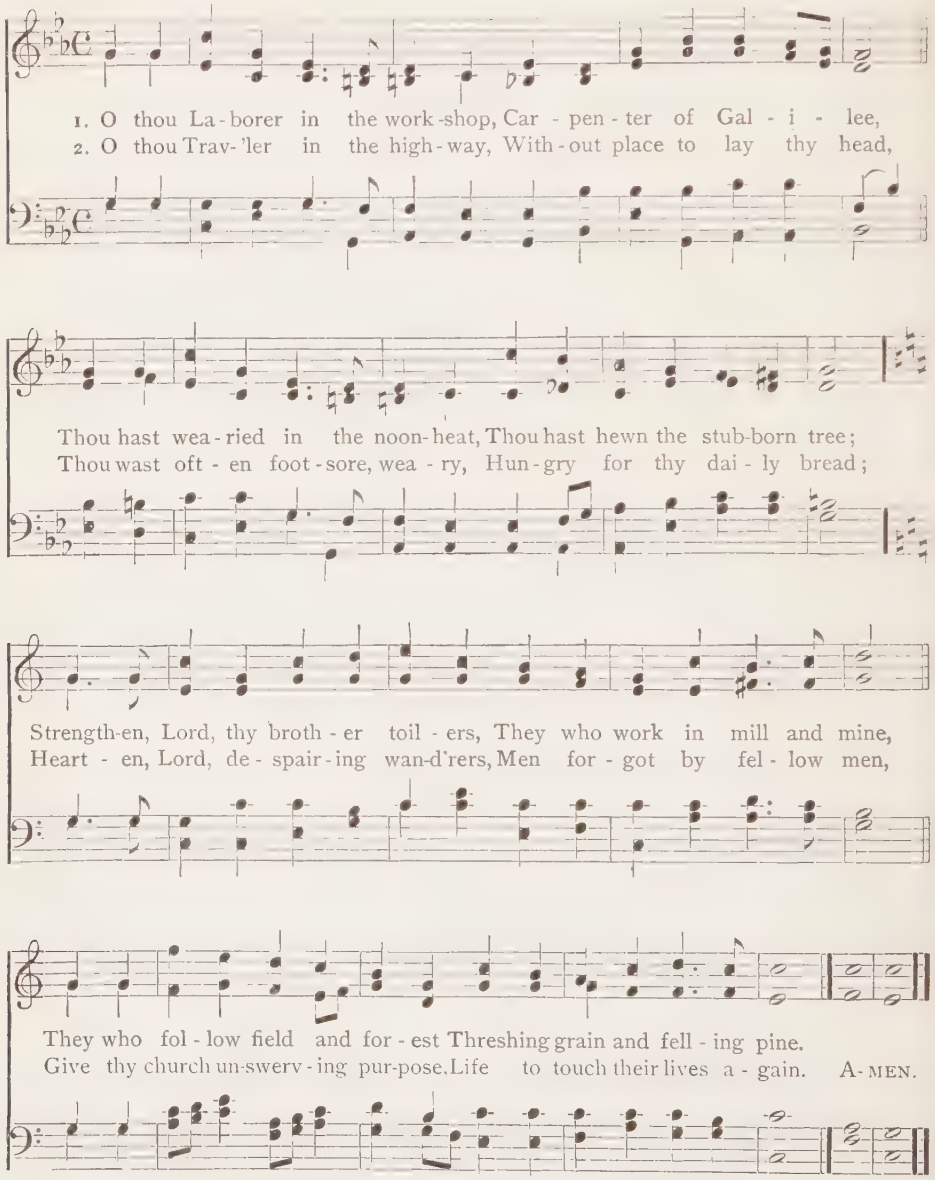
26 When the Lord of Love Was Here

ARMSTRONG 7, 7, 5, 7, 7, 5

Stopford A. Brooke, 1881
George W. Chadwick, 1887

27 O Thou Laborer in the Workshop

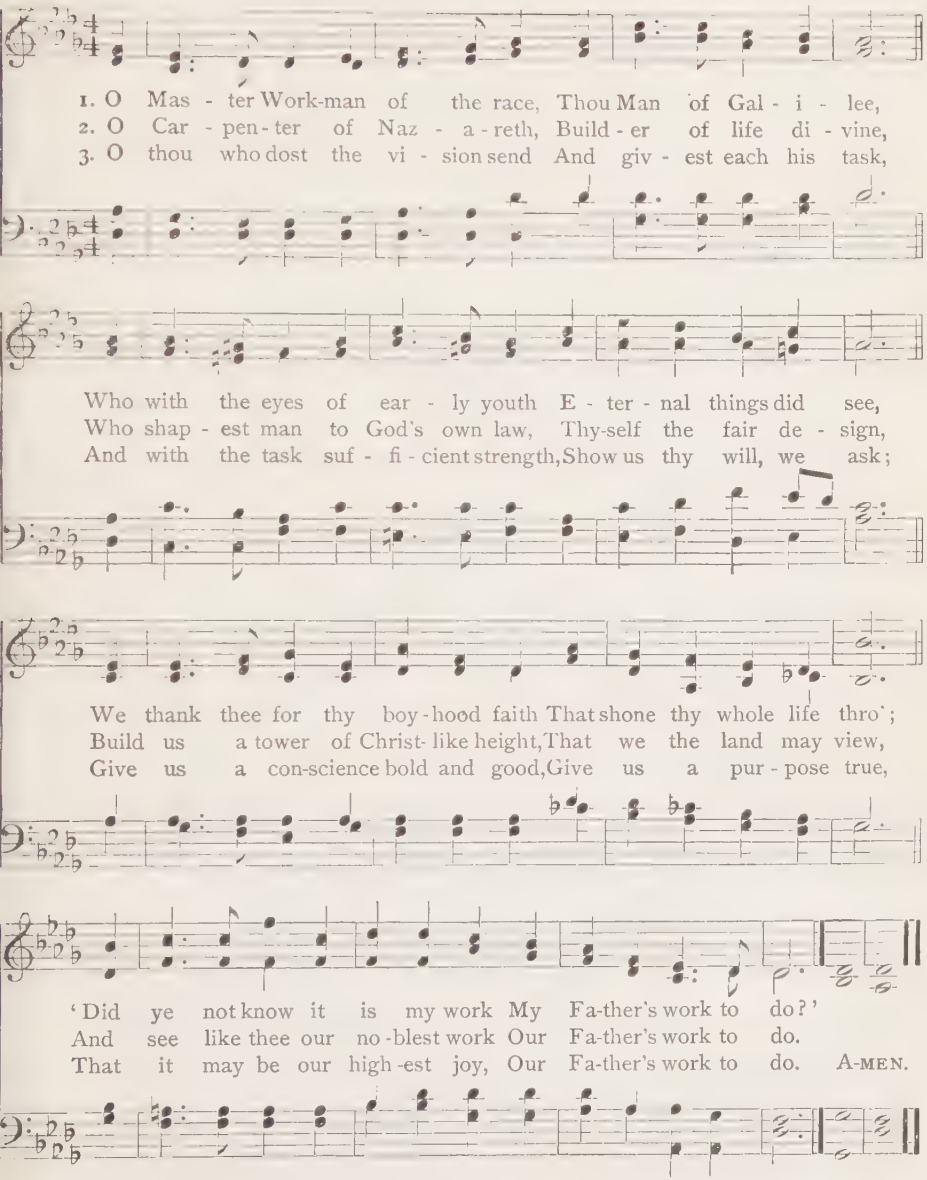
William Watkins Reid, 1927
A. H. Mann

BALDUCCI 8, 7, 8, 7, D.

Used by permission of William Watkins Reid

28 O Master Workman of the Race

REX REGUM. C. M. D.

Jay T. Stocking, 1912
John Stainer, 1840–1901



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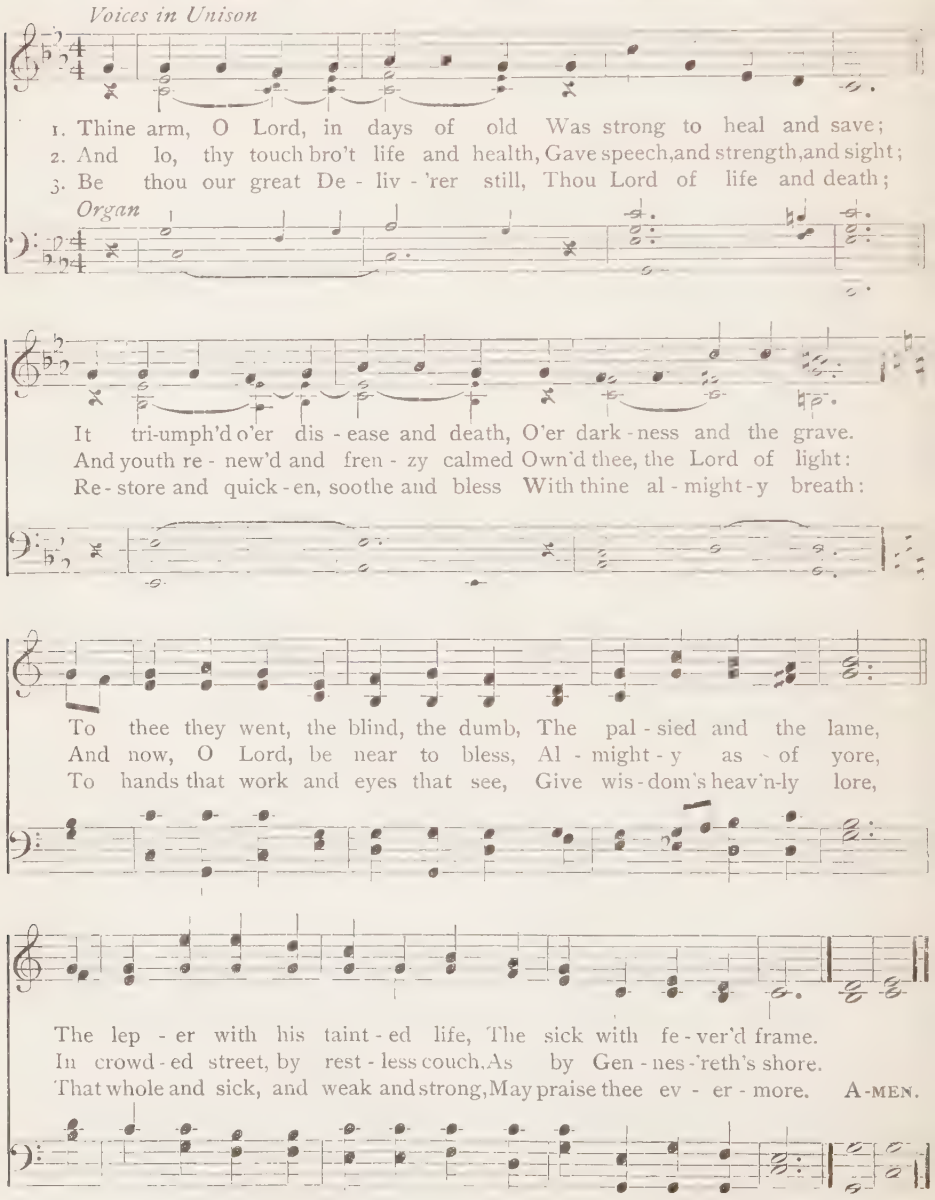
29 Thine Arm, O Lord, in Days of Old

Edward H. Plumptre, 1864

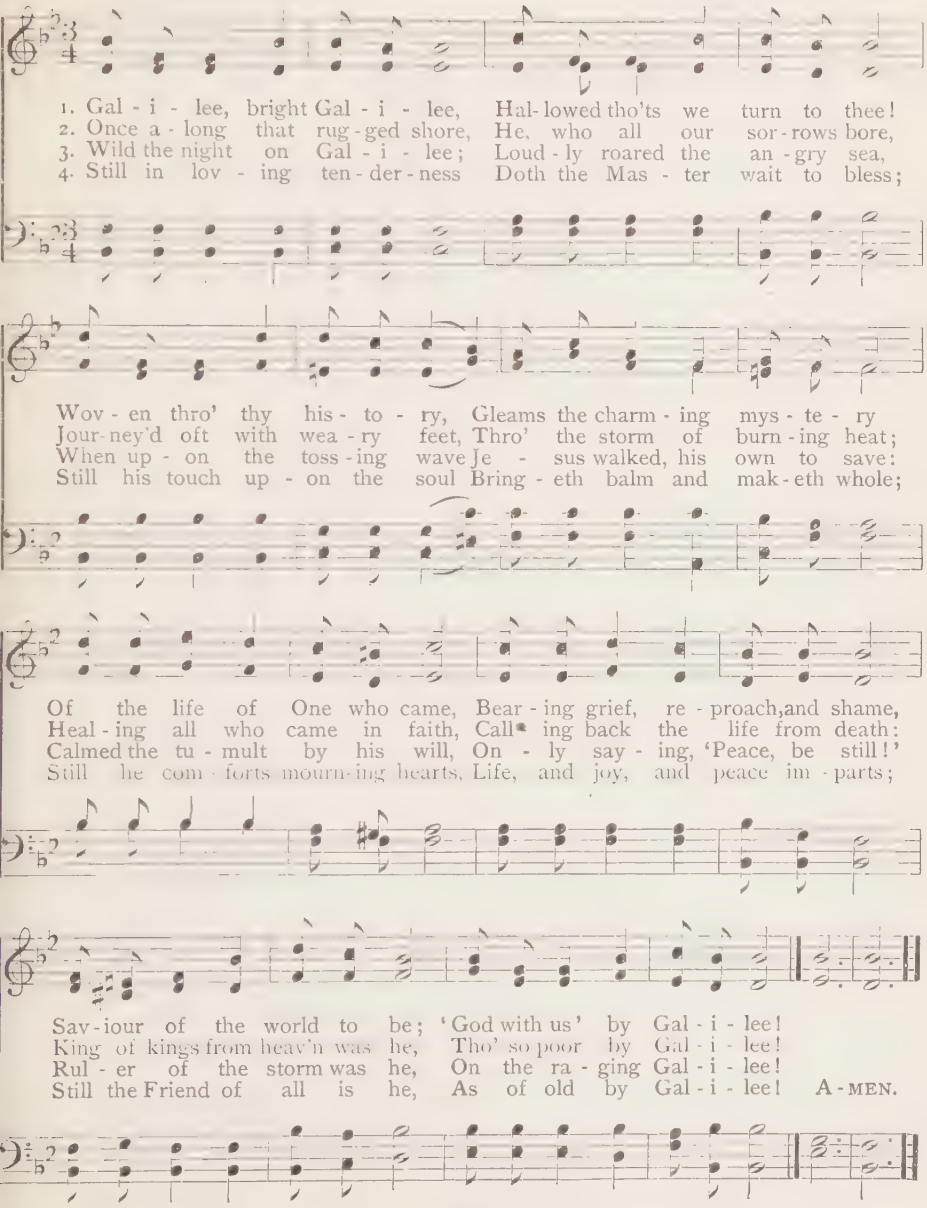
AUDITE AUDIENTES ME C. M. D. Arthur Seymour Sullivan, 1842–1900



30 Galilee, Bright Galilee

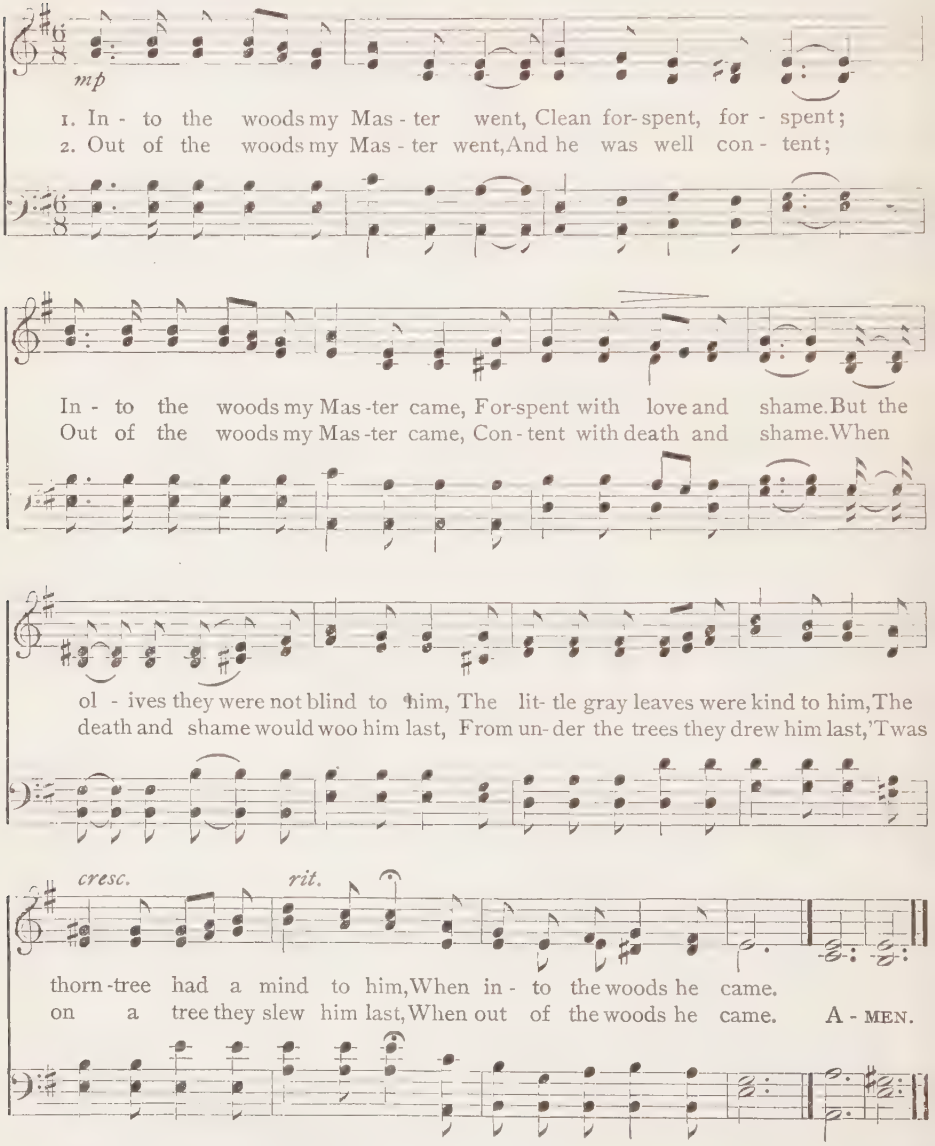
SHERWIN 7, 7, 7, 7, D.

Words and Music by
William F. Sherwin, 1880



31 Into the Woods My Master Went

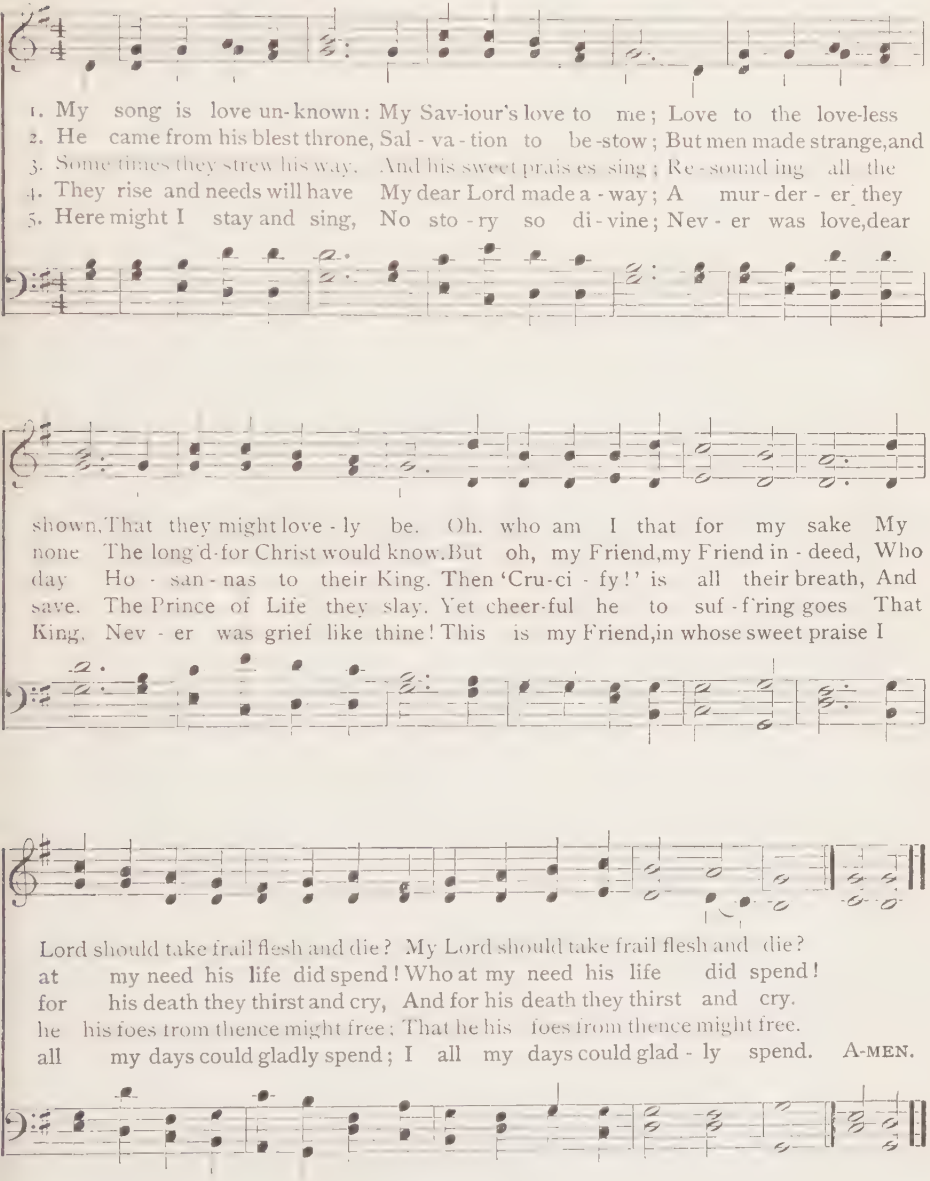
Sidney Lanier, 1880
Peter C. Lutkin, 1904

LANIER Irregular

Copyright, 1884, 1891, by Mary D. Lanier
Copyright, 1905, by Smith and Lamar

32 My Song Is Love Unknown

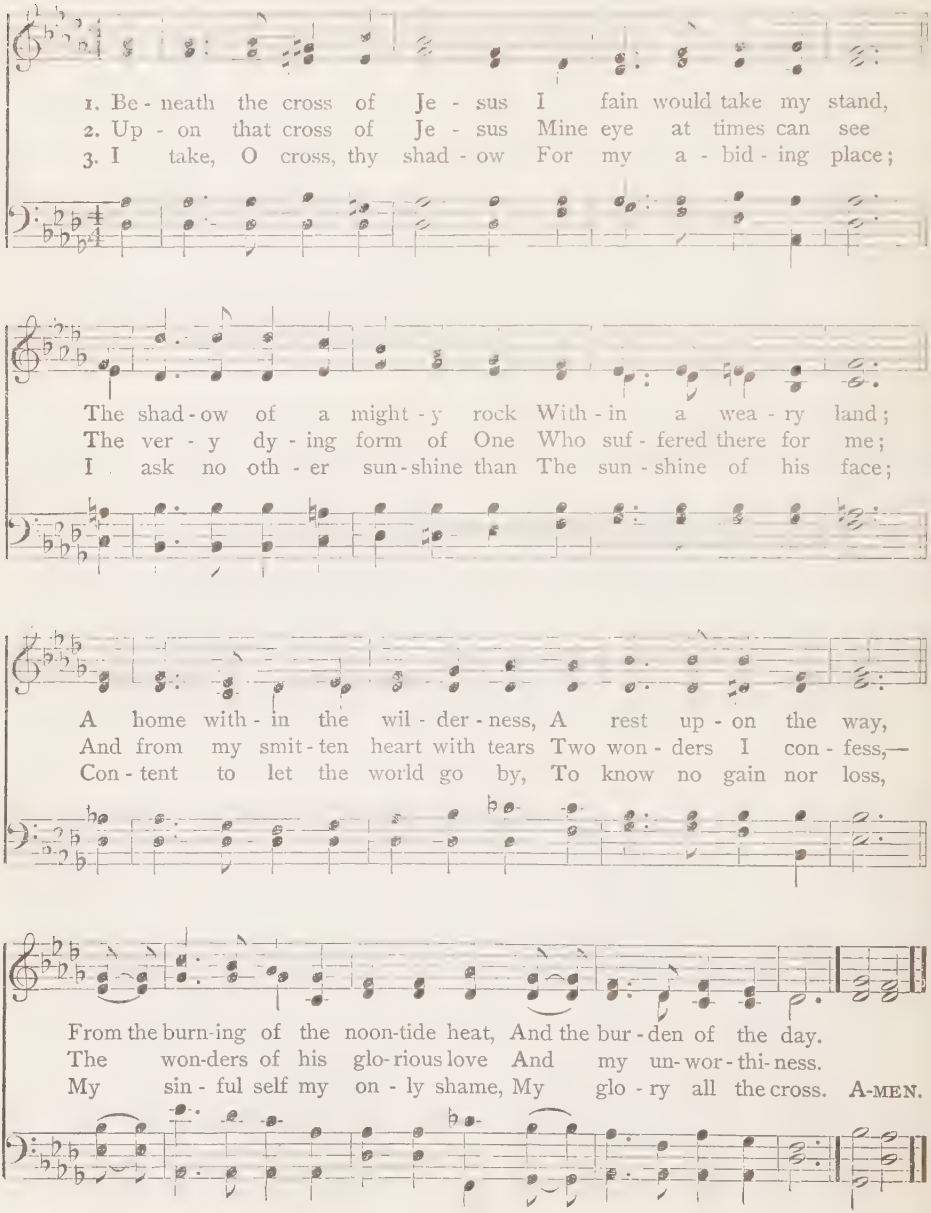
RHOSYMEDRE 6, 6, 6, 6, 8, 8

J. D. Edwards, 1805–1885
Samuel Crossman, 1624–1683



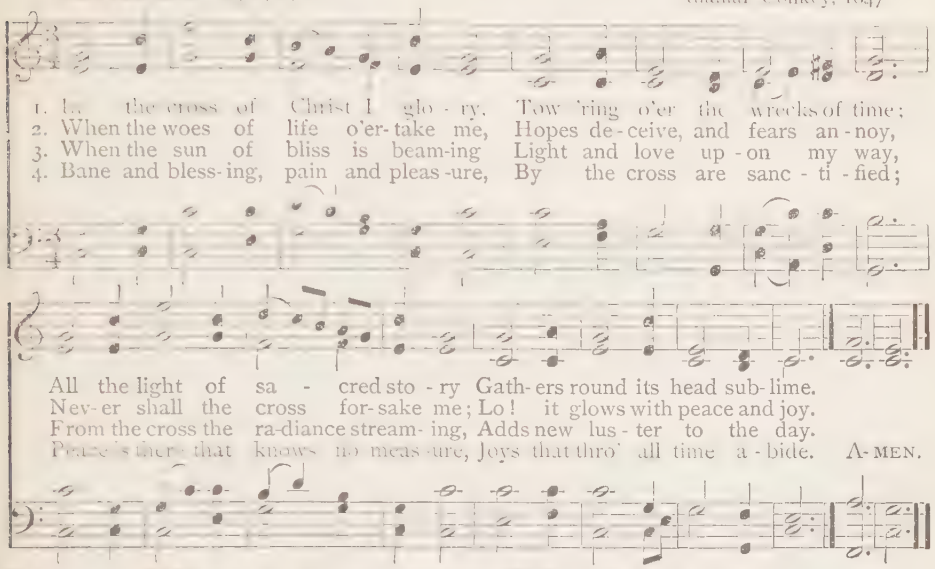
33 Beneath the Cross of Jesus

ST. CHRISTOPHER 7, 6, 8, 6, 8, 6, 8, 6

Elizabeth C. Clephane, 1868
Frederick C. Maker, 1881

34 In the Cross of Christ I Glory

RATHBUN. 8, 7, 8, 7

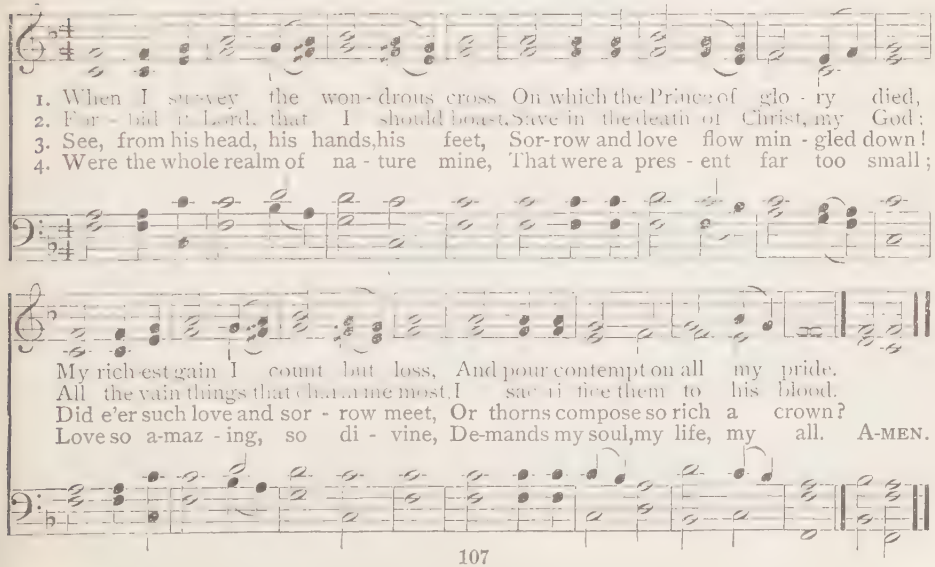
John Bowring, 1825
Ithamar Conkey, 1847



35 When I Survey the Wondrous Cross

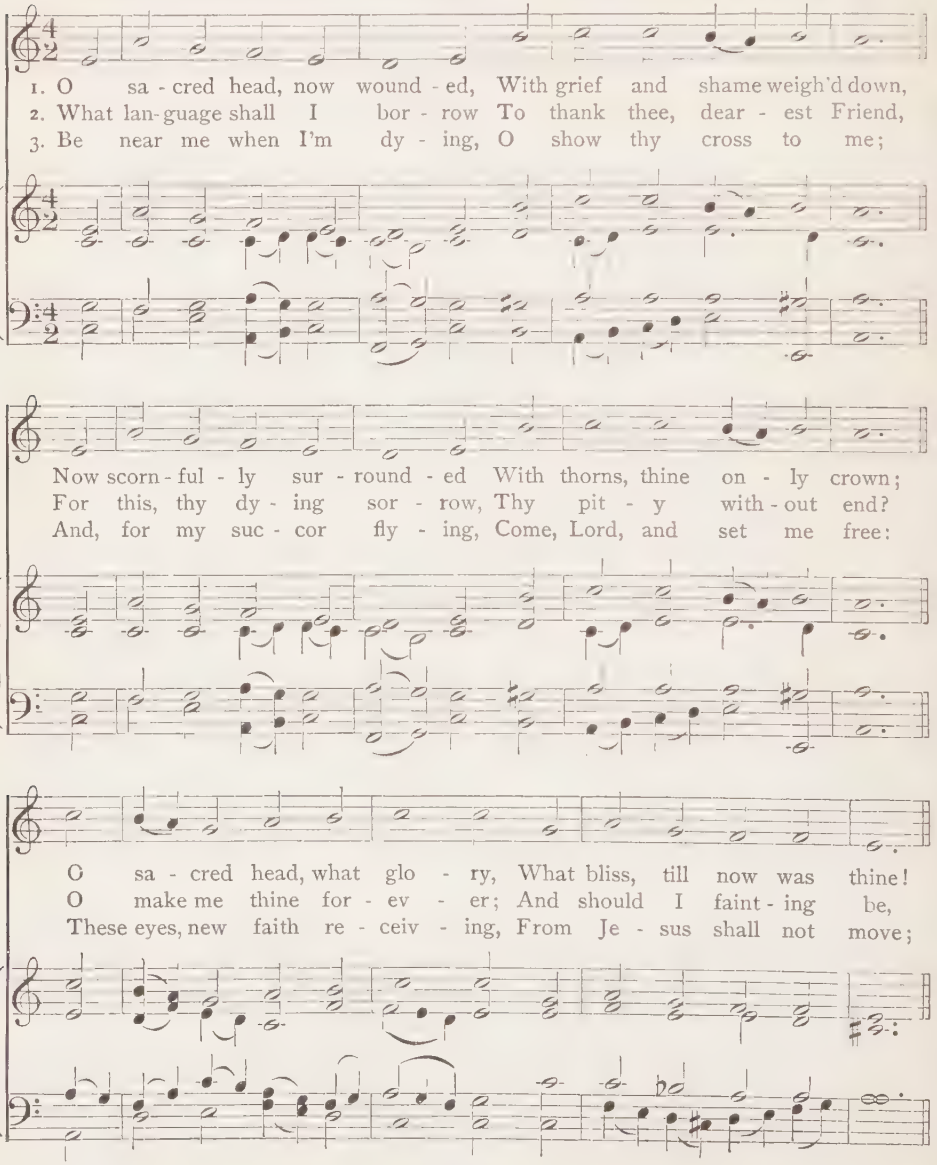
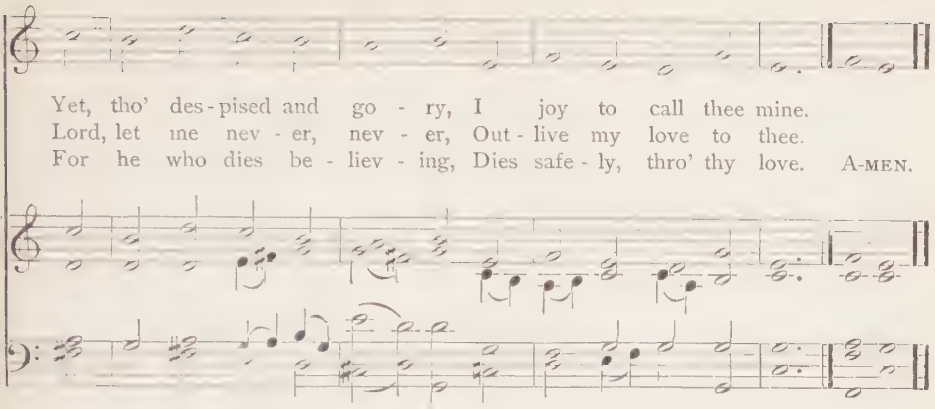
Isaac Watts, 1707
Gregorian Chant
Arr. by Lowell Mason, 1824

HAMBURG. L. M.



36 O Sacred Head, Now Wounded

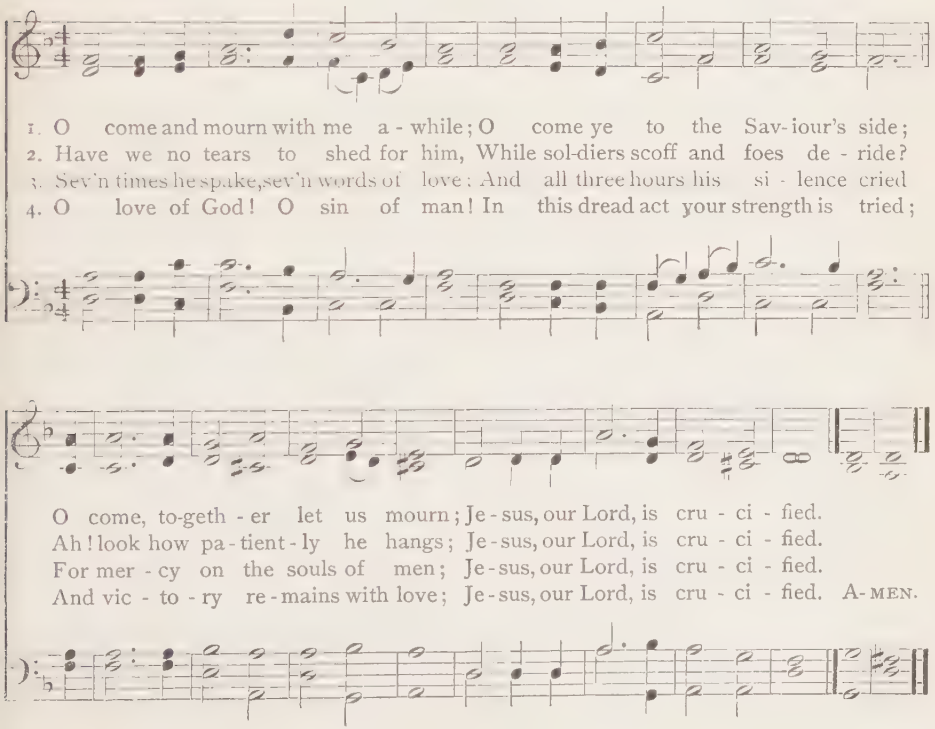
Bernard of Clairvaux, 1091–1153
Tr. by J. W. Alexander, 1804–1859
Hans L. Hassler, 1601
Harmonized by J. S. Bach, 1685–1750

PASSION CHORALE 7, 6, 7, 6, D.



37 O Come and Mourn With Me Awhile

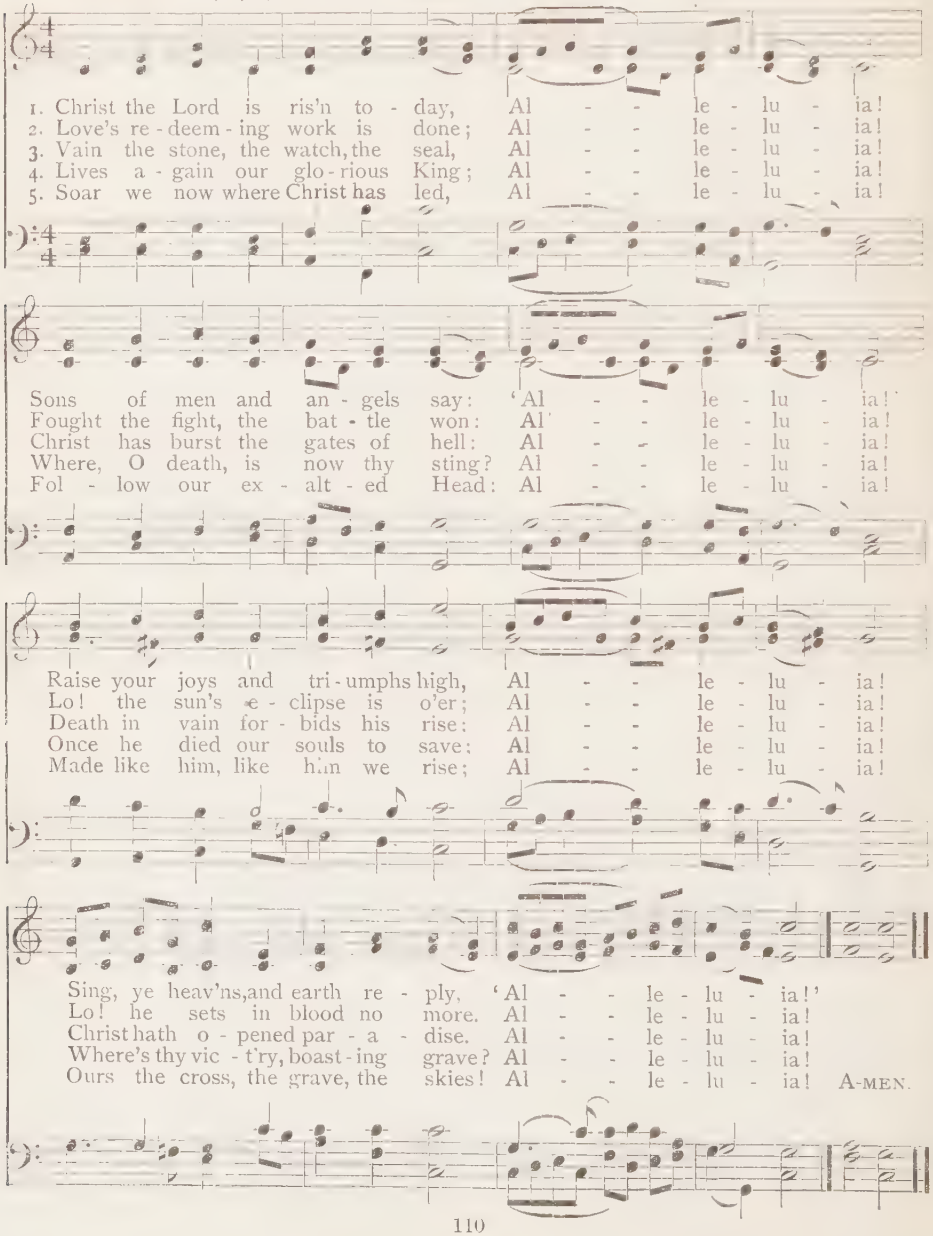
ST. CROSS L. M.

Frederick W. Faber, 1814–1863
John B. Dykes, 1823–1876



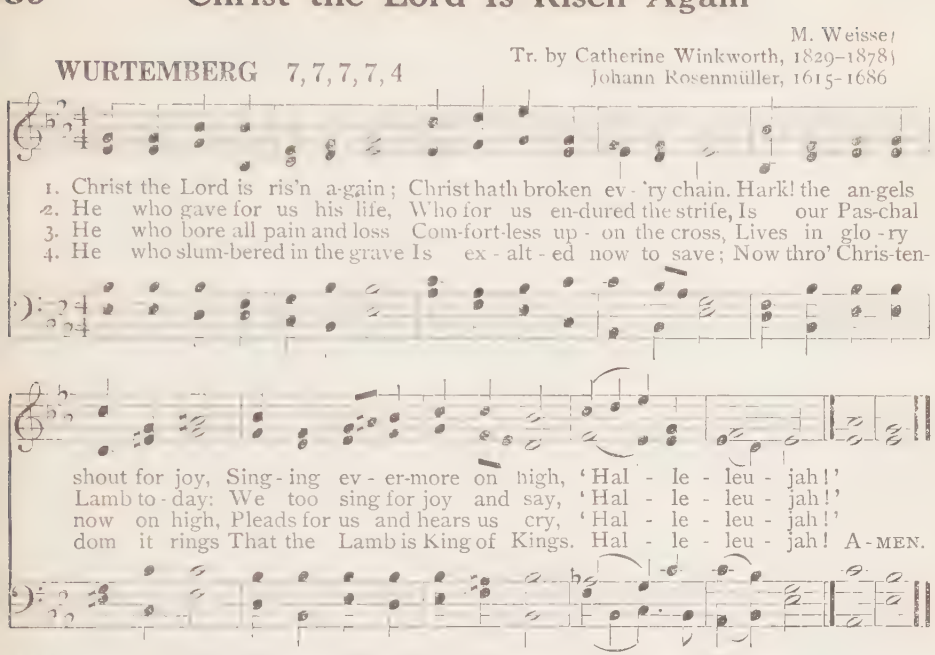
38 Christ the Lord Is Risen Today

WORGAN 7, 7, 7, 7. With Alleluia

Charles Wesley, 1739
'Lyra Davidica,' 1708

39 Christ the Lord Is Risen Again

M. Weisse?
Tr. by Catherine Winkworth, 1829–1878)
Johann Rosenmüller, 1615–1686

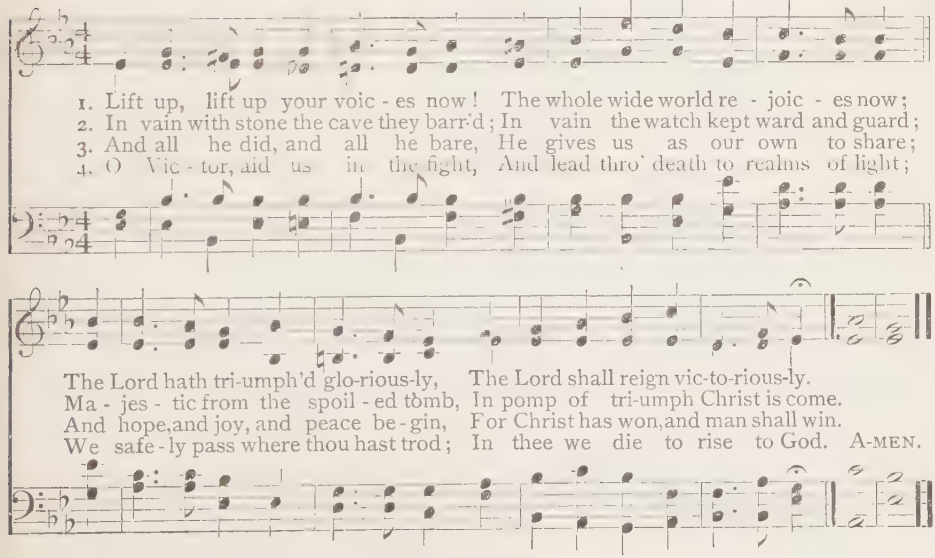
WURTEMBERG 7, 7, 7, 7, 4



40 Lift Up, Lift Up Your Voices Now

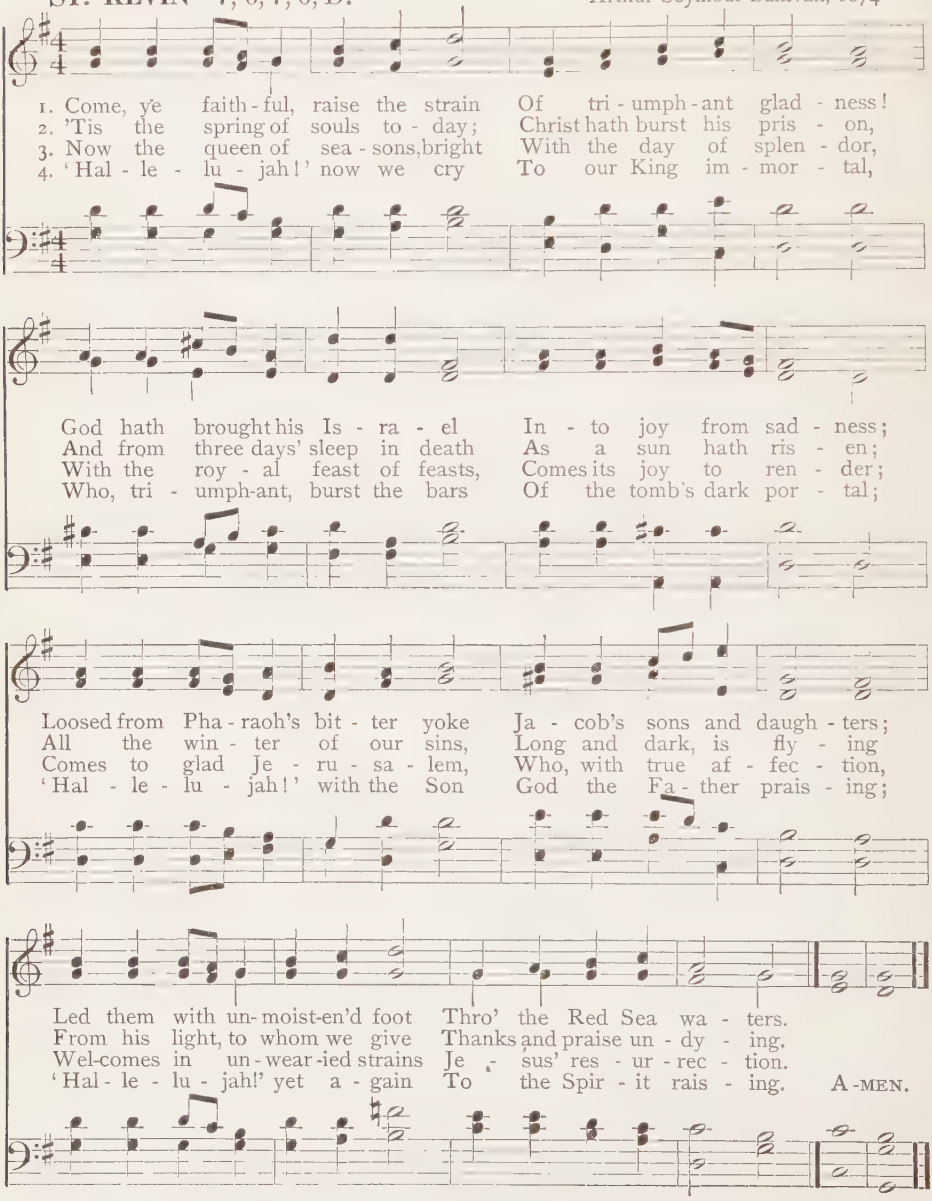
John M. Neale, 1851
J. Baptiste Calkin, 1872

WALTHAM L. M.



41 Come, Ye Faithful, Raise the Strain

John of Damascus, circa 700
Tr. by John M. Neale, 1862
Arthur Seymour Sullivan, 1874

ST. KEVIN 7, 6, 7, 6, D.

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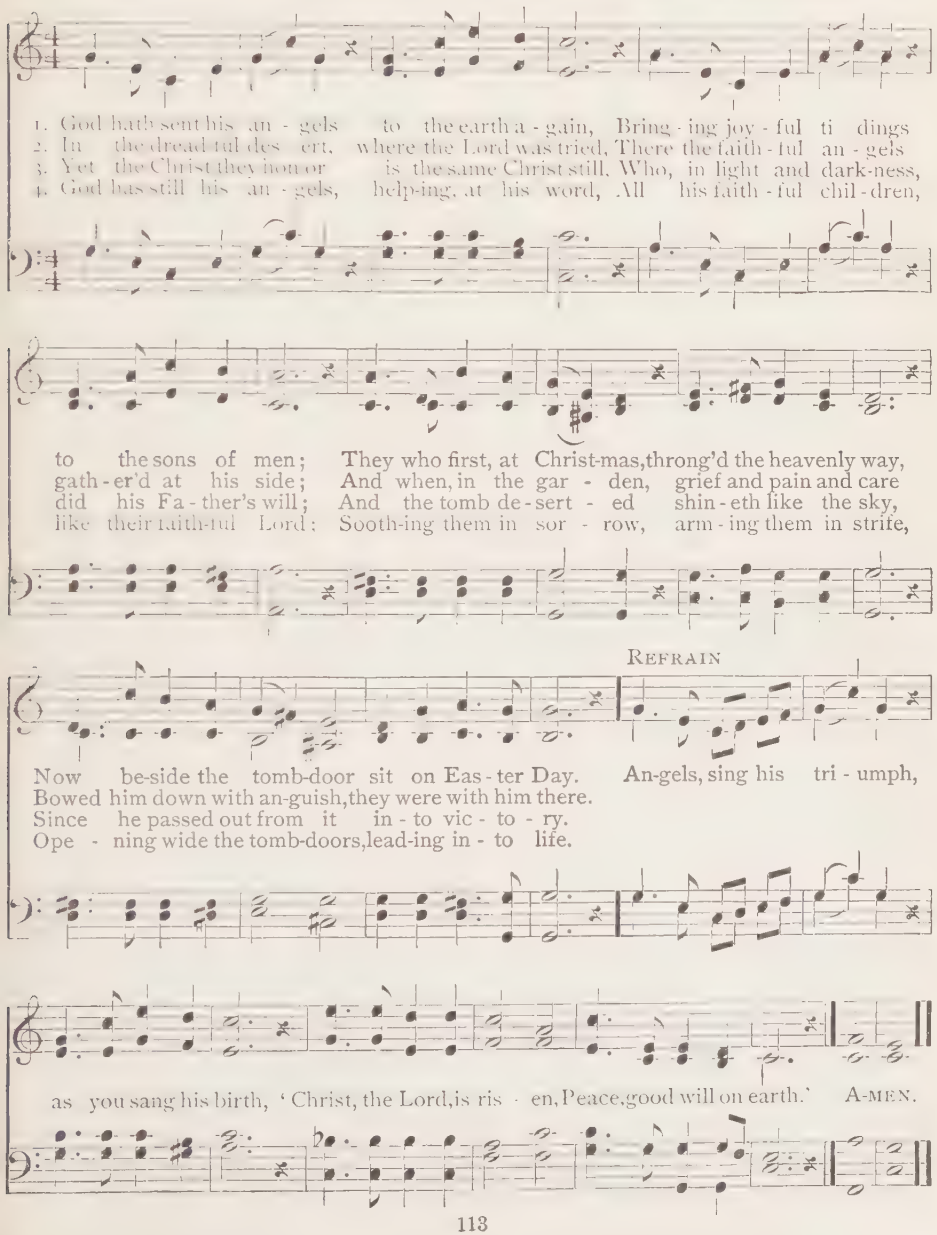
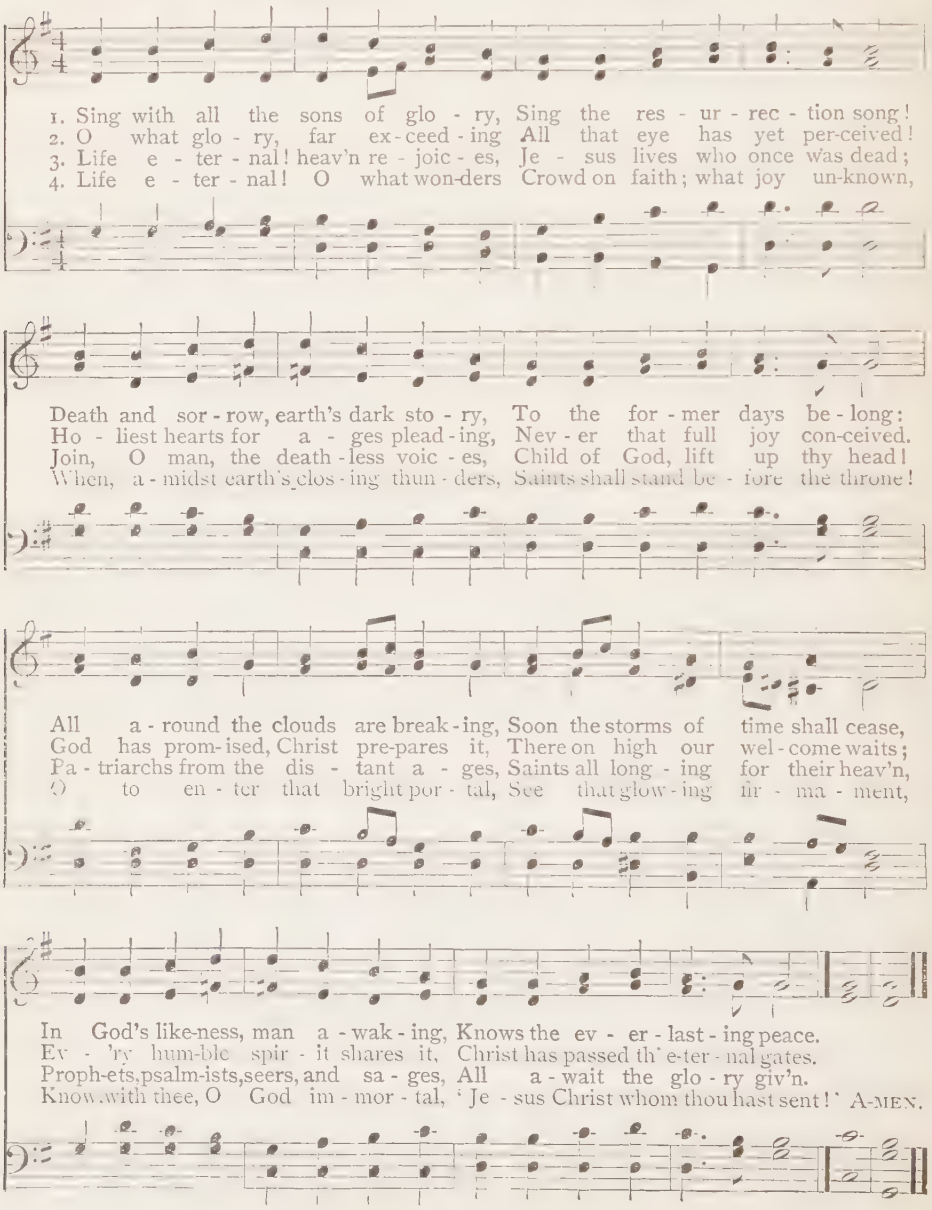
42 God Hath Sent His Angels

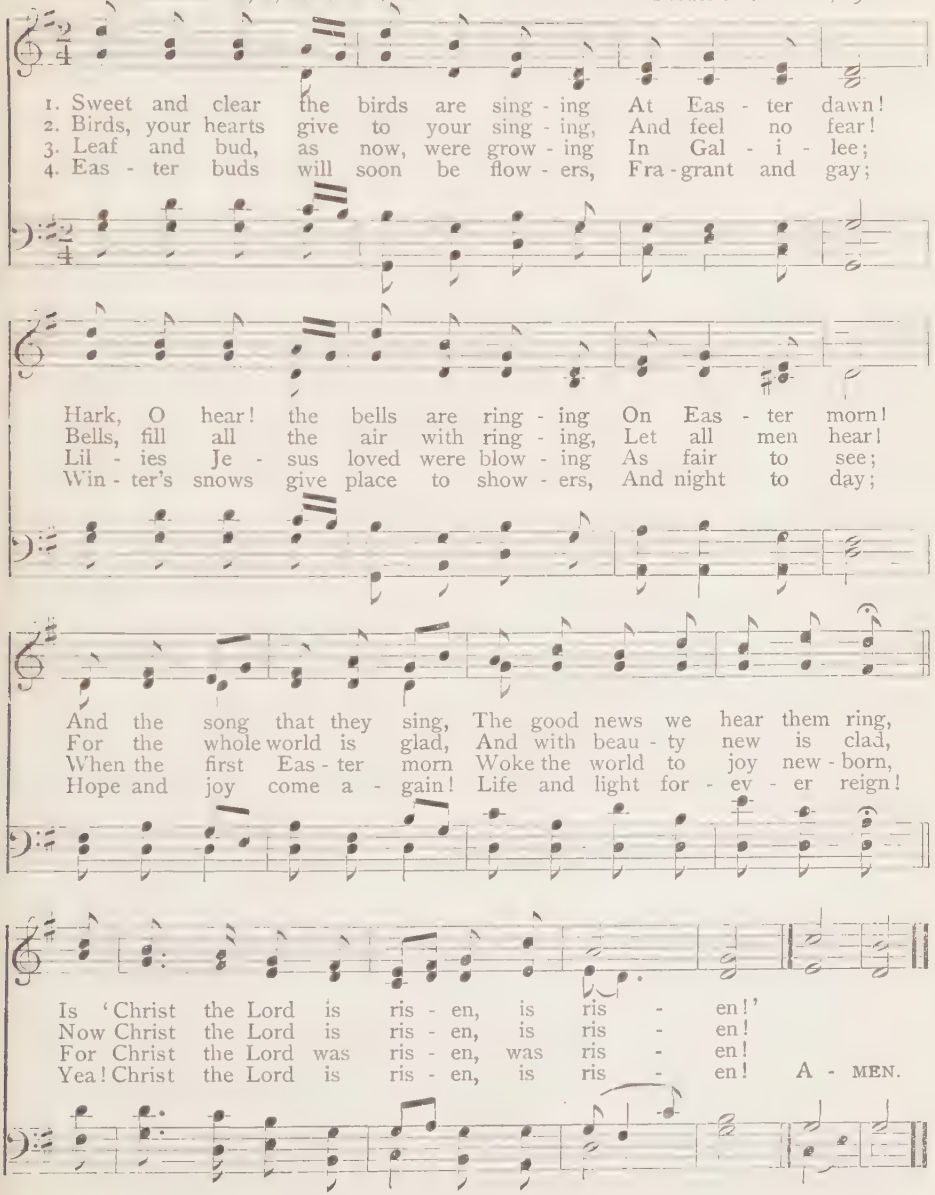
EASTER ANGELS 11, 11, 11, 11. With Refrain

Phillips Brooks, 1877
James C. D. Parker, 1828

43 Sing with All the Sons of Glory

HYMN OF JOY 8, 7. 8, 7, D.

Wm. J. Irons, 1875
From Ludwig van Beethoven, 1826

44 Sweet and Clear the Birds Are Singing

CANTICLES 8, 4, 8, 4, 6, 7, 10

Anonymous
Frederic F. Bullard, 1902

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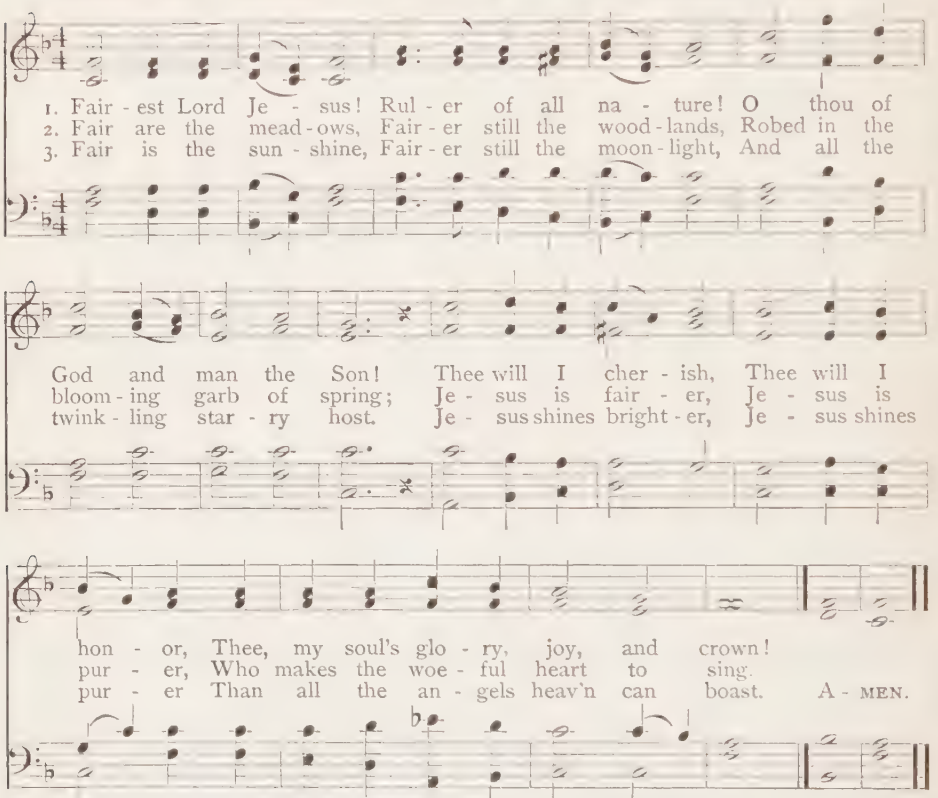
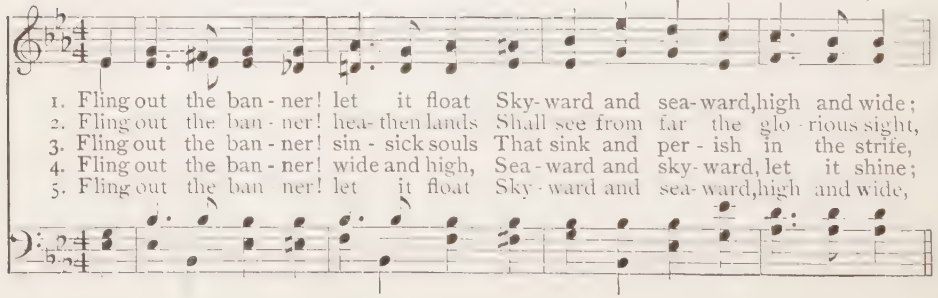
45 Fairest Lord Jesus

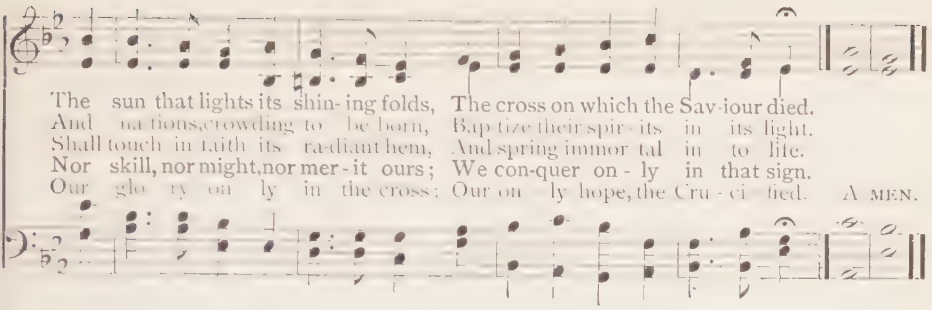
Anonymous, from the German, 1677
Old German Melody
Arr. by Richard S. Willis, 1850

CRUSADERS' HYMN 5, 6, 8, 5, 5, 8

46 Fling Out the Banner, Let It Float

George W. Doane, 1848
John B. Calkin, 1872

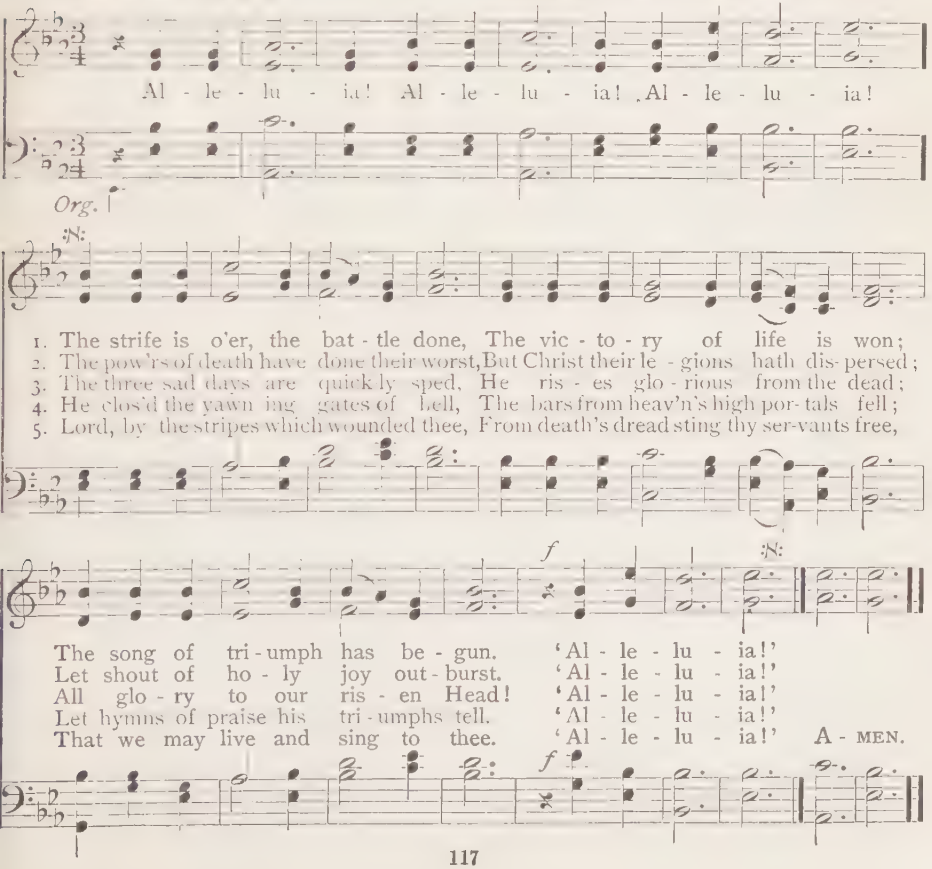
WALTHAM L. M.



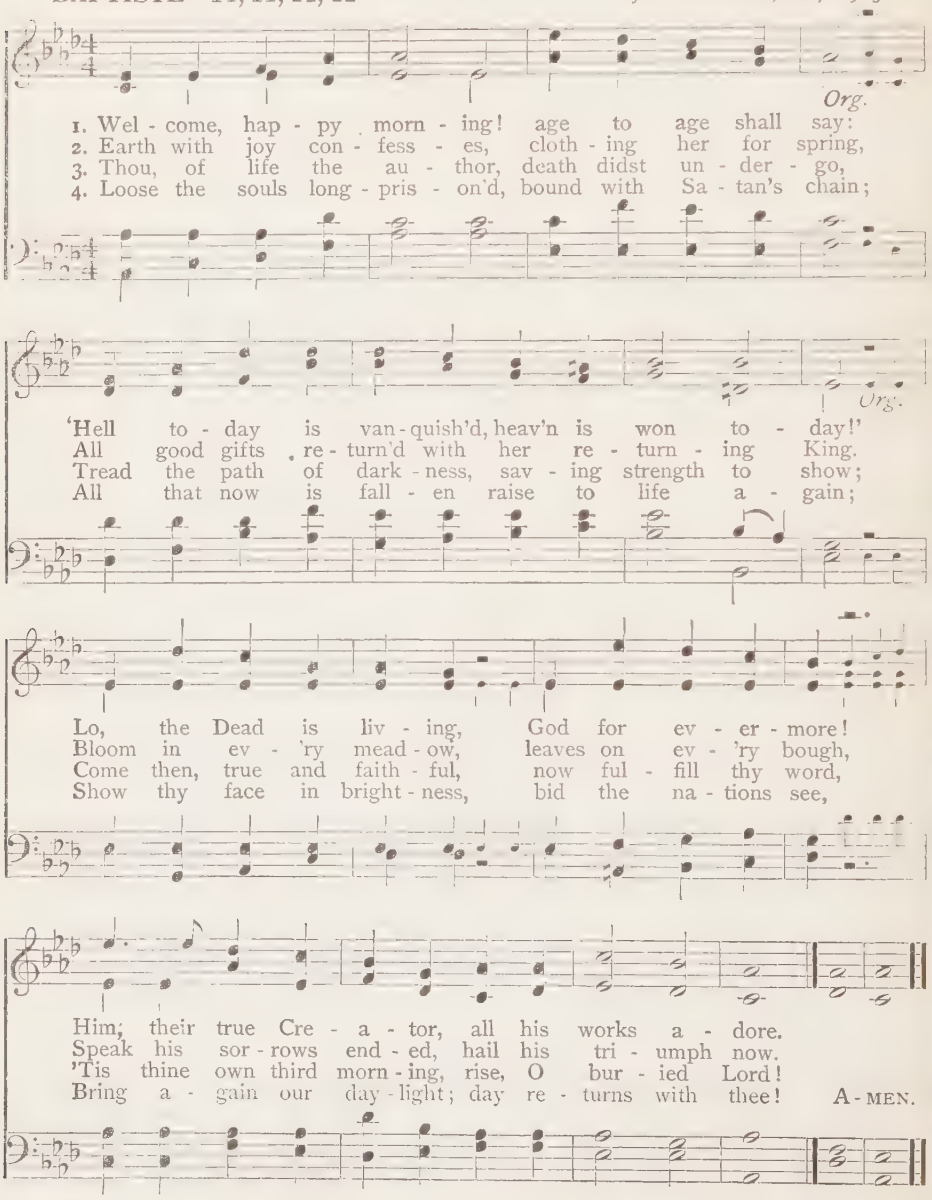


47 The Strife Is O'er, the Battle Done

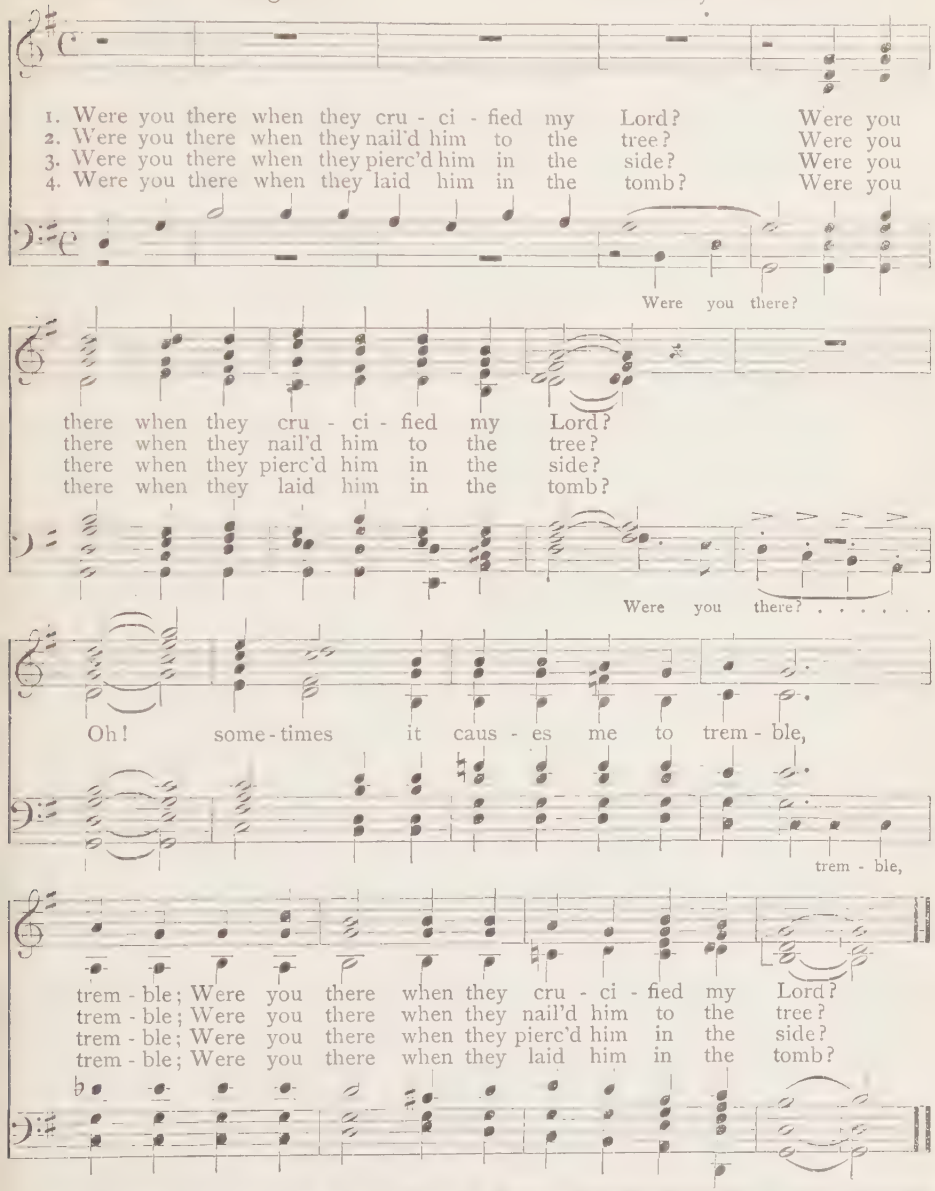
From the Latin
Tr. by Francis Pott, 1862
Arr. from Giovanni P. da Palestrina, 1588

VICTORY 8, 8, 8, 4

48 Welcome, Happy Morning

Venantius H. C. Fortunatus, circa 592
Tr. by John Ellerton, 1868
John B. Calkin, 1827-1905

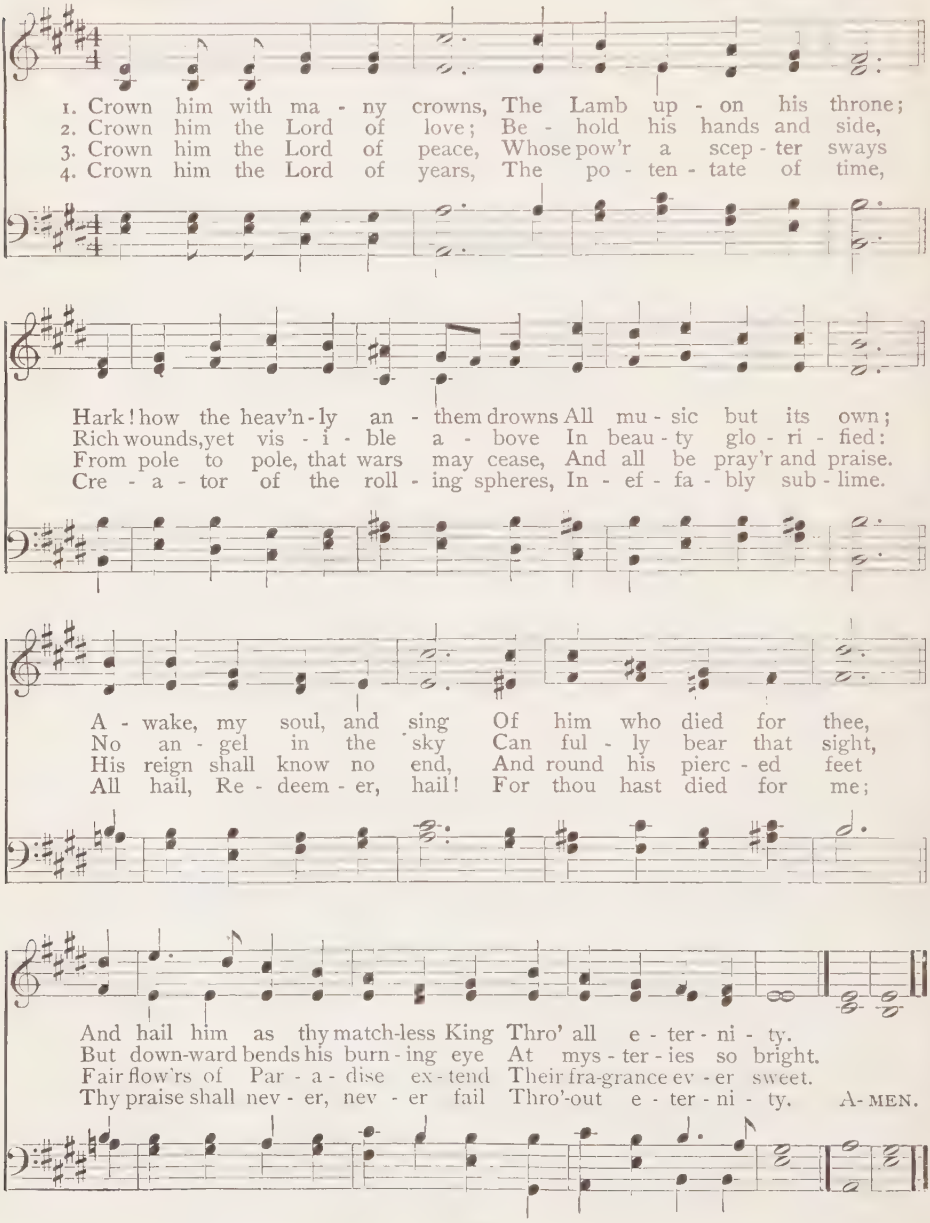
BAPTISTE 11, 11, 11, 11

49 Were You There When They Crucified

HAMPTON Irregular

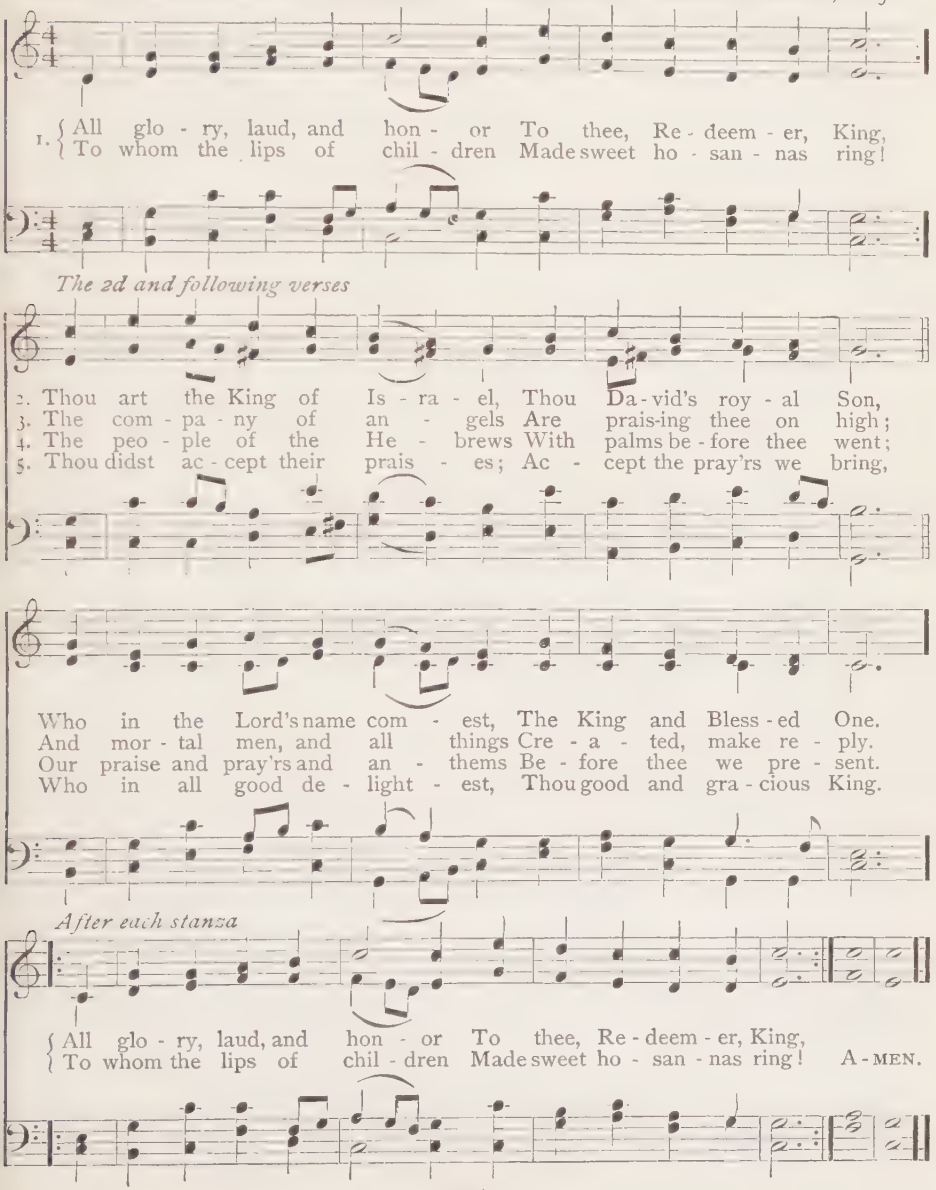
Religious Folk Song
Transcribed by R. Nathaniel Dett

From *Religious Folk-Songs of the Negro*, published by Hampton Normal and Agricultural Institute. Used by permission

50 Crown Him With Many Crowns

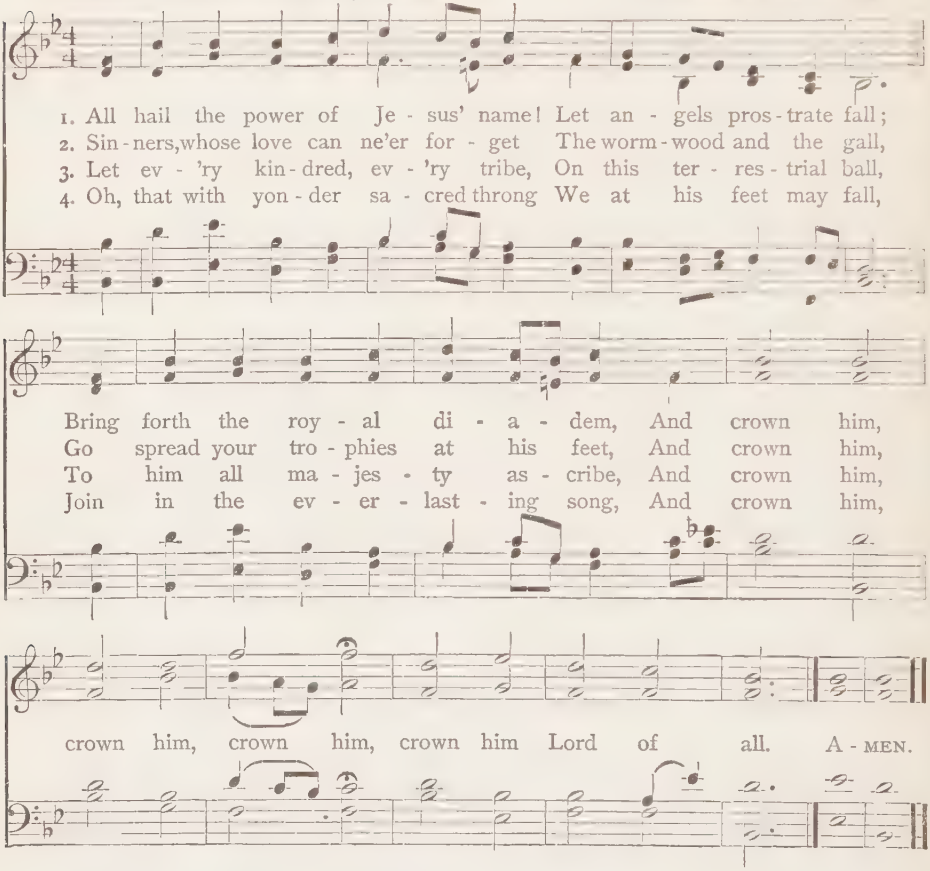
DIADEMATA, S. M. D.

Matthew Bridges, 1848
George J. Elvey, 1868

51 All Glory, Laud, and Honor

Theodulph of Orleans, circa 820)
Tr. by John M. Neale, 1854)

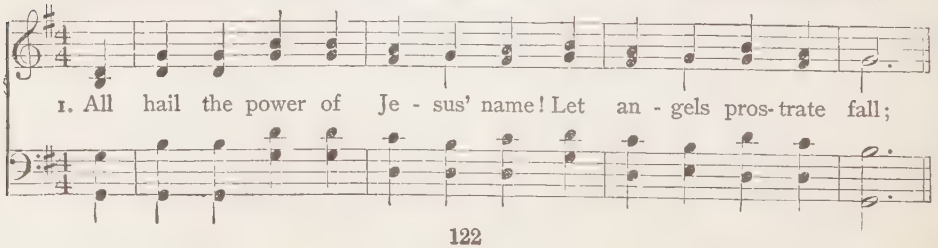
ST. THEODULPH 7, 6, 7, 6. D. With Refrain Melchior Teschner, 1615

52 All Hail the Power

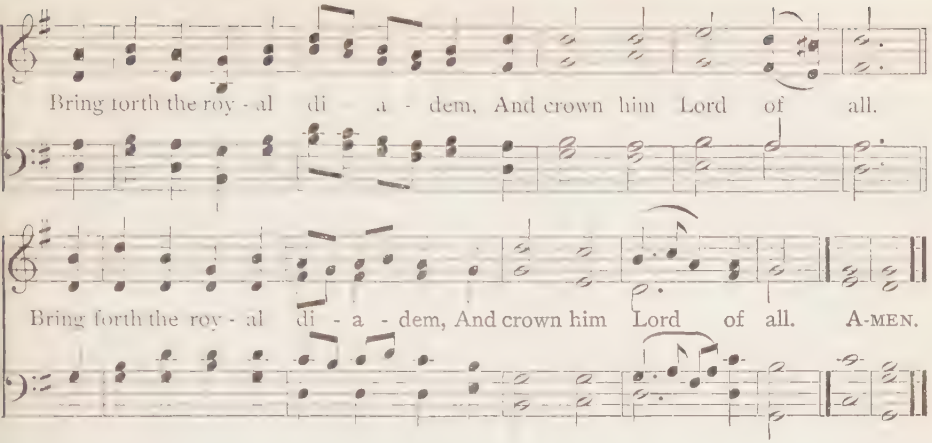
MILES LANE C. M. (*First Tune*)

Edward Perronet, 1779
William Shrubsole, 1785

52 All Hail the Power

CORONATION C. M. (*Second Tune*)

Edward Perronet, 1779
Oliver Holden, 1779

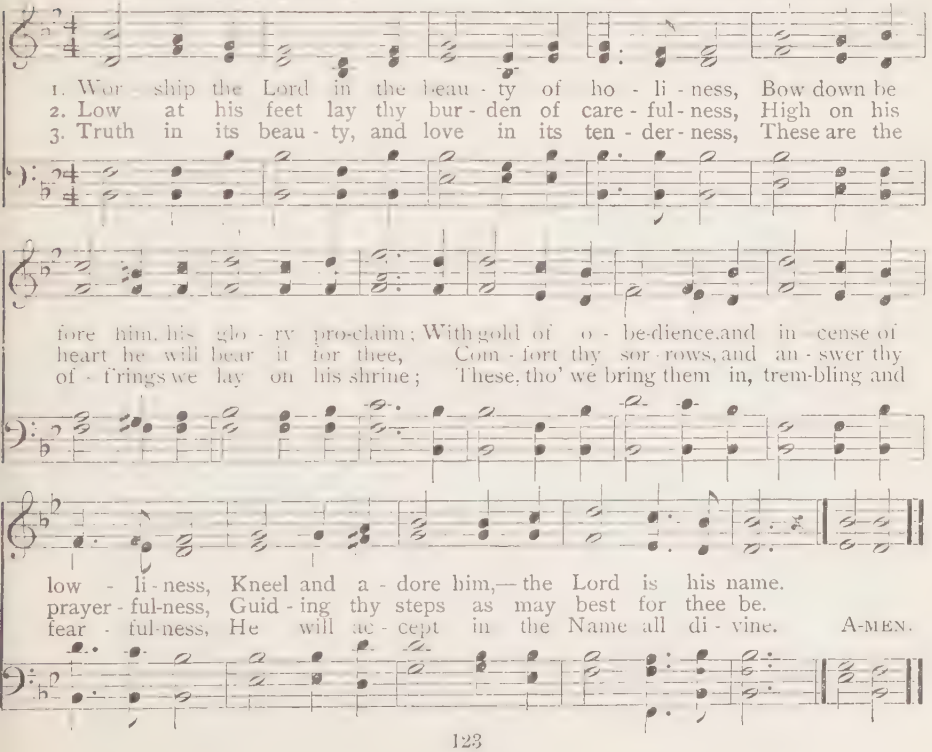




53 Worship the Lord in the Beauty of Holiness

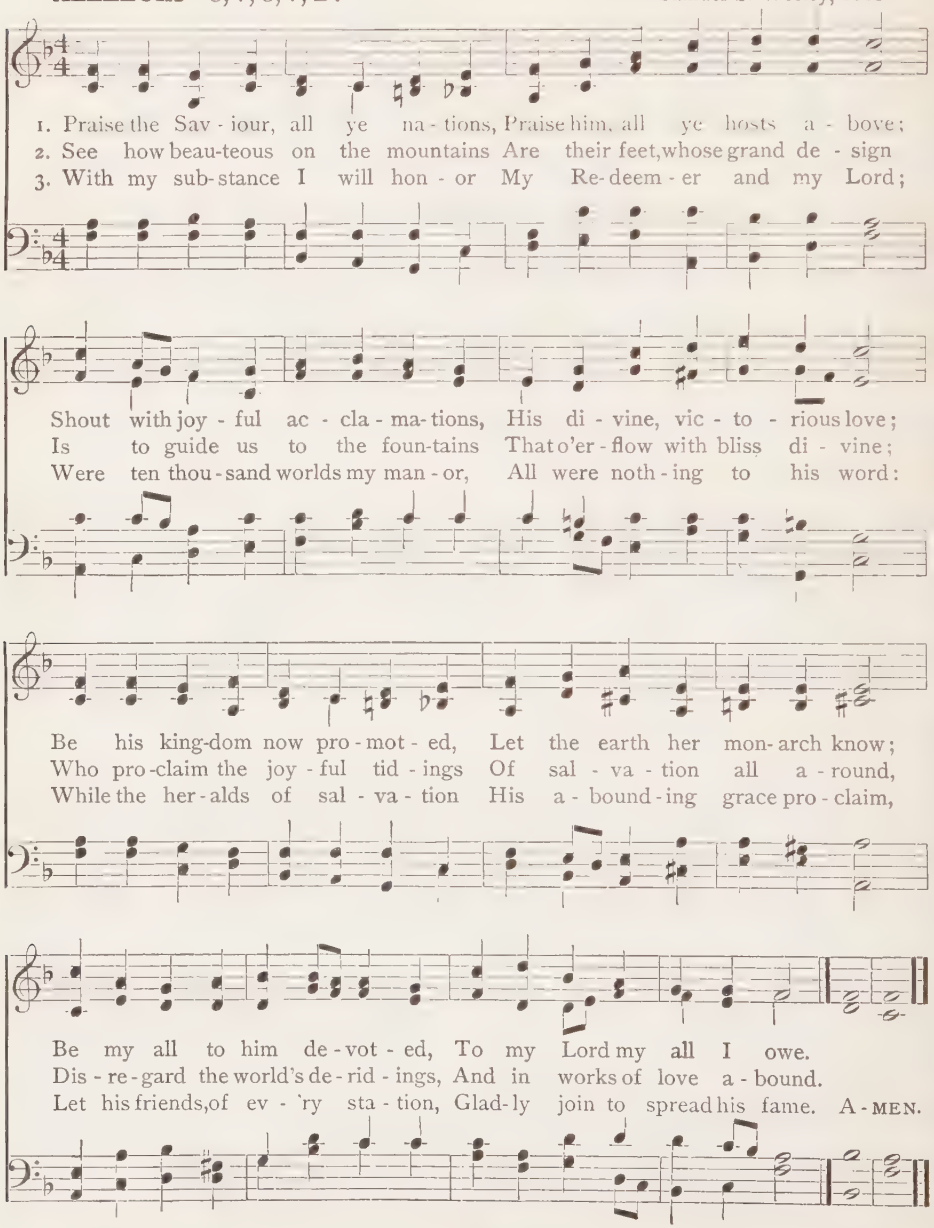
MONSELL 12, 10, 12, 10

John S. B. Monsell, 1863
William F. Sherwin, 1826–1887



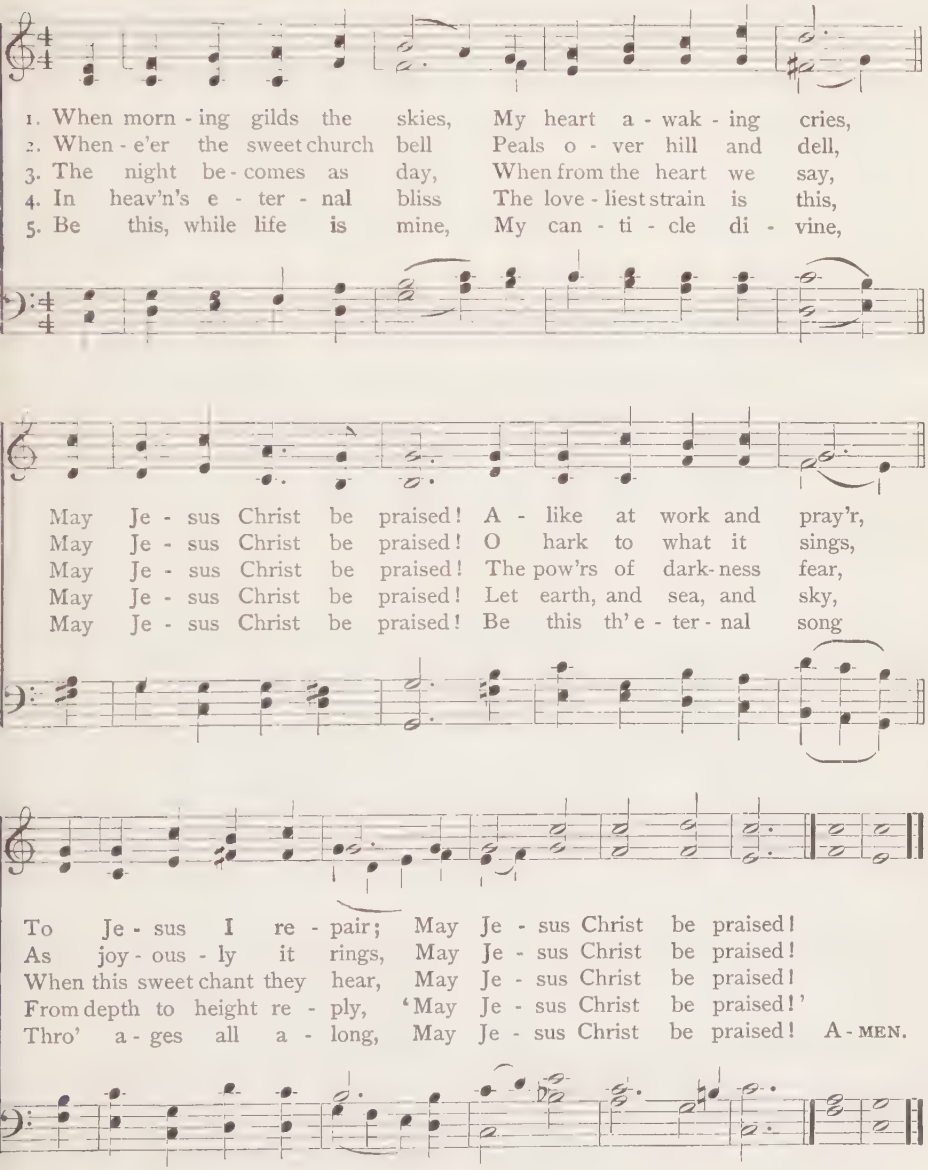
54 Praise the Saviour, All Ye Nations

ALLELUIA 8, 7, 8, 7, D.

Benjamin Francis, 1734–1799
Samuel S. Wesley, 1868

55 When Morning Gilds the Skies

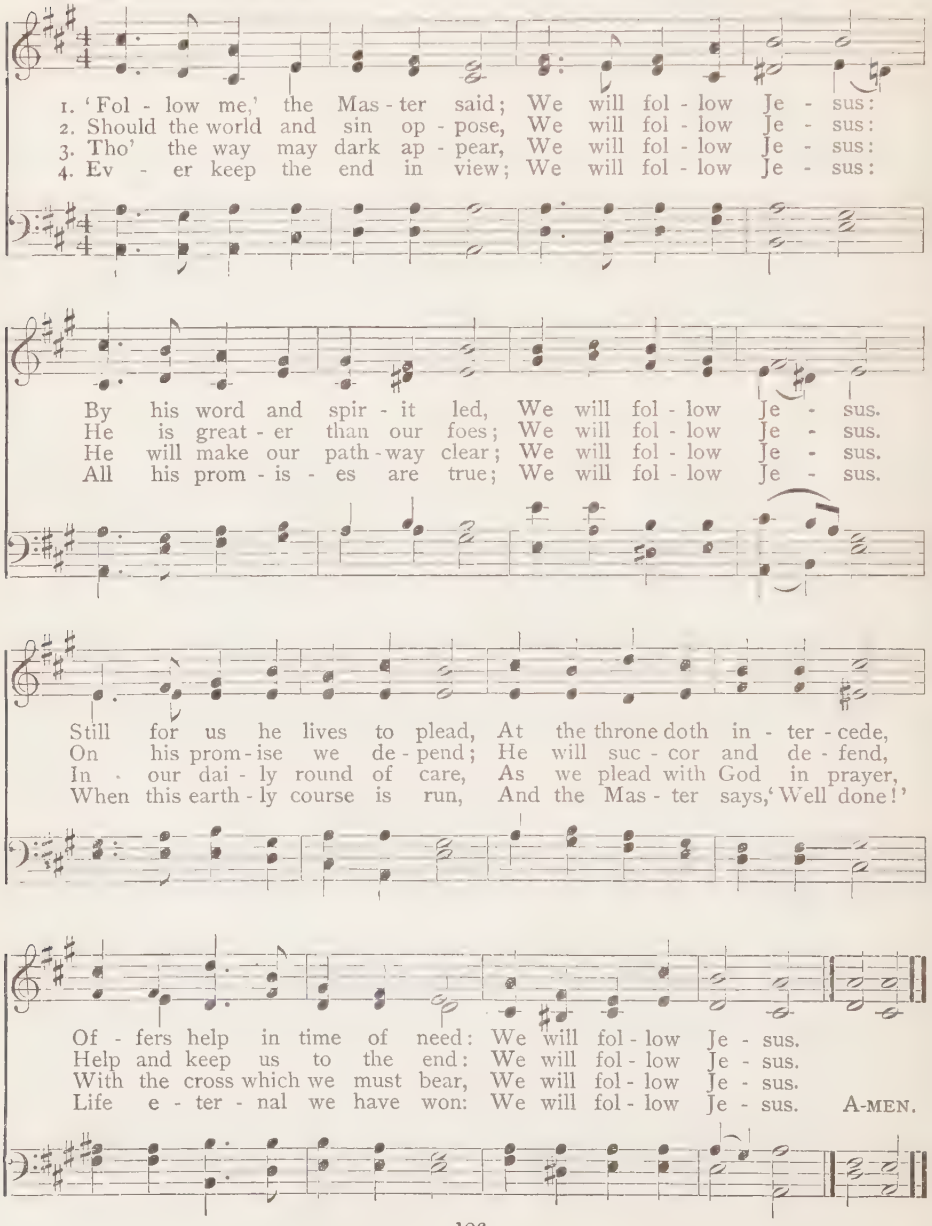
From the German, 1828
Tr. by Edward Caswall, 1852
Joseph Barnby, 1868

LAUDES DOMINI 6, 6, 6, 6

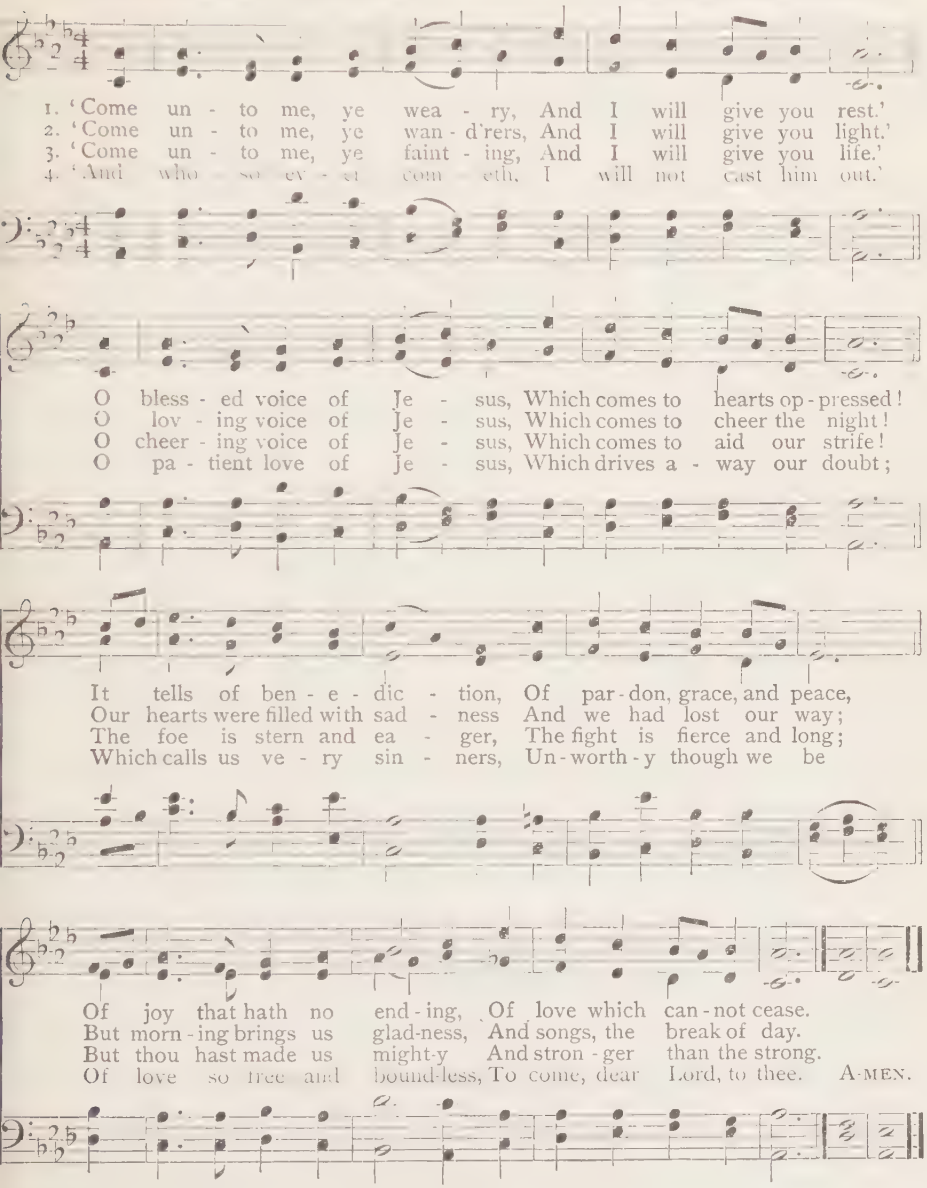


56 'Follow Me,' the Master Said

BEACHLEY 7, 6, 7, 6, 7, 7, 7, 6

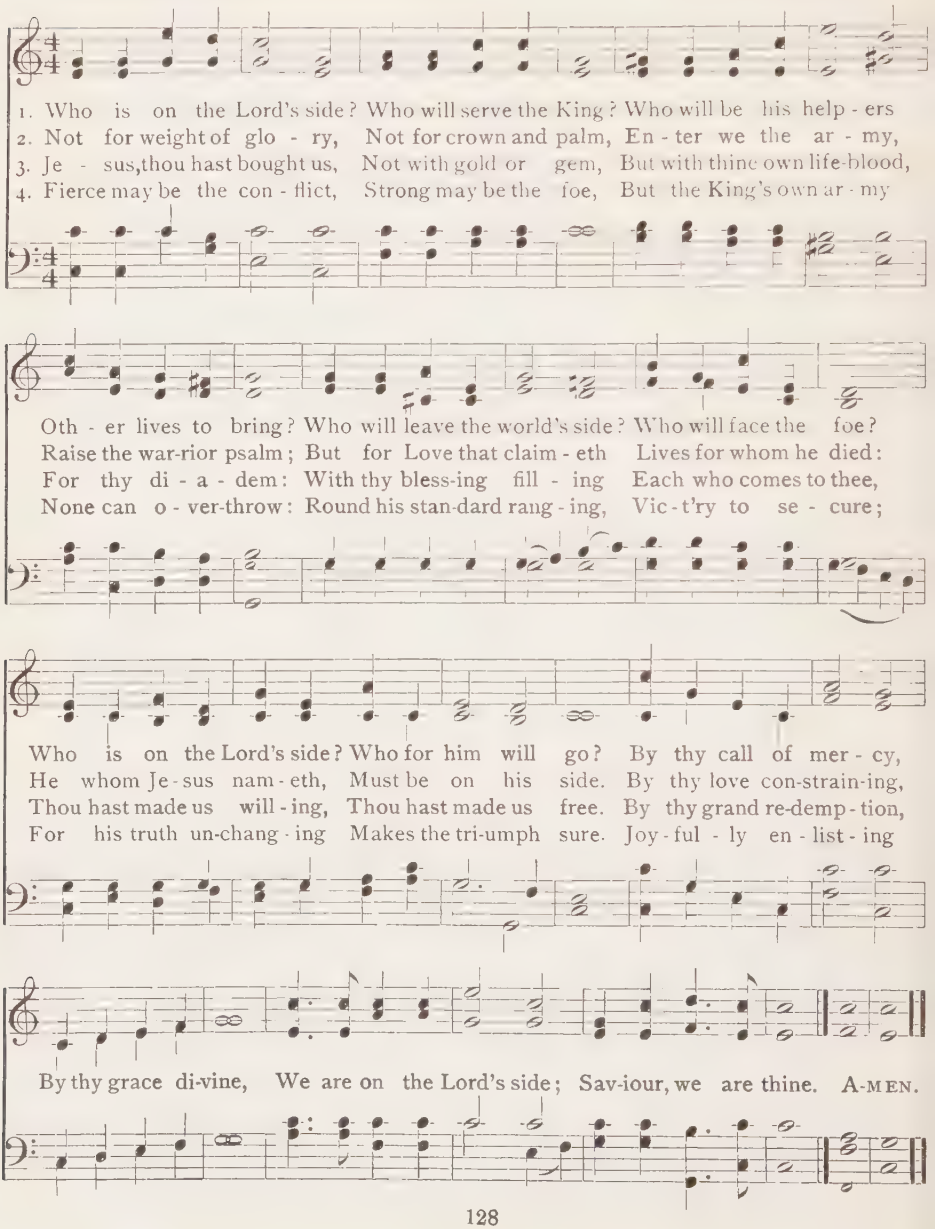
Anonymous
Arthur Cottman, 1842–1879

57 Come Unto Me, Ye Weary

GOSTERWOOD 7, 6, 7, 6, D.

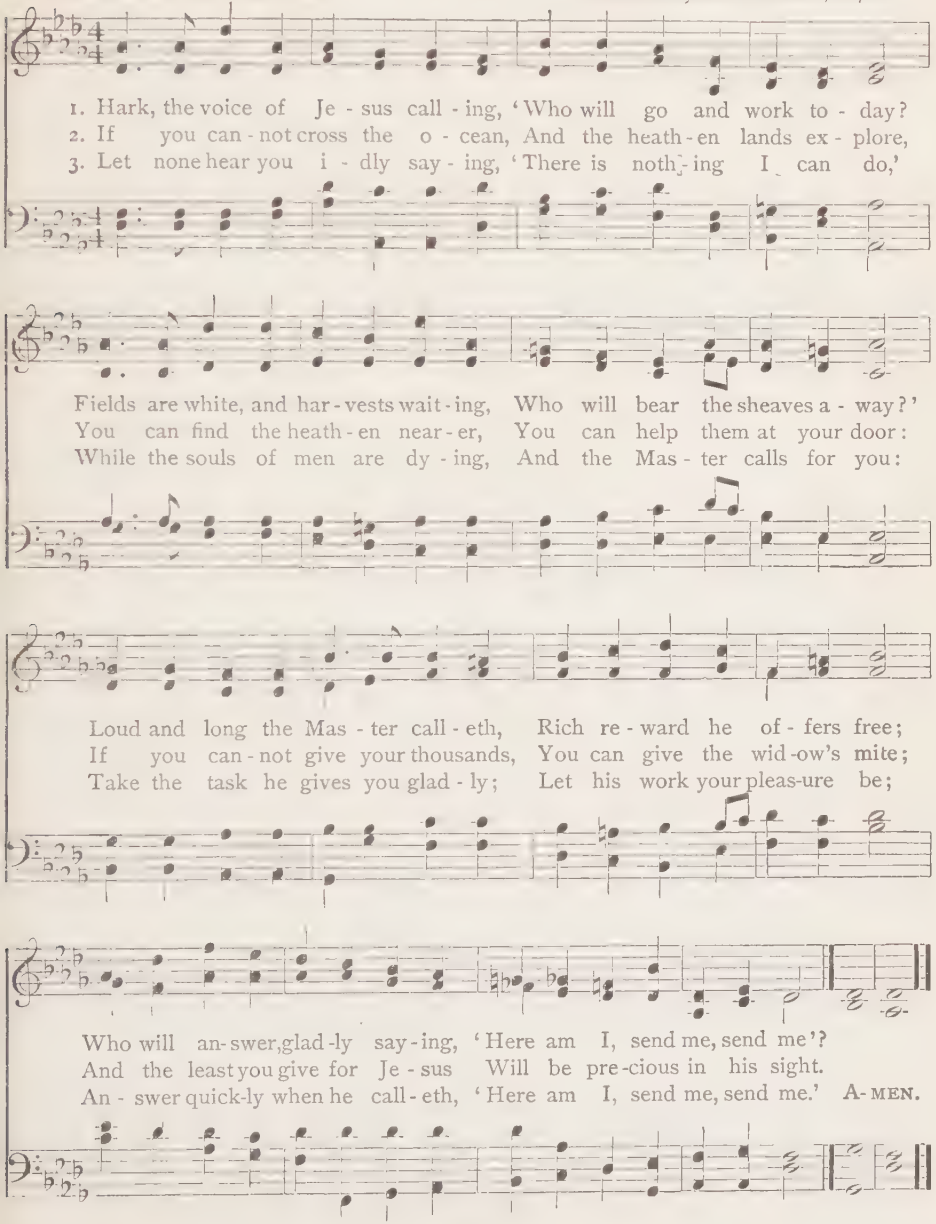
William C. Dix, 1867
Traditional English Melody

From *Songs of Praise.* Used by permission of the Oxford University Press

58 Who Is on the Lord's Side

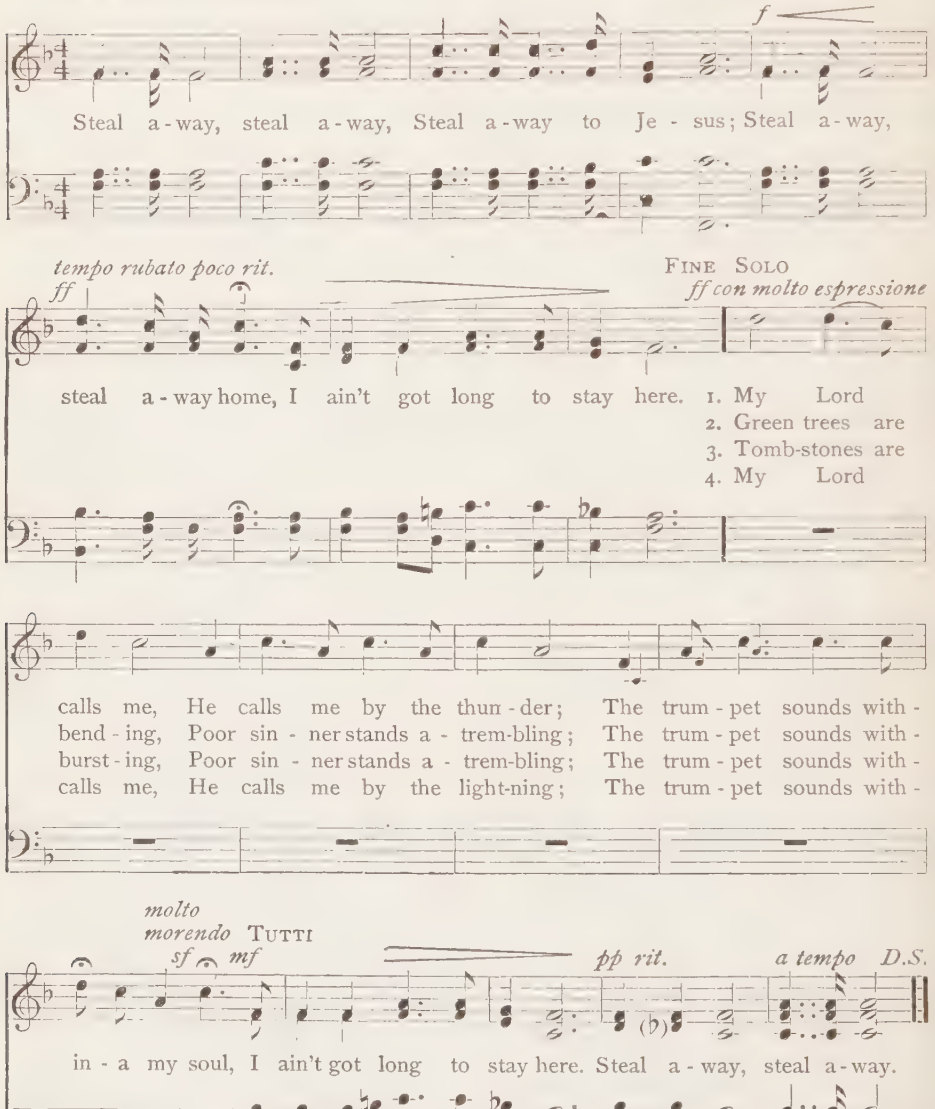
ARMAGEDDON 6, 5, 6, 5, 12 lines

Frances R. Havergal, 1877
Arr. by John Goss, 1871

59 Hark, the Voice of Jesus Calling

LUX EOI 8, 7, 8, 7, D.

Daniel March, 1868, alt.
Arthur Seymour Sullivan, 1872

60 Steal Away to Jesus

GAMMON Irregular

Folk Song
Tr. by R. Nathaniel Dett

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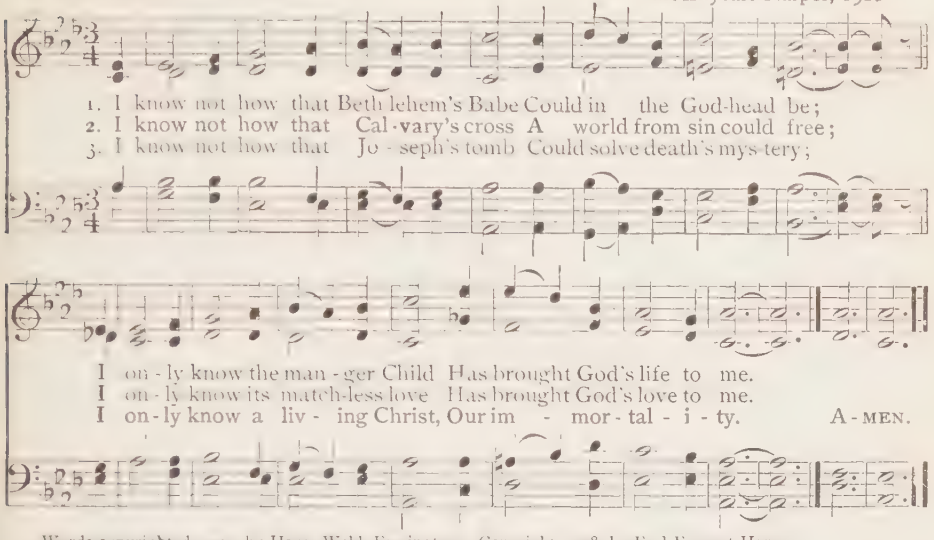
61 I Know Not How That Bethlehem's Babe

SHIRLEYN C. M.

Harry Webb Farrington, 1923
Earl Enyeart Harper, 1928



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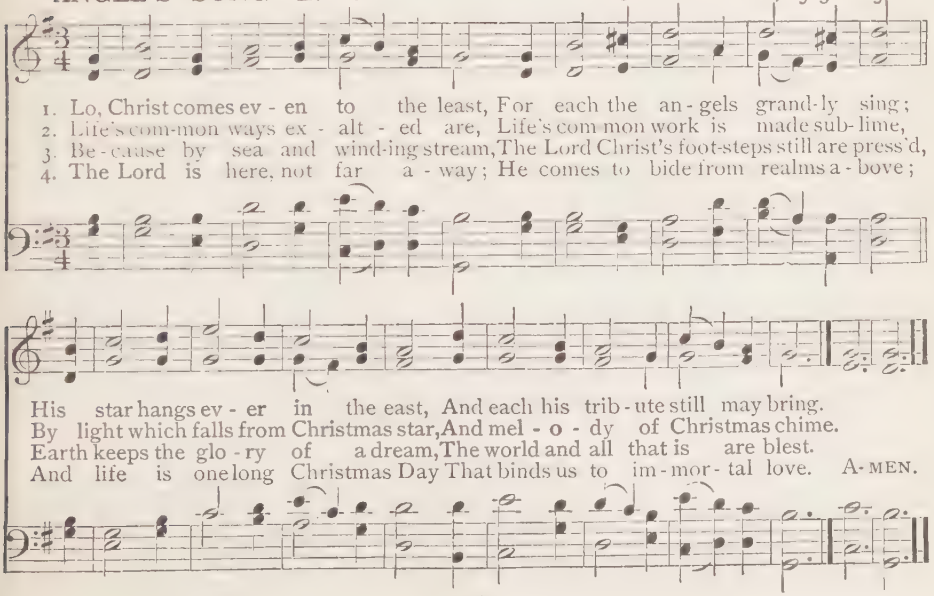
62 Lo, Christ Comes Even to the Least

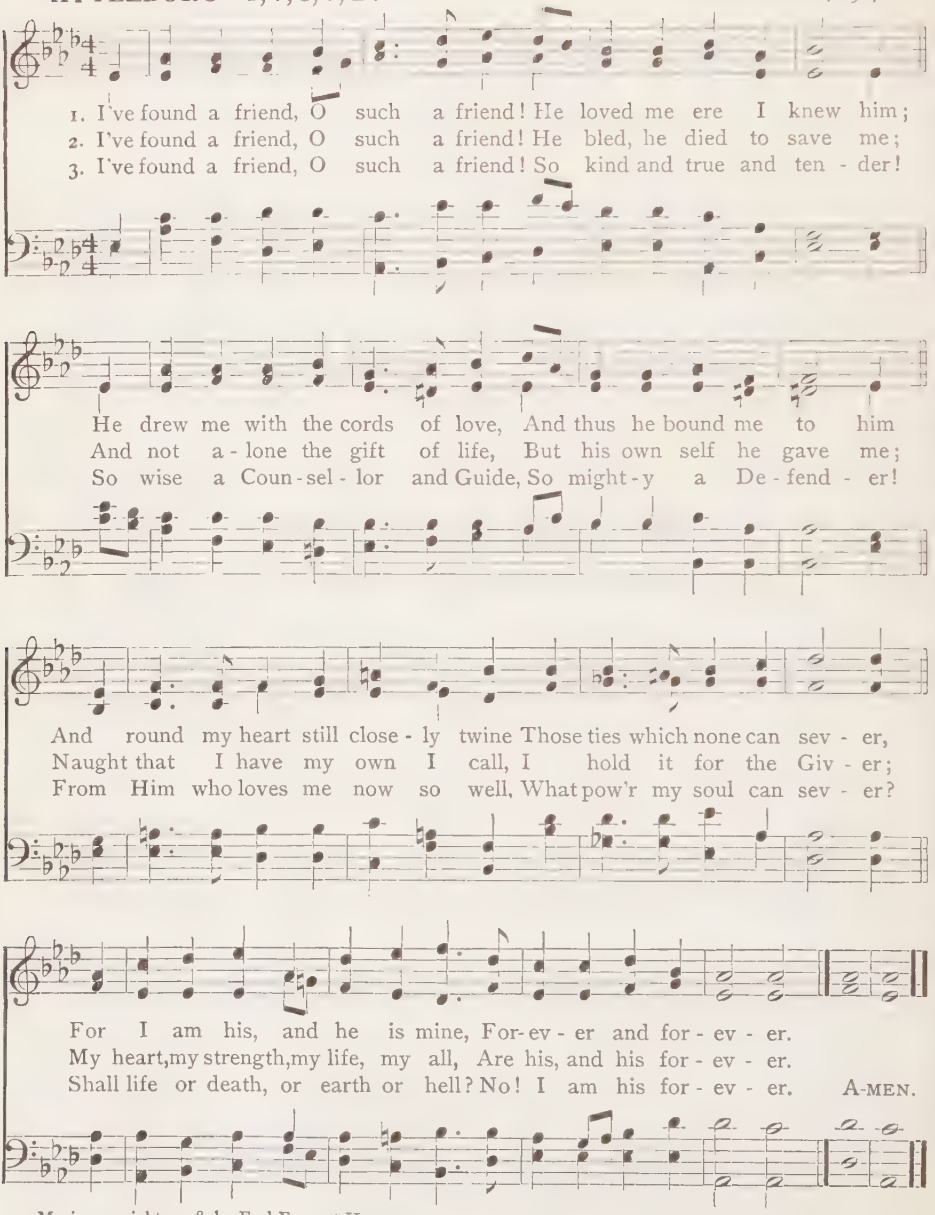
ANGEL'S SONG L. M.

John T. McFarland, 1914
Orlando Gibbons, 1583–1625



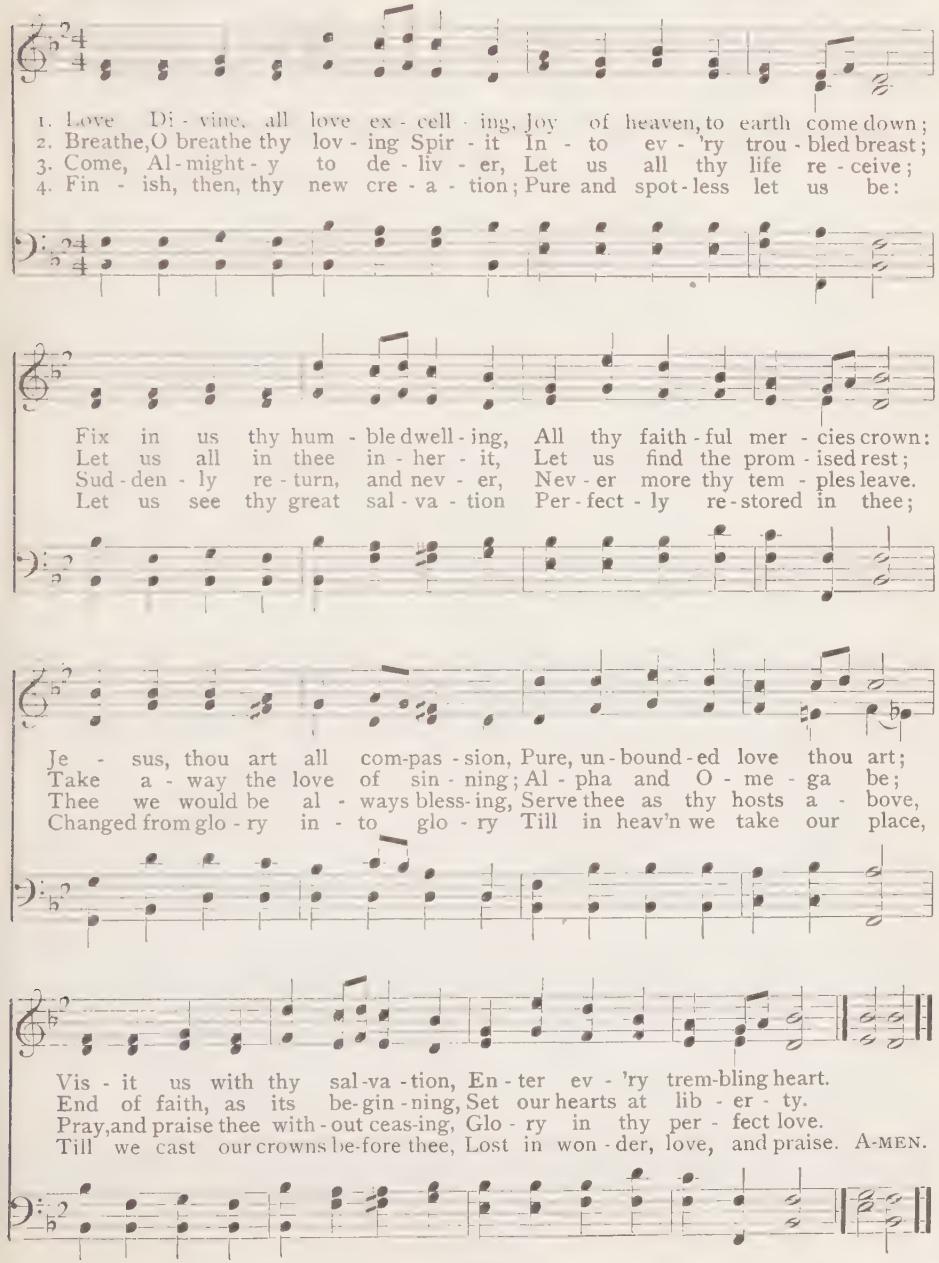
63 I've Found a Friend

ATTLEBORO 8, 7, 8, 7, D.

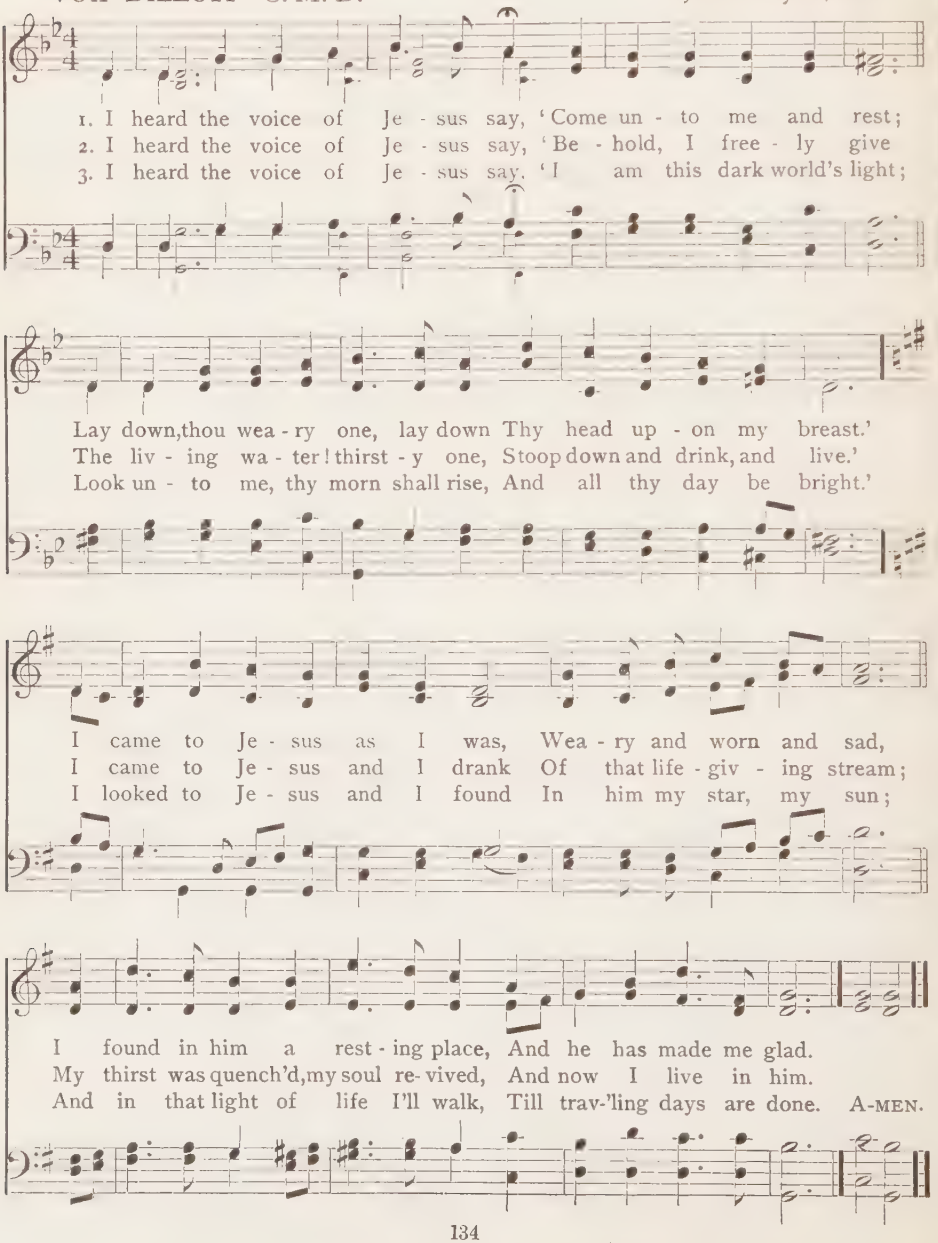
James J. Small
Catherine Carver, 1927

Music copyright, 1928, by Earl Enyeart Harper

64 Love Divine, All Love Excelling

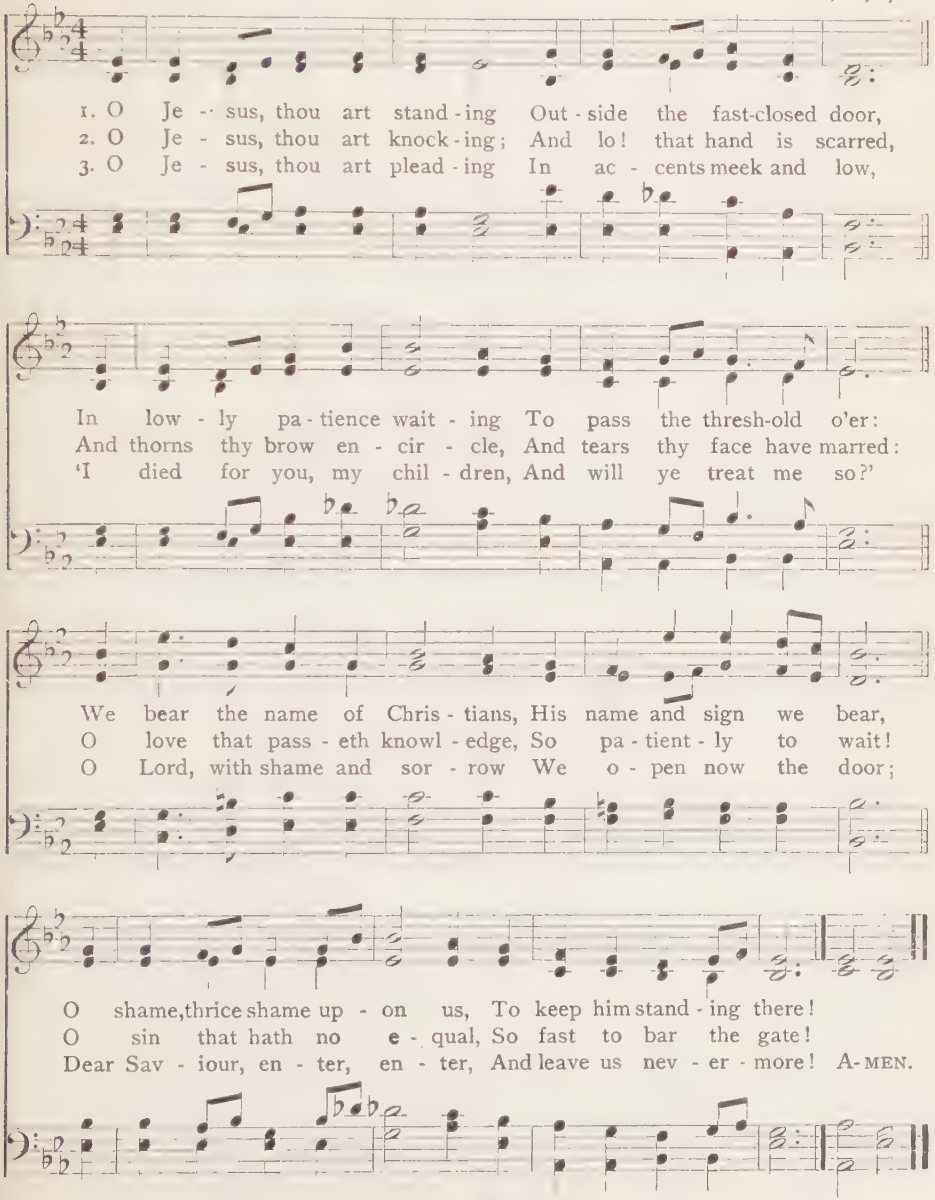
BEECHER 8, 7, 8, 7, D.

Charles Wesley, 1747
John Zundel, 1870

65 I Heard the Voice of Jesus Say

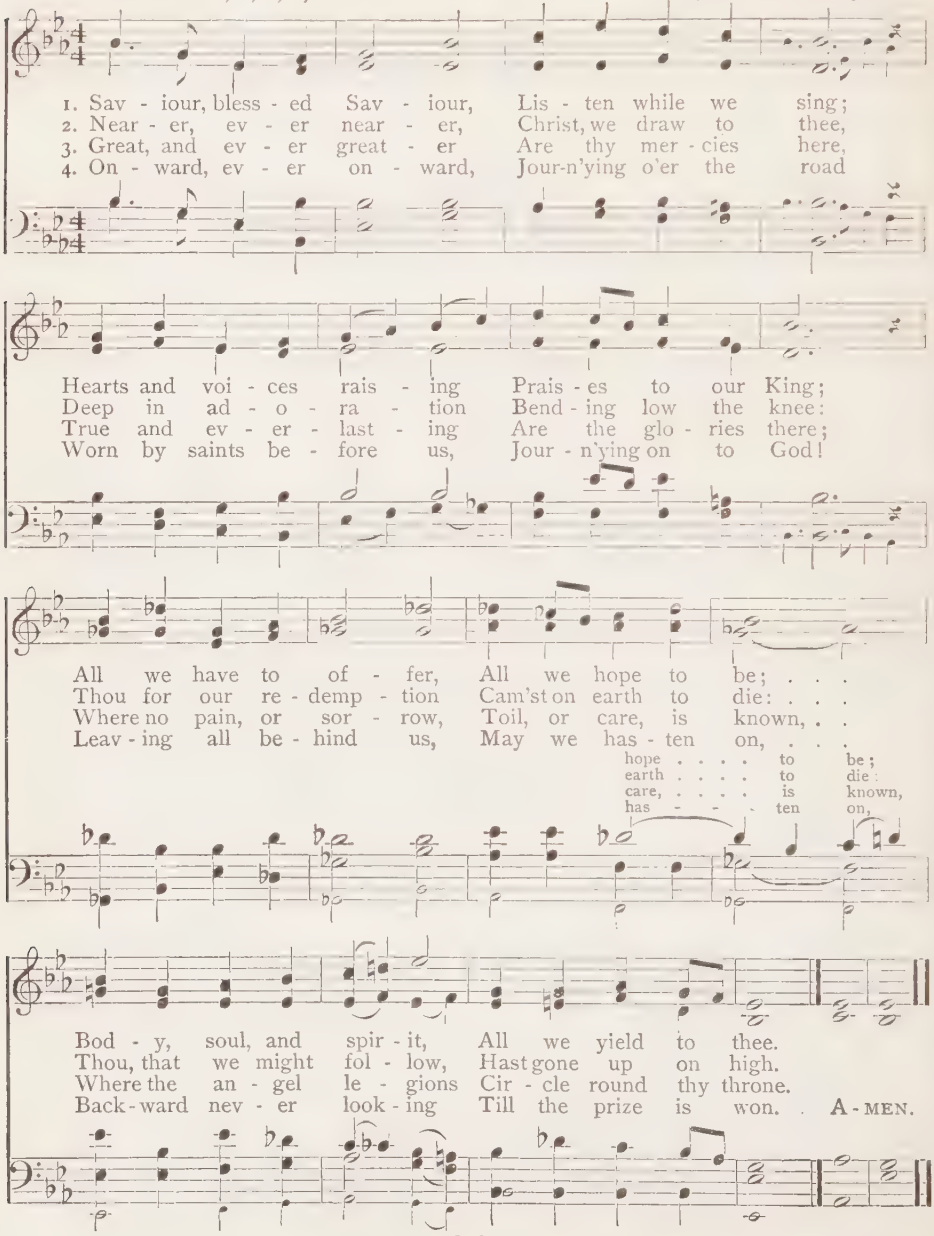
VOX DILECTI C. M. D.

Horatius Bonar, 1846
John B. Dykes, 1868

66 O Jesus, Thou Art Standing

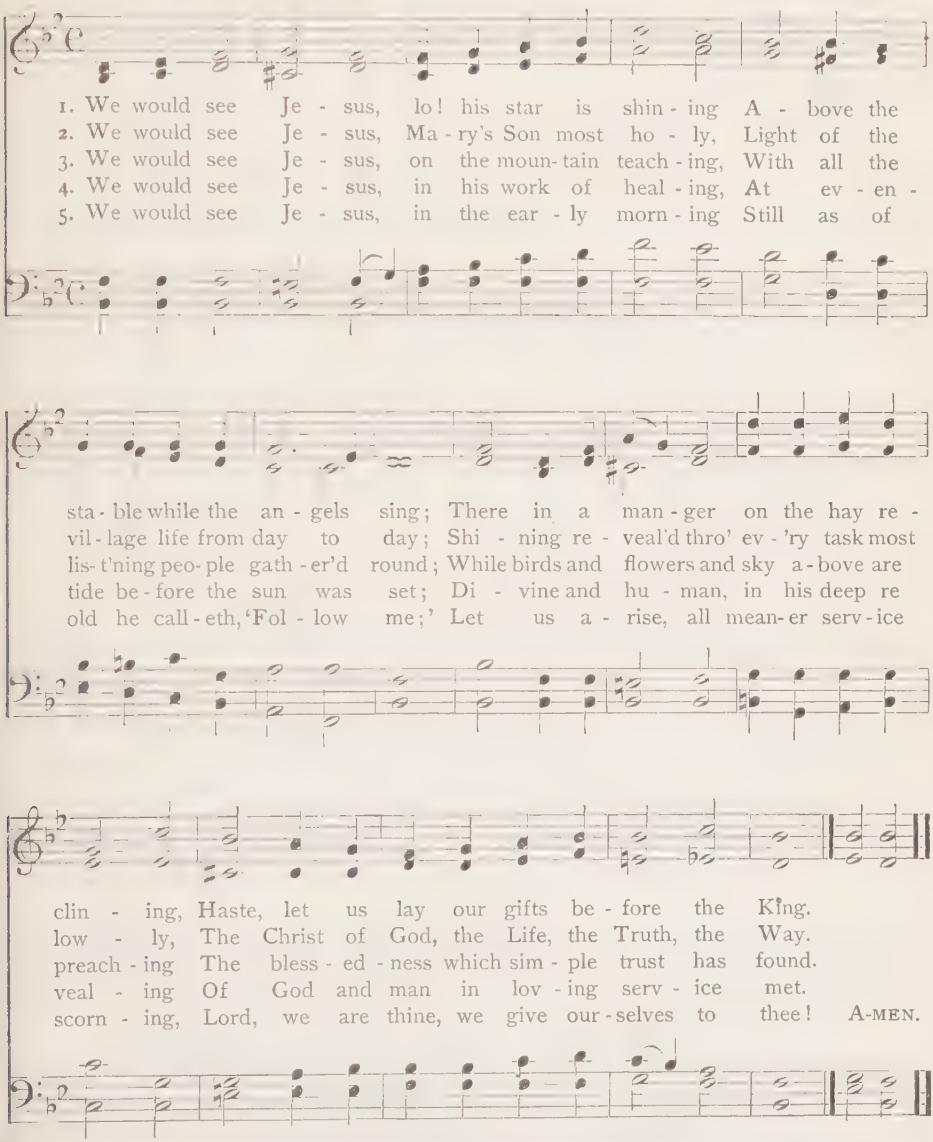
William Walsham How, 1867
Justin H. Knecht, 1790
Edward Husband, 1871

ST. HILDA 7, 6, 7, 6, D.

67 Saviour, Blessed Saviour

GODFREY 6, 5, 6, 5, D.

Godfrey Thring, 1862
John A. West, 1900

68 We Would See Jesus

CUSHMAN 11, 10, 11, 10

J. Edgar Park, 1913
Herbert B. Turner, 1905

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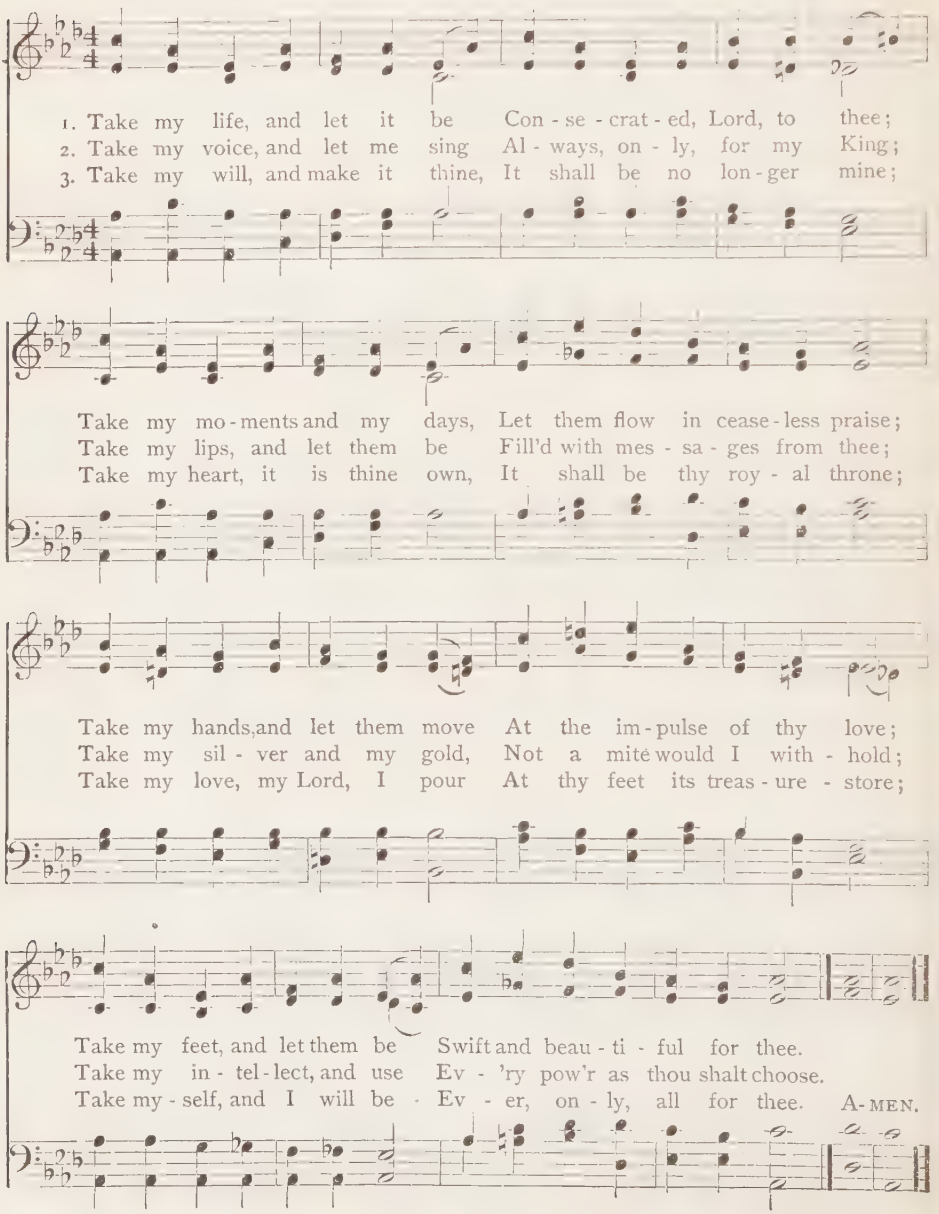
69 Take My Life and Let It Be

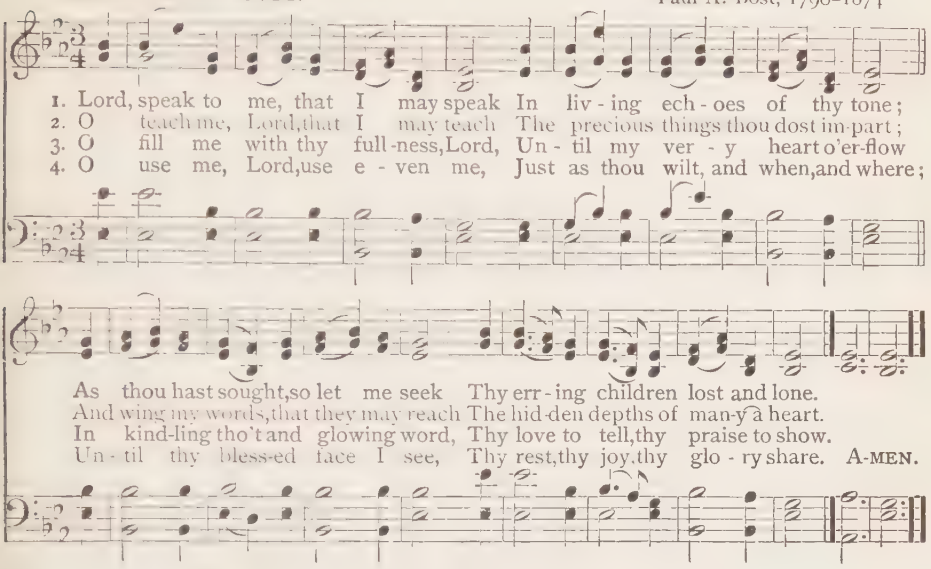
CONSECRATION 7, 7, 7, 7, D.

Frances R. Havergal, 1874
Anonymous



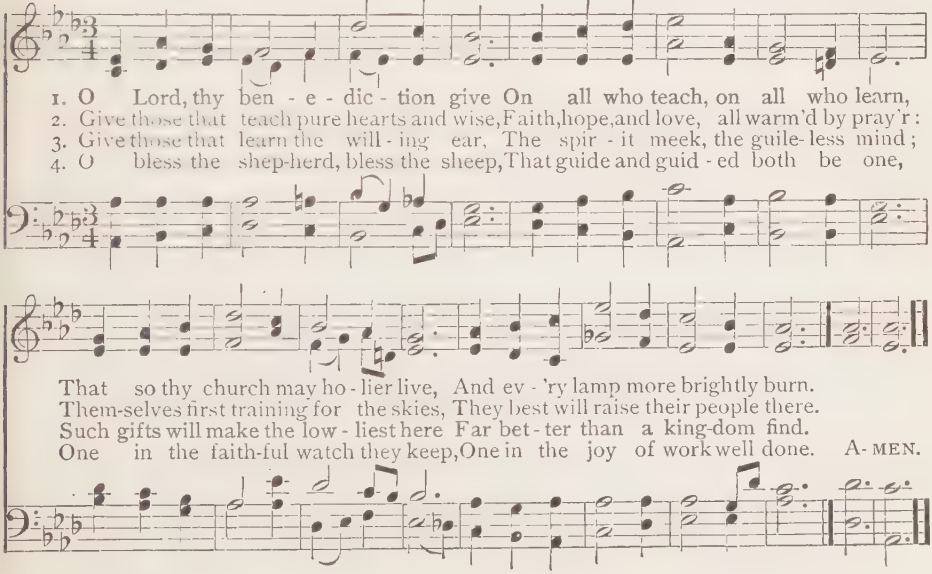
70 Lord, Speak to Me, That I May Speak

GRATITUDE L. M.

Frances R. Havergal, 1872
Paul A. Bost, 1790–1874

71 O Lord, Thy Benediction Give

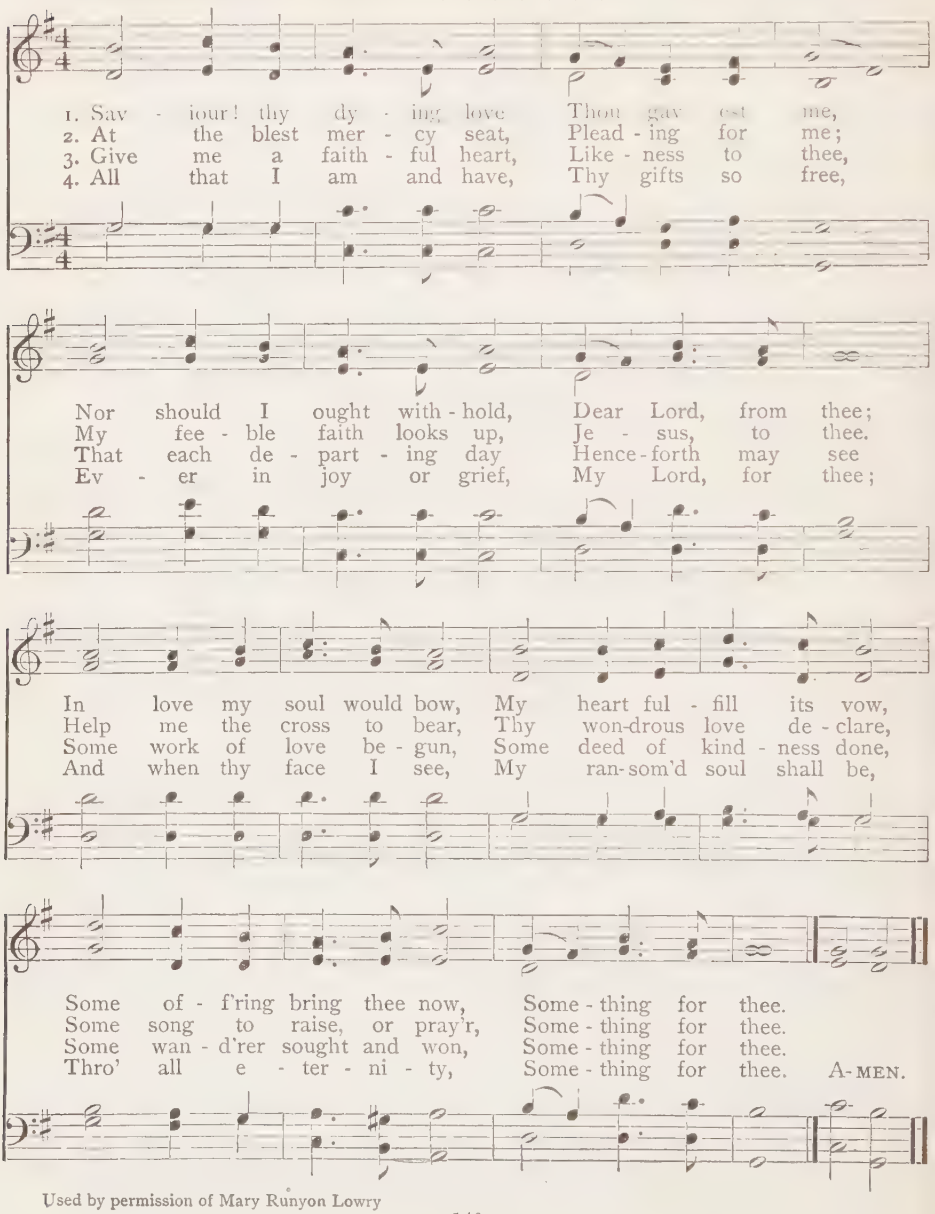
ABENDS L. M.

John Armstrong, 1847
Herbert S. Oakeley, 1874



72 Saviour! Thy Dying Love

SOMETHING FOR JESUS 6, 4, 6, 4, 6, 6, 6, 4

S. Dryden Phelps, 1862
Robert Lowry, 1872

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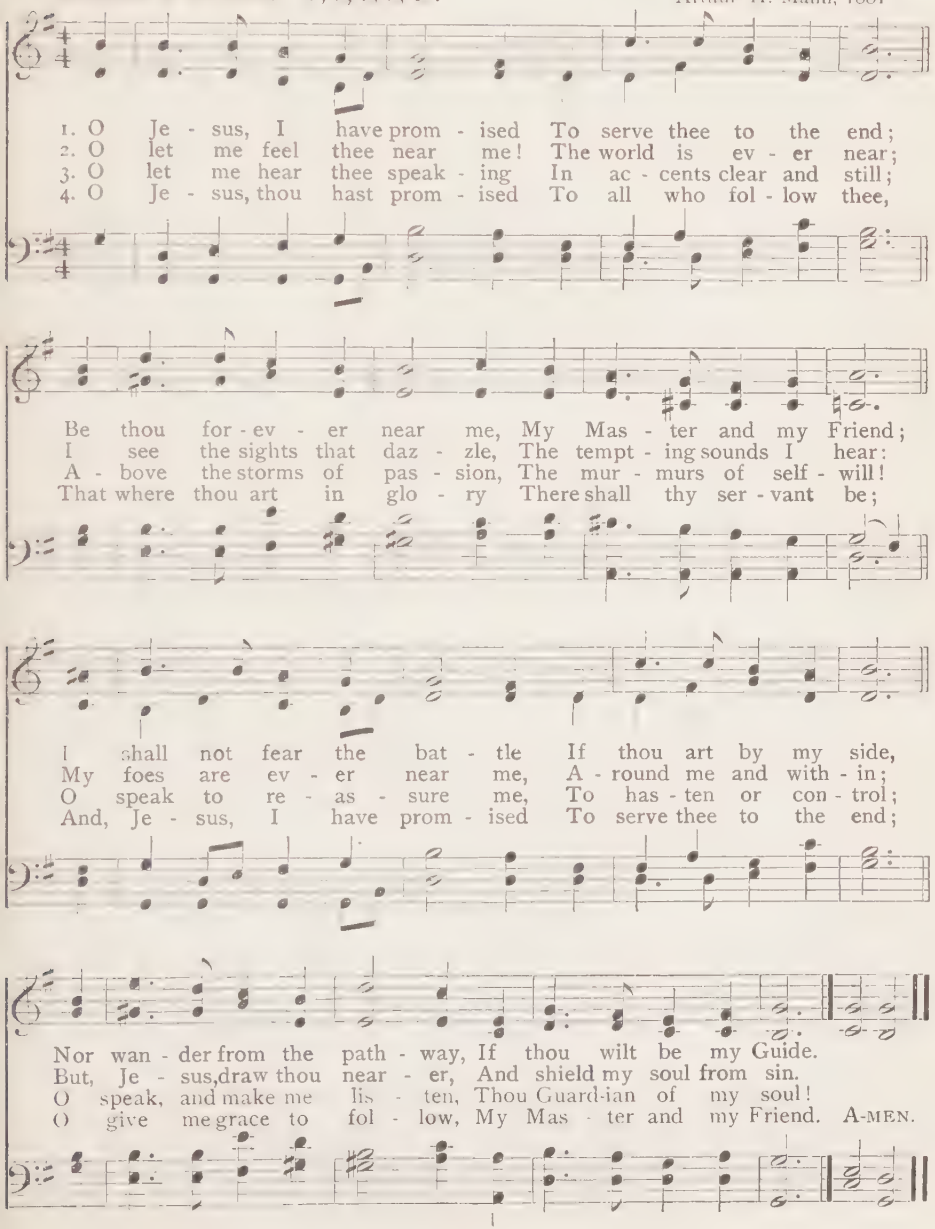
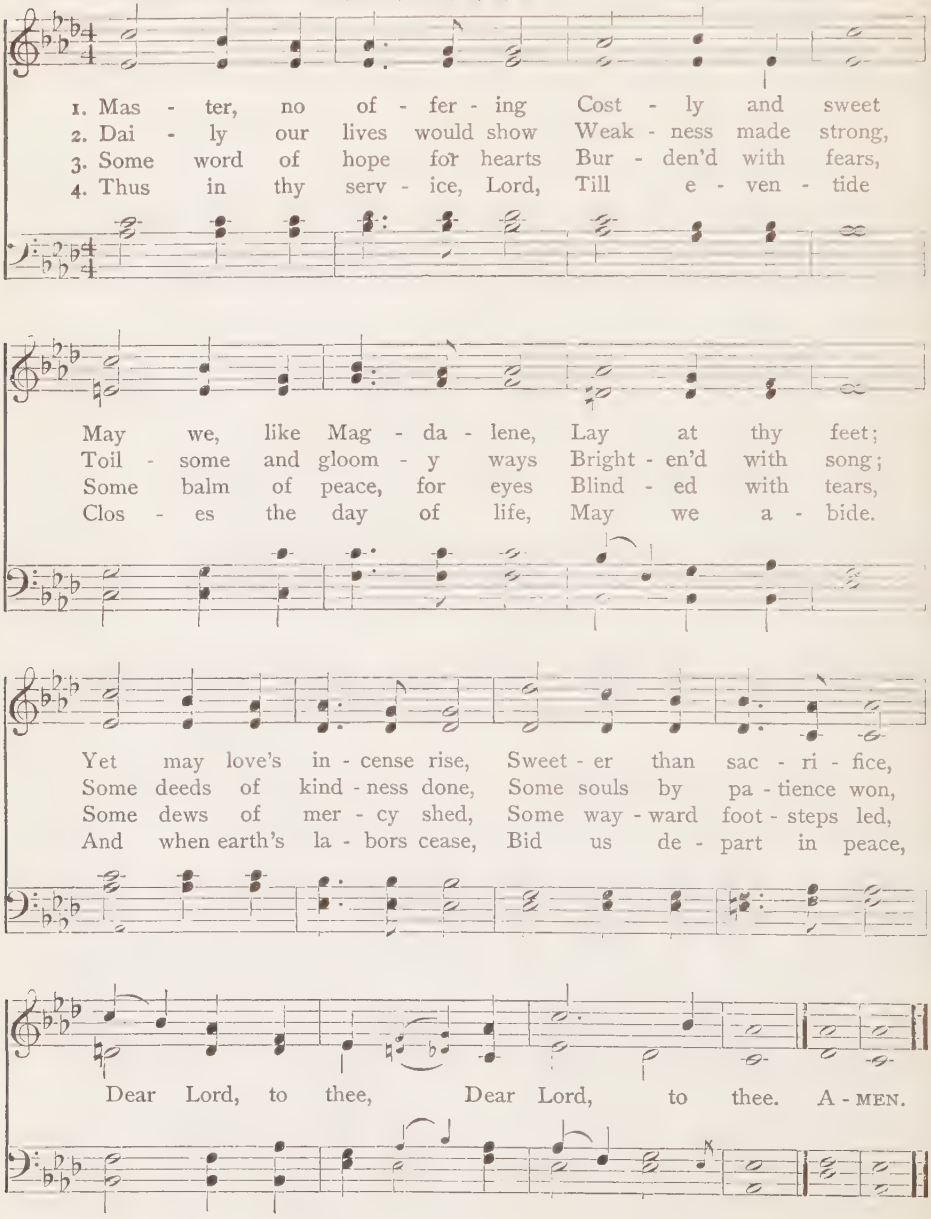
73 O Jesus, I Have Promised

ANGEL'S STORY 7, 6, 7, 6, D.

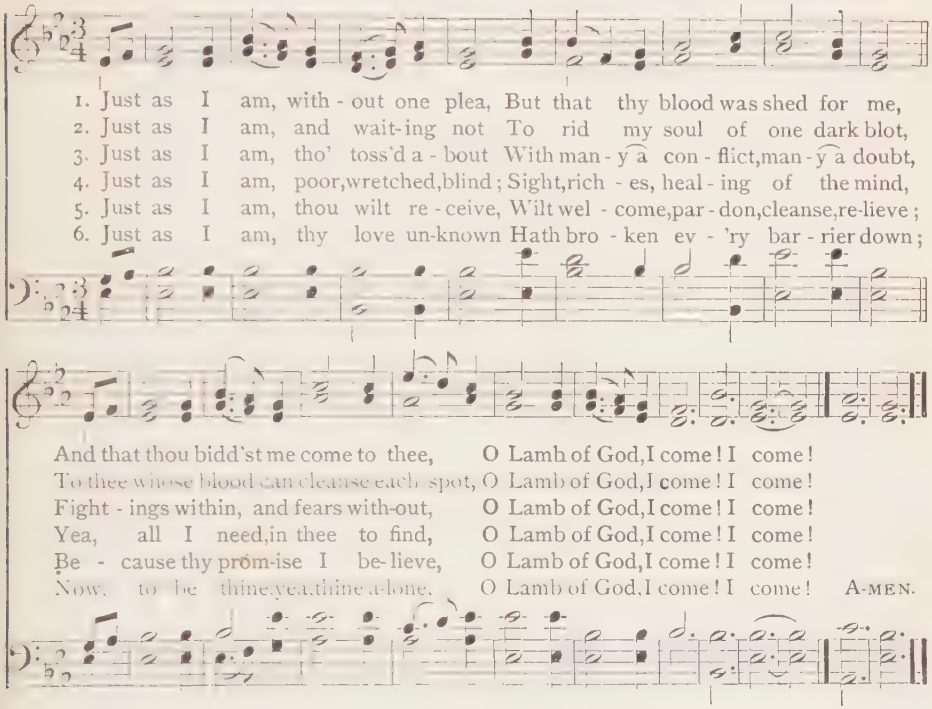
John E. Bode, 1869
Arthur H. Mann, 1881

74 Master, No Offering

LOVE'S OFFERING 6, 4, 6, 4, 6, 6, 4, 4

Words and Music by
Edwin P. Parker, 1888

75 Just As I Am, Without One Plea

WOODWORTH 8, 8, 8, 6

Charlotte Elliott, 1836
William B. Bradbury, 1849



76 Just As I Am, Thine Own to Be

1 Just as I am, thine own to be,
Friend of the young, who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come, I come.

2 In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come, I come.

3 I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might;
Therefore, to thee I come, I come.

4 Just as I am, young, strong, and free,
To be the best that I can be
For truth, and righteousness, and thee,
Lord of my life, I come, I come. AMEN.

Marianne Hearn Farningham, 1887

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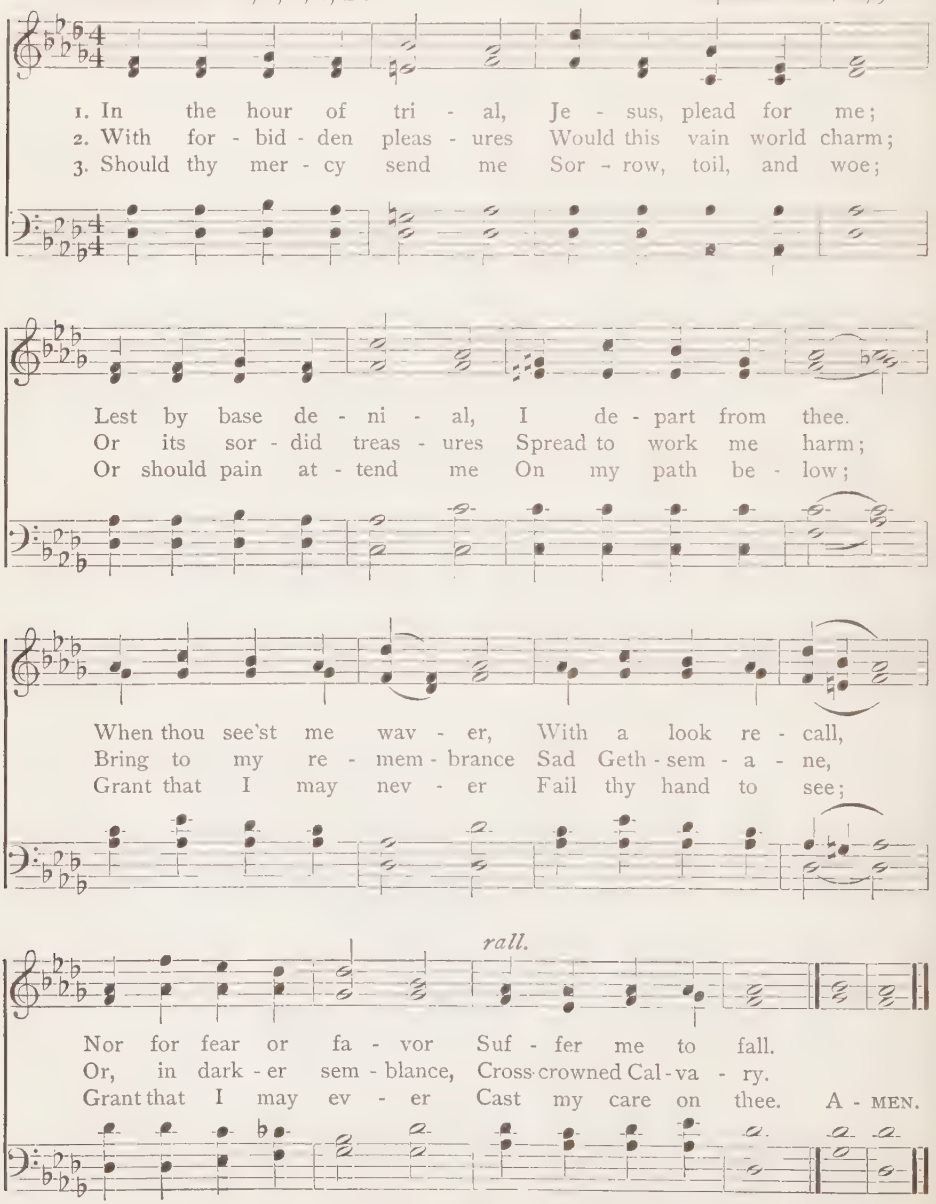
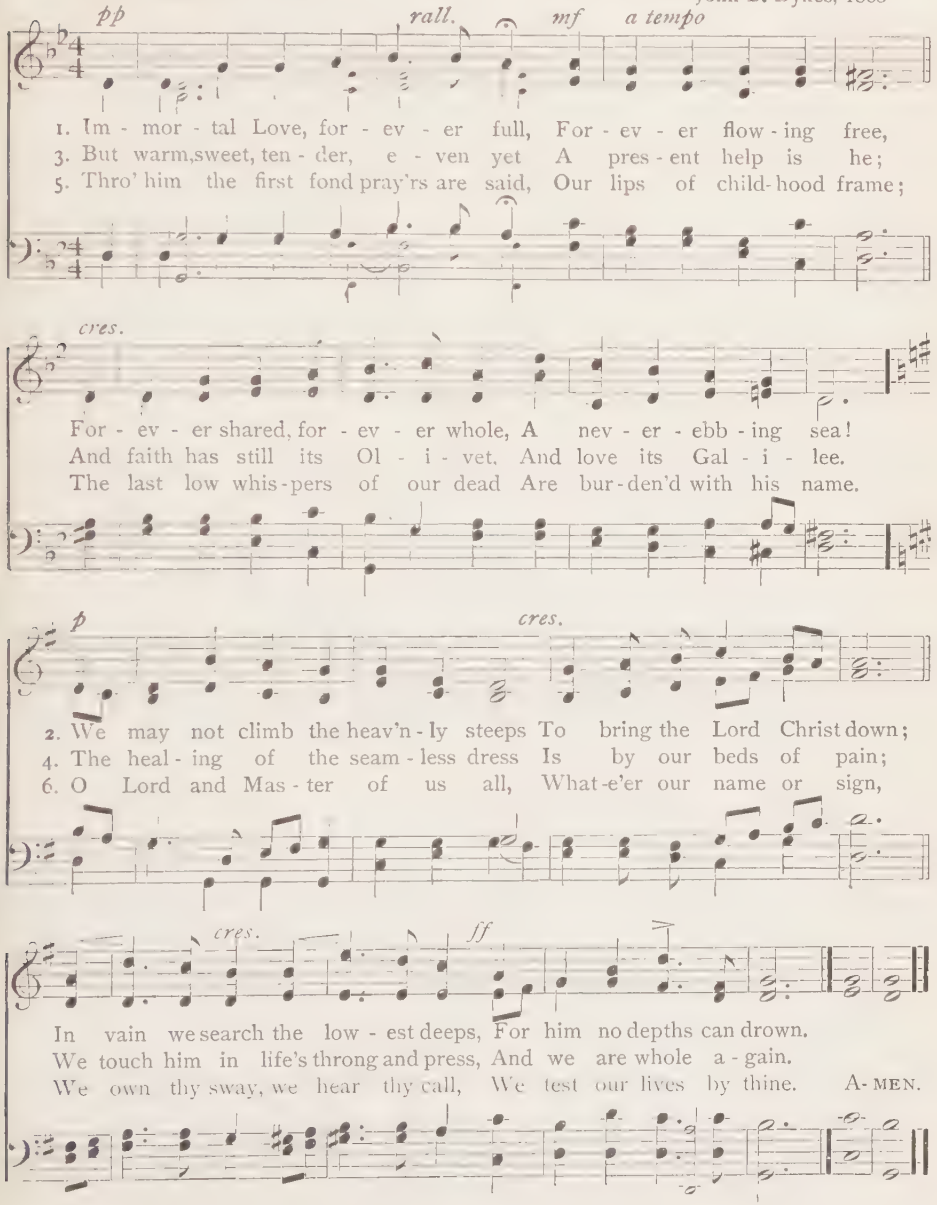
77 In the Hour of Trial

James Montgomery, 1834
Alt. by Frances A. Hutton, 1867
Spencer Lane, 1879

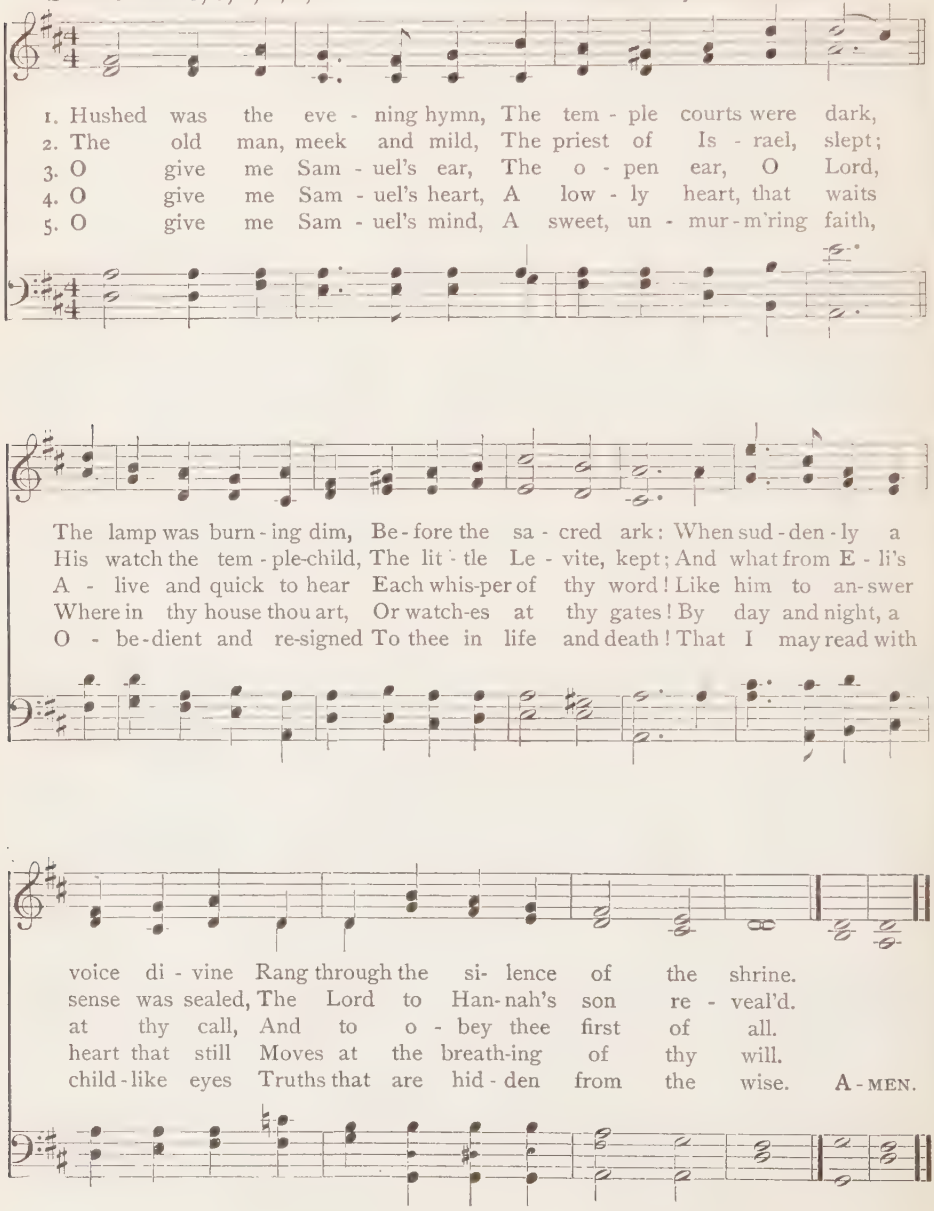
PENITENCE 6, 5, 6, 5, D.

78 Immortal Love, Forever Full

VOX DILECTI C. M. D.

John Greenleaf Whittier, 1866
John B. Dykes, 1868

79 Hushed Was the Evening Hymn

SAMUEL 6, 6, 6, 6, 8, 8

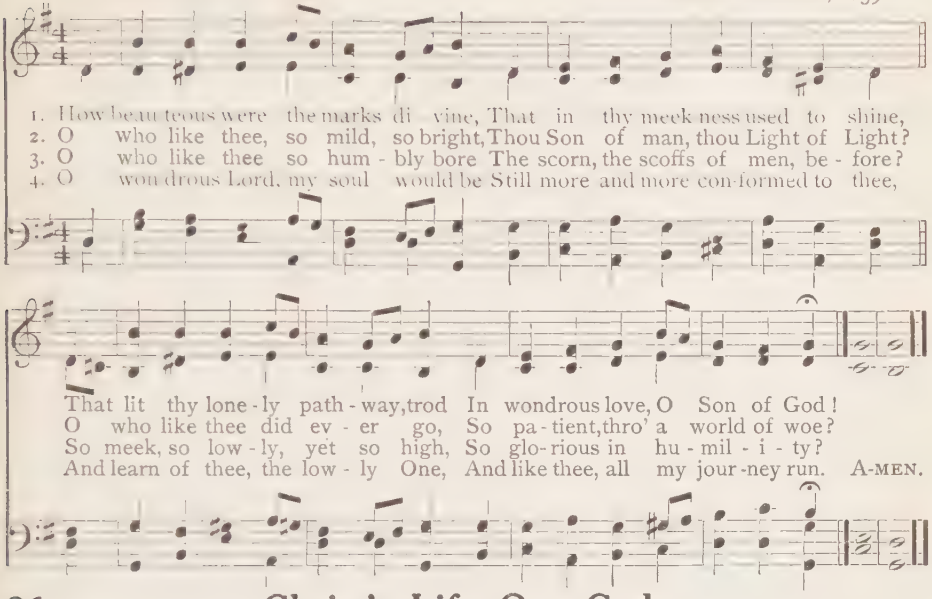
James D. Burns, 1857
Arthur Seymour Sullivan, 1874



80 How Beauteous Were the Marks Divine

CANONBURY L. M.

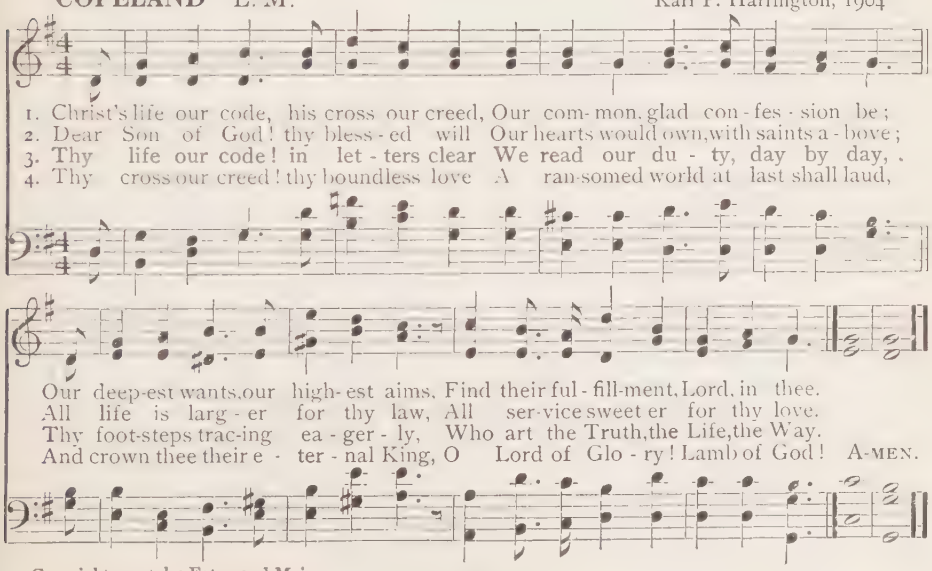
A. Cleveland Coxe, 1818–1896
Robert Schumann, 1839



81 Christ's Life Our Code

COPELAND L. M.

Benjamin Copeland, 1855–
Karl P. Harrington, 1904



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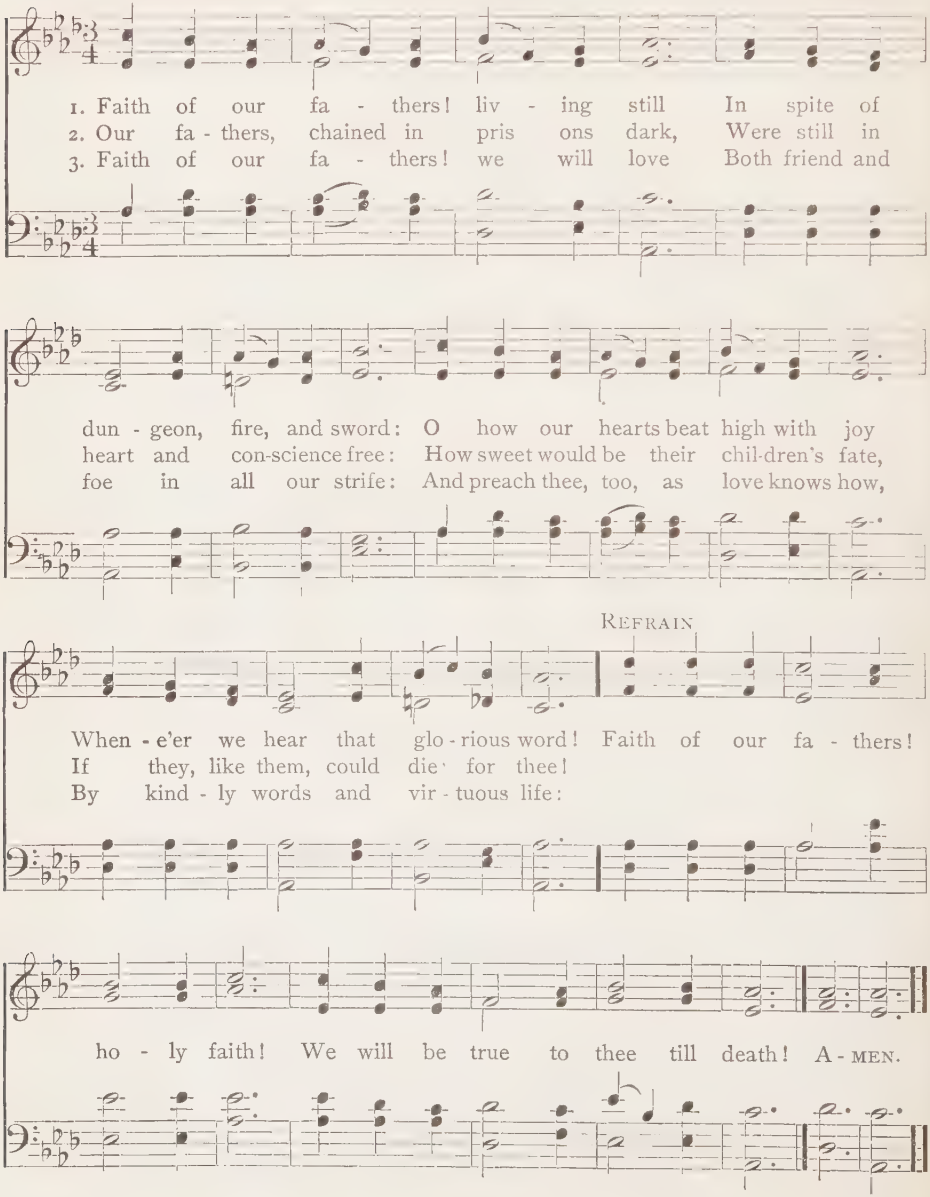
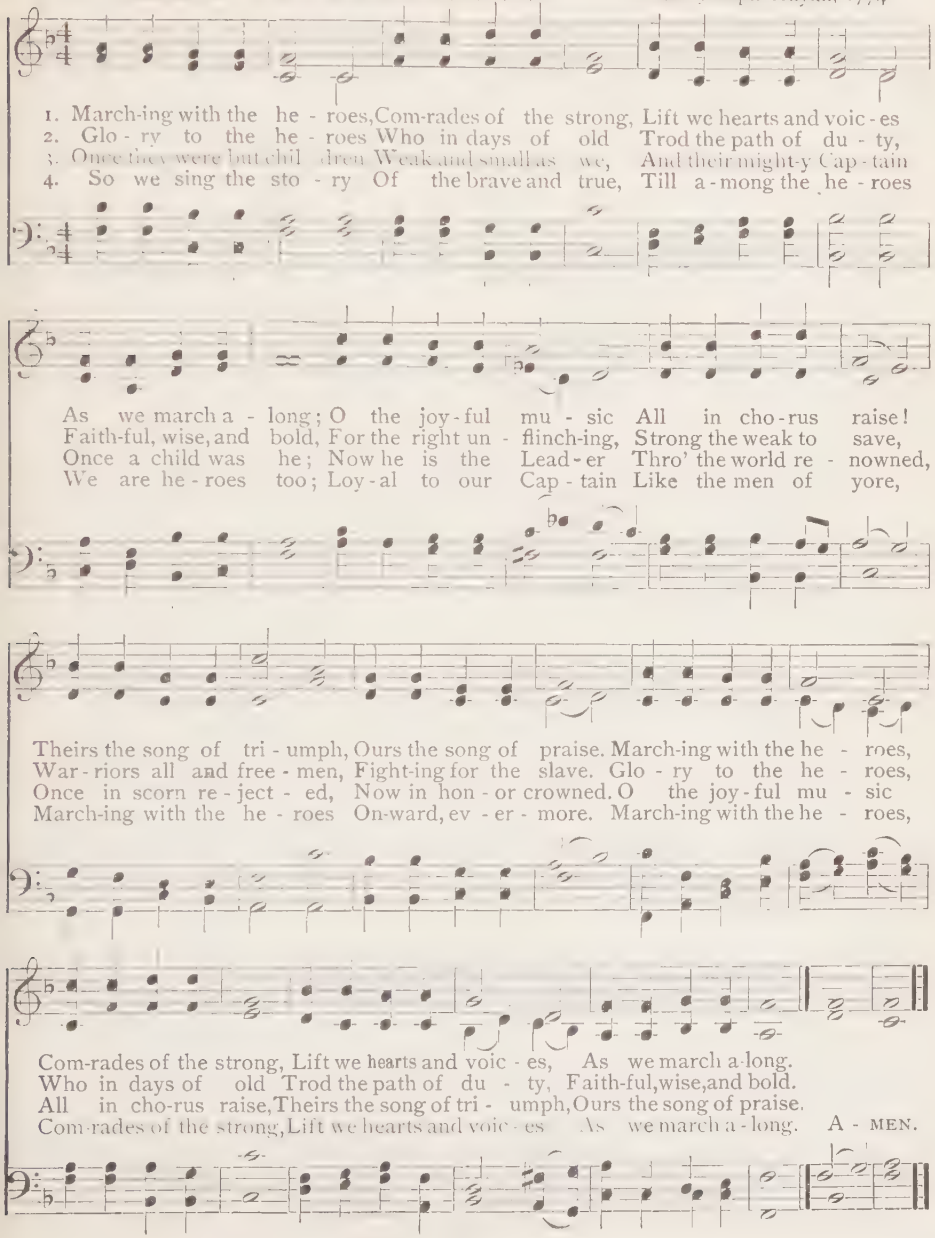
82 Faith of Our Fathers

Frederick W. Faber, 1849
Henry F. Hemy
and J. G. Walton, 1874

ST. CATHERINE L. M. With Refrain

83 Marching With the Heroes

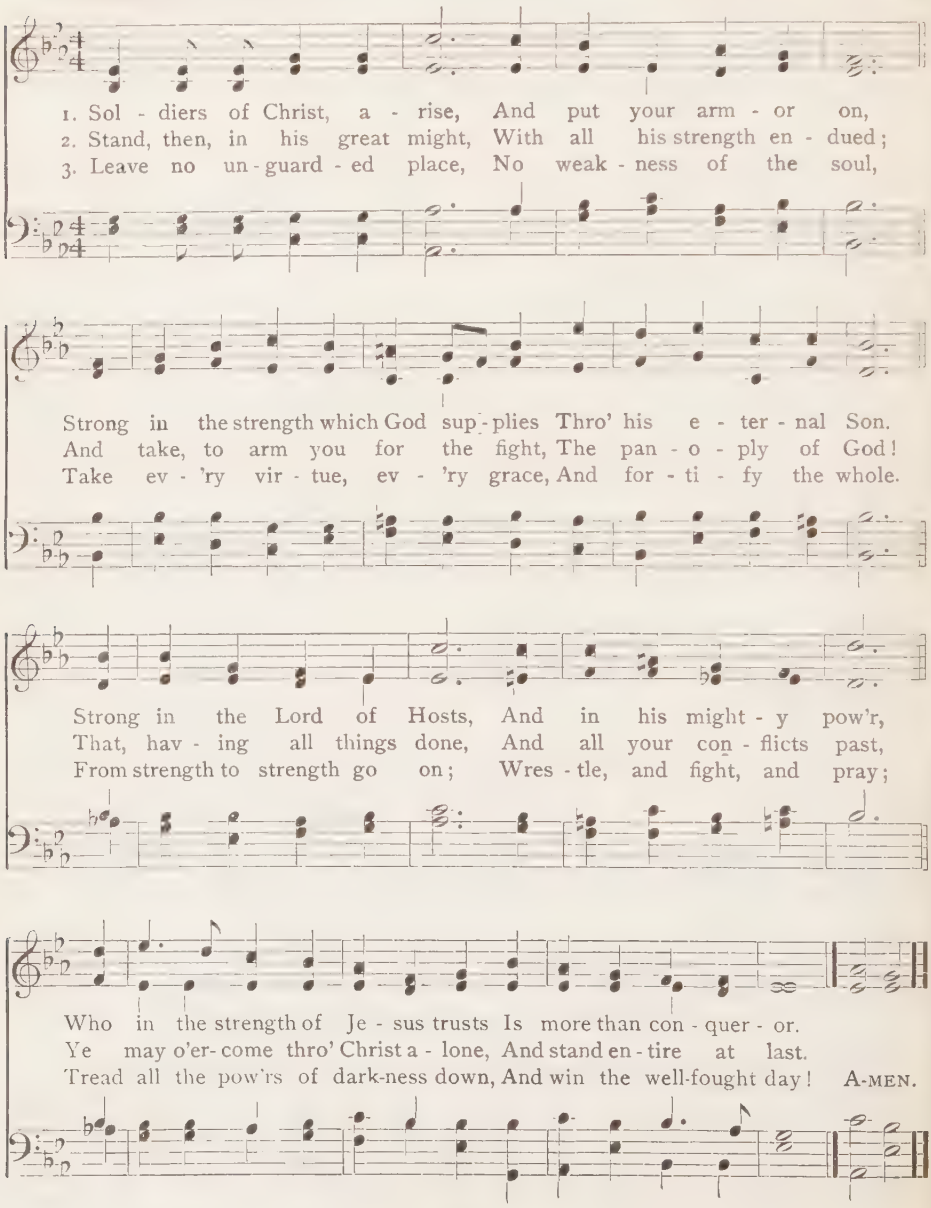
ST. ALBANS 6, 5, 6, 5, 6, 5, 6, 5, 6, 5, 6, 5

William George Tarrant, 1853
Franz Joseph Haydn, 1774

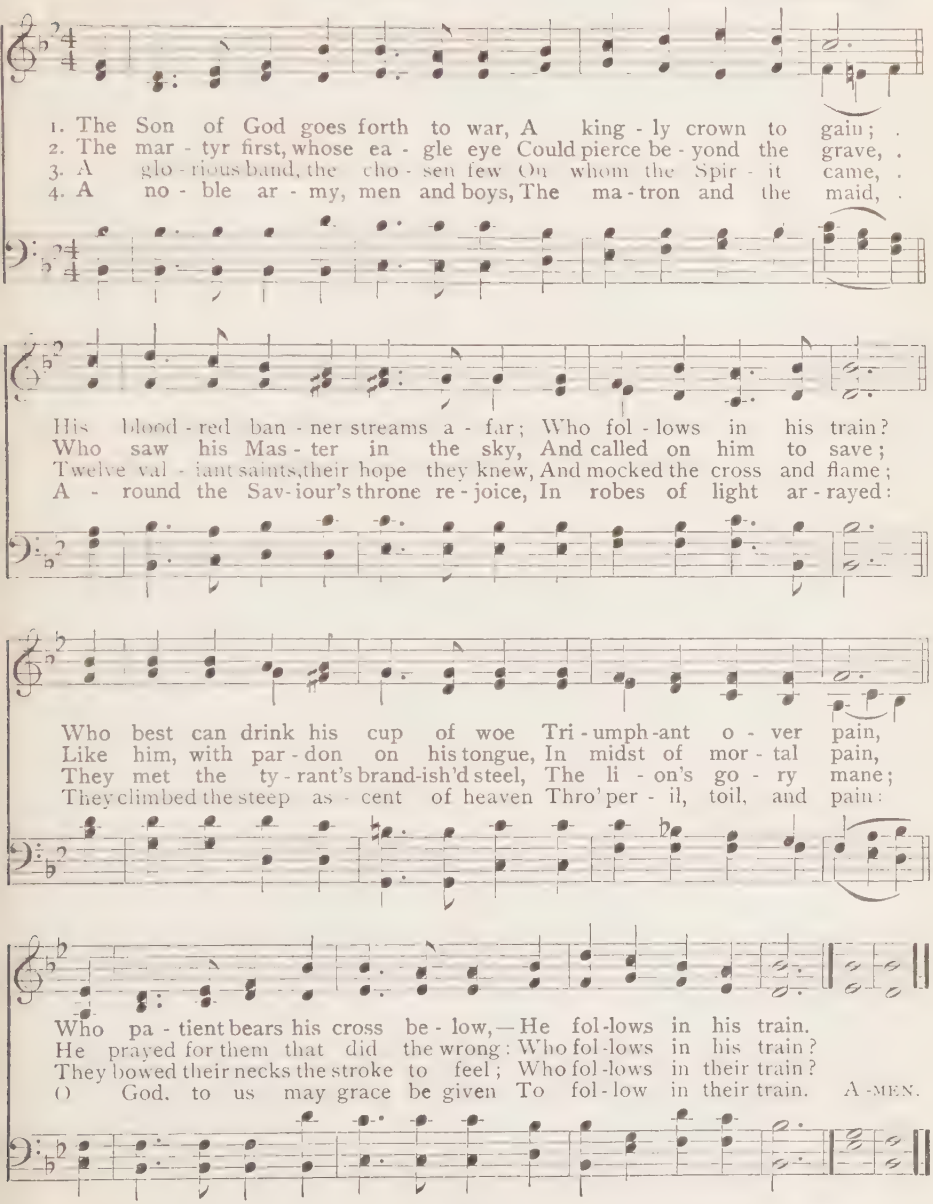


84 Soldiers of Christ, Arise

DIADEMATA S. M. D.

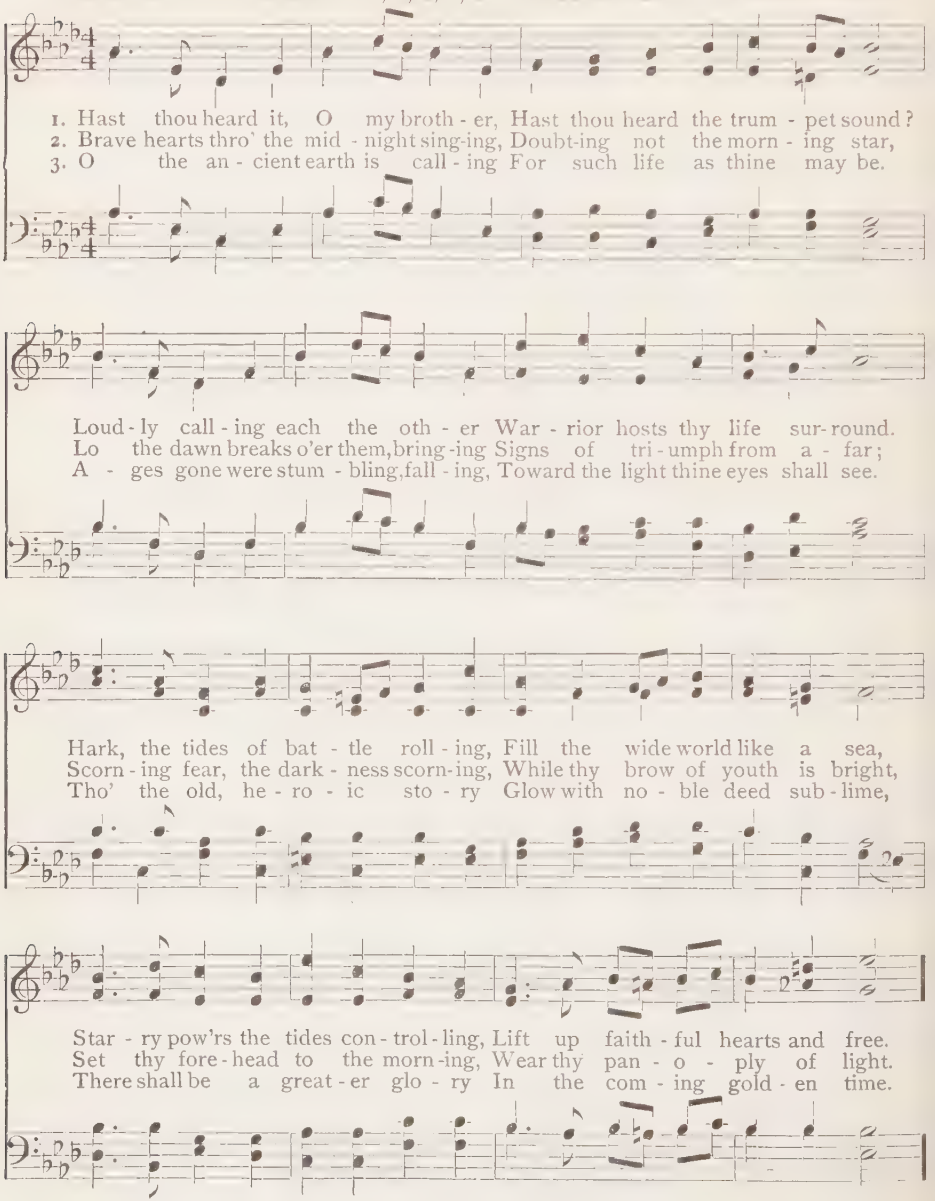
Charles Wesley, 1749
George J. Elvey, 1868

85 The Son of God Goes Forth to War

ALL SAINTS NEW C. M. D.

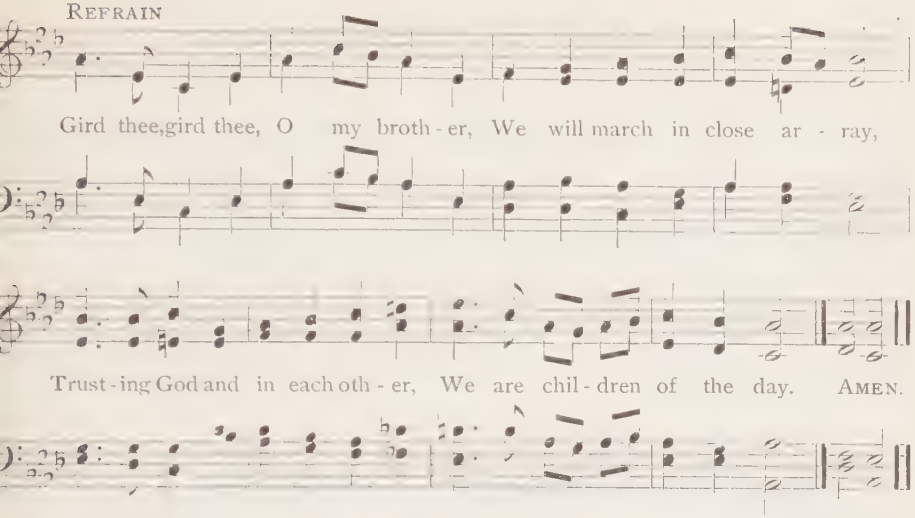
Reginald Heber, 1827
Henry S. Cutler, 1872

86 Hast Thou Heard It, O My Brother

Theodore Chickering Williams, 1902

PANOPLY OF LIGHT 8, 7, 8, 7, D. With Refrain Leonard Parker



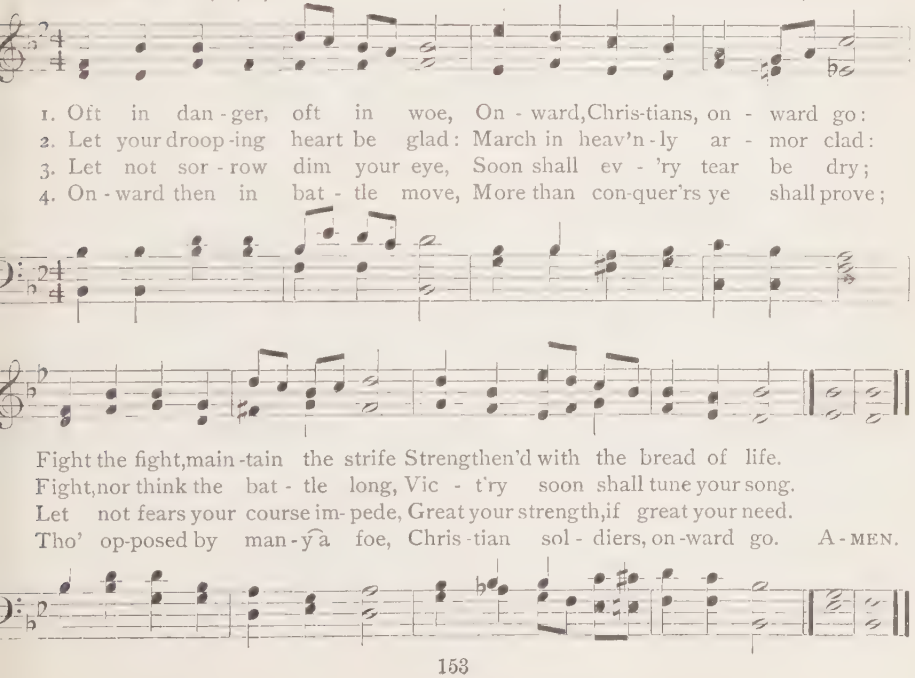
REFRAIN



87 Oft in Danger, Oft in Woe

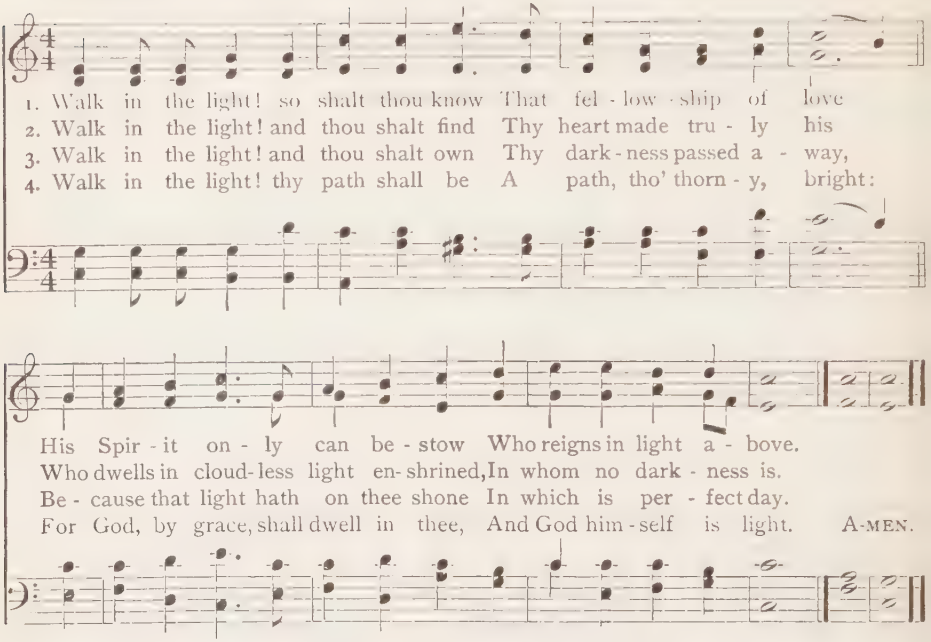
Henry Kirke White, 1806
Francis S. Fuller-Maitland, 1827
William H. Pontius, 1860–

EIGHMEY 7, 7, 7, 7



88 Walk in the Light!

NATIVITY C. M.

Bernard Barton, 1826
Henry Lahee, 1826–

89 The Son of God Goes Forth for Peace

(Tune, "All Saints New," No. 85)

1 The Son of God goes forth for Peace,
Our Father's love to show;
From war and woe he brings release,
O who with him will go?
He strikes the fetters from the slave,
Man's mind and heart makes free;
And sends his messengers to save
O'er every land and sea!

2 The Son of God goes forth for Peace,
Nor lands nor power to gain;
He seeks to serve, to love, to lift,—
Who follows in his train?
A glorious band, in every age,
In spite of scorn and pain,
True sons of God, his peace have made;
Who follows in their train?

3 Now let the world to Peace be won,
And every hatred slain;
Let force and greed be overcome
And love supreme remain!
Let justice rule in all the earth,
And mercy while we live,
Lest we — forgiven much — forget
Our brother to forgive!

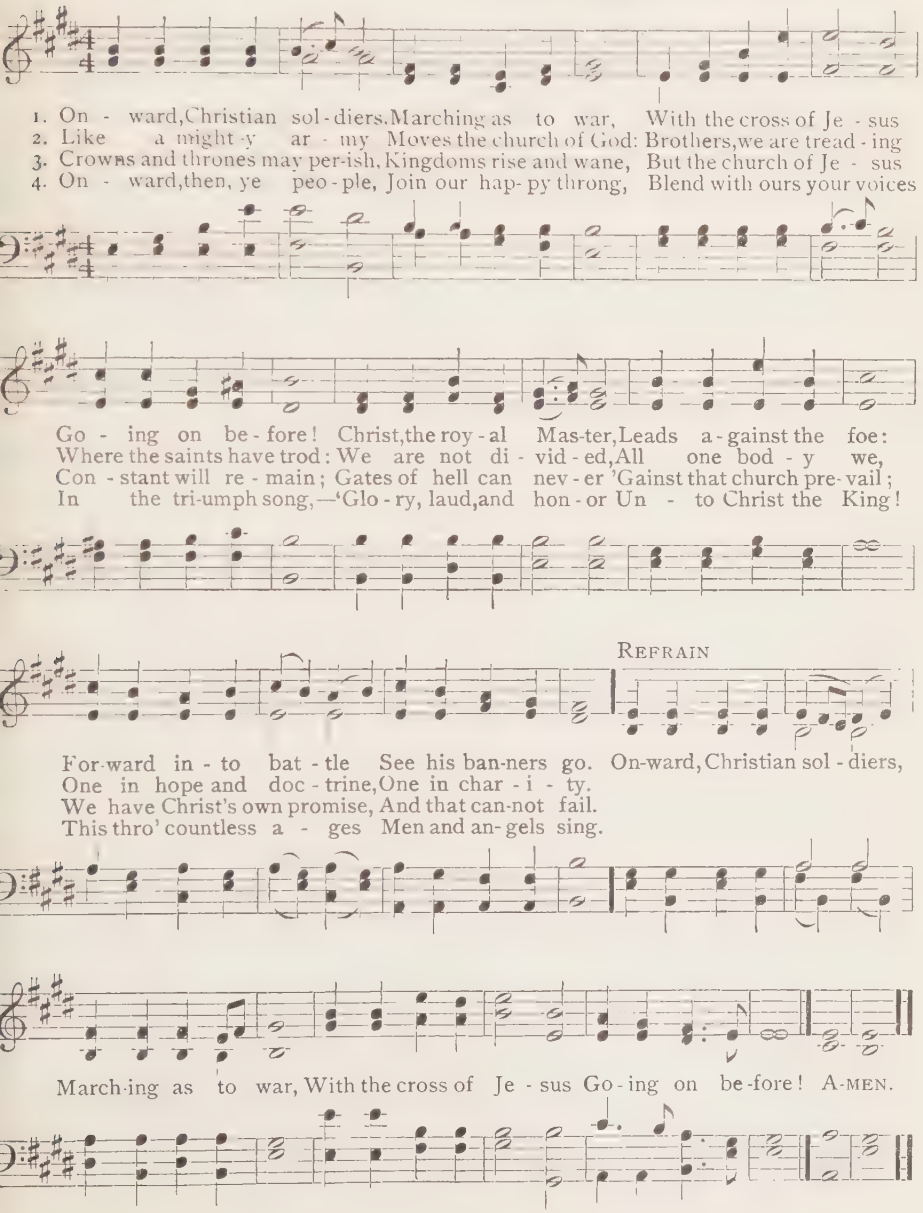
4 We send our love to every land —
True neighbors would we be;
And pray God's Peace to reign in them,
Where'er their homeland be!
O God, to us may grace be given,
Who bear the dear Christ's name,
To live at peace with every man,
And thus our Christ acclaim!

Used by permission of Ernest Bourner Allen

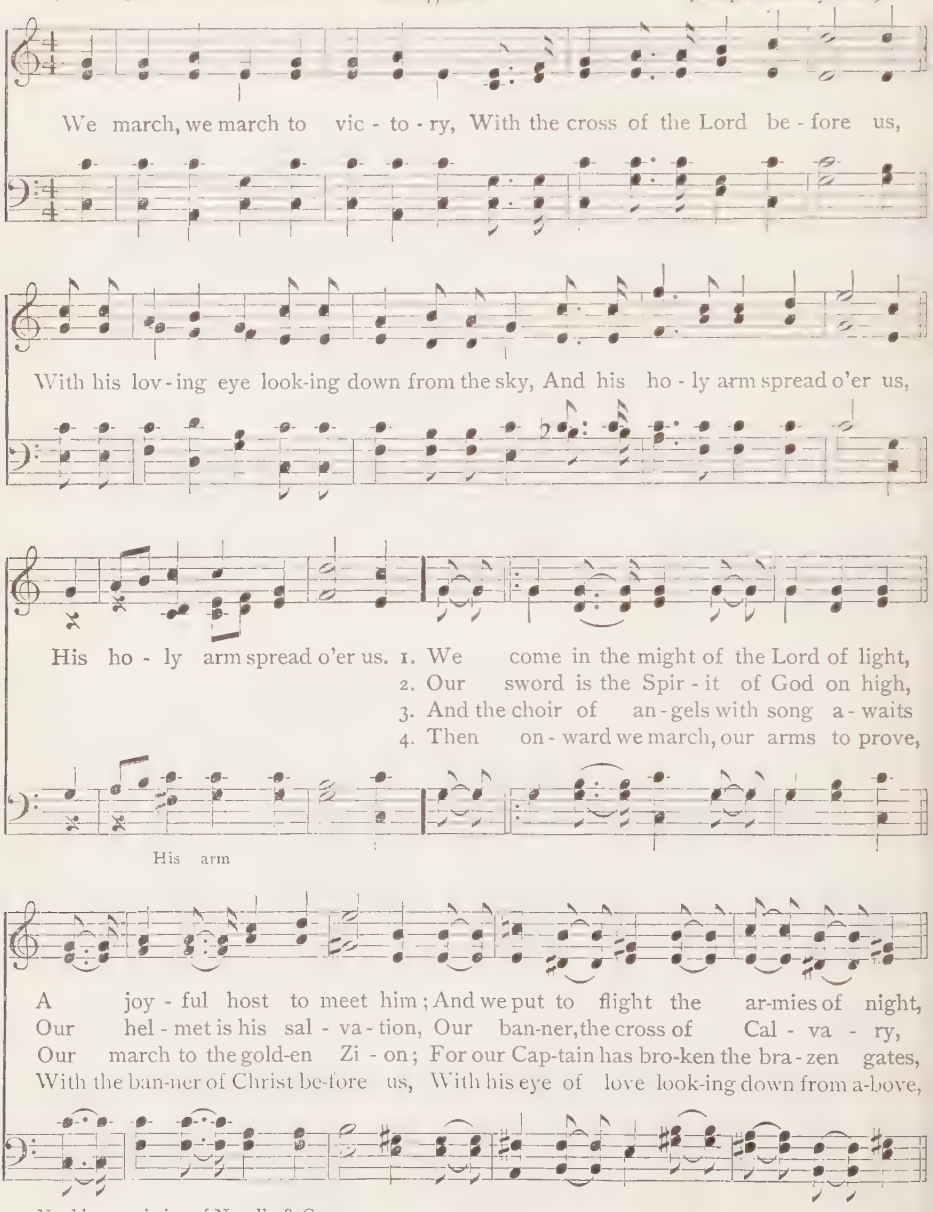
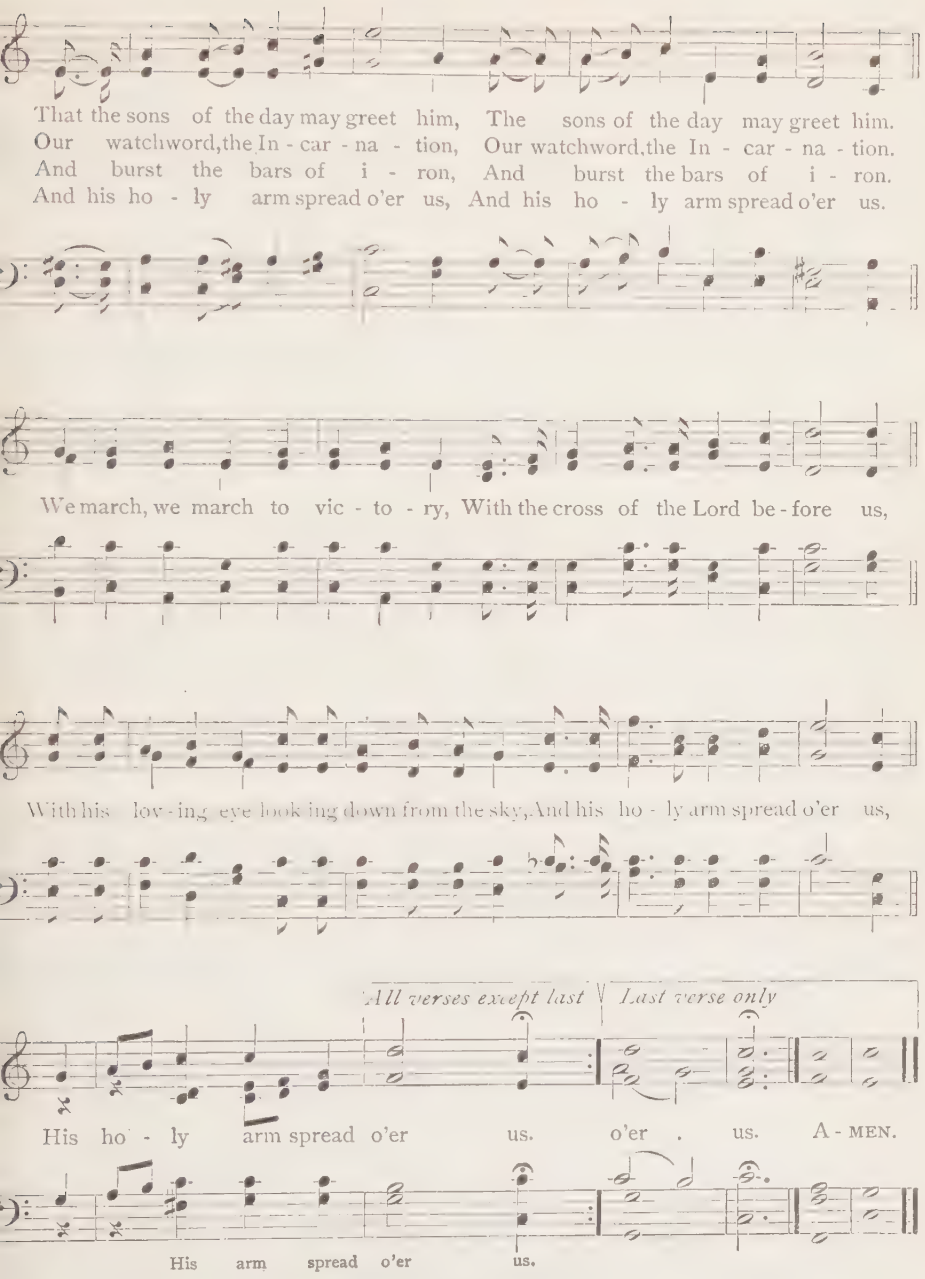
Ernest Bourner Allen, 1923

90 Onward, Christian Soldiers

ST. GERTRUDE 6, 5, 6, 5, D. With Refrain

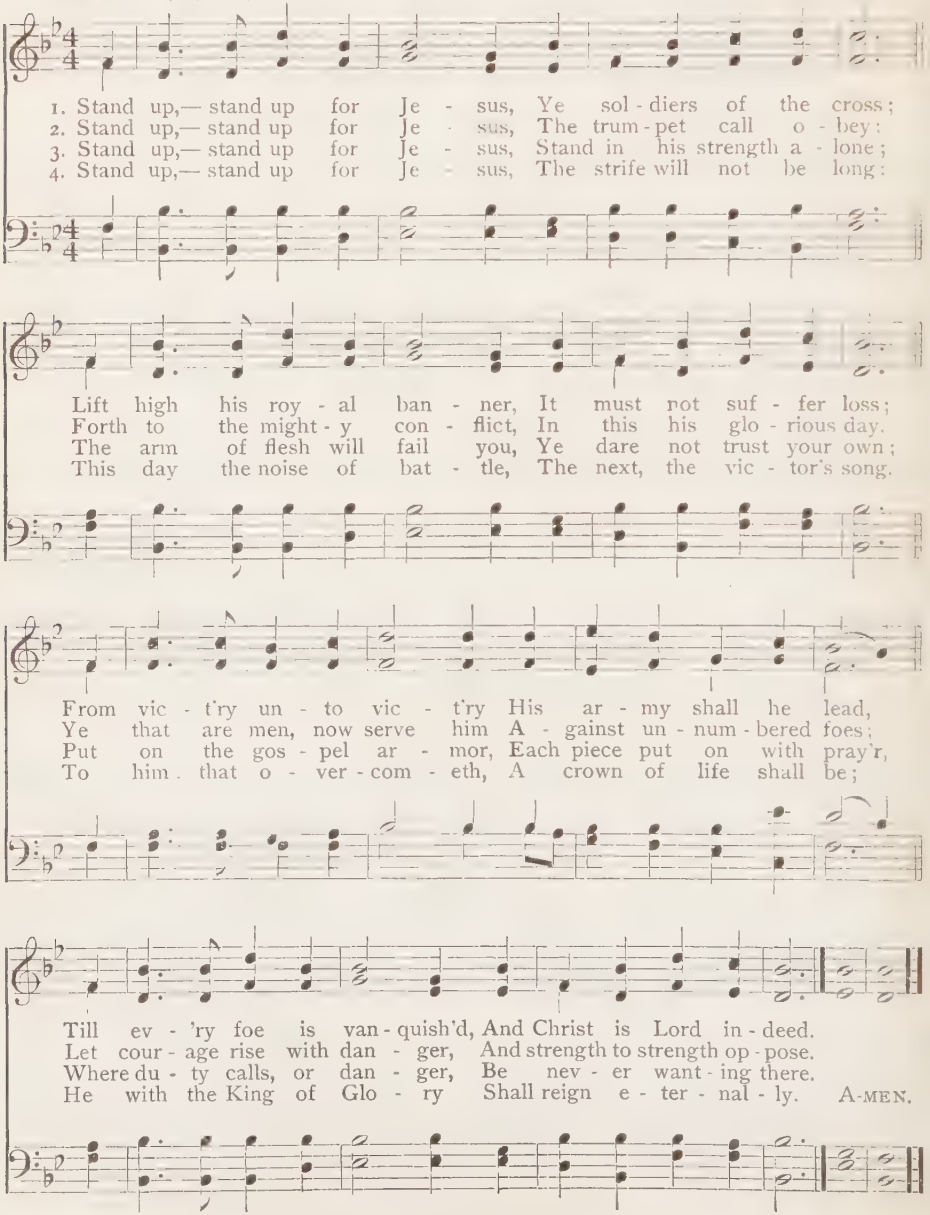
Sabine Baring Gould, 1865
Arthur Seymour Sullivan, 1871

91 We March, We March to Victory

MARCH TO VICTORY. Irregular

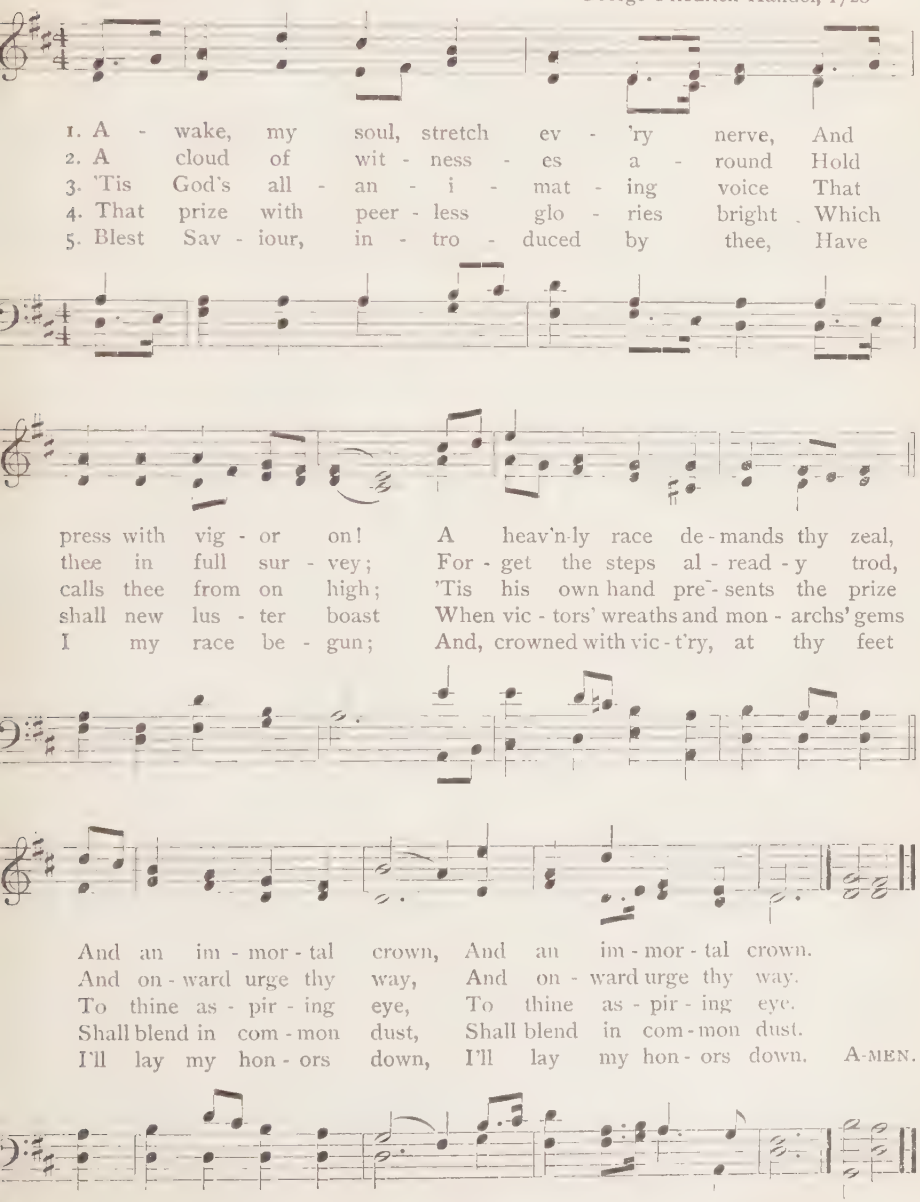
Gerard Moultrie, 1865
Joseph Barnby, 1868

Used by permission of Novello & Co.

That the sons of the day may greet him, The sons of the day may greet him.
Our watchword, the In - car - na - tion, Our watchword, the In - car - na - tion.
And burst the bars of i - ron, And burst the bars of i - ron.
And his ho - ly arm spread o'er us, And his ho - ly arm spread o'er us.
We march, we march to vic - to - ry, With the cross of the Lord be - fore us,
With his lov - ing eye look ing down from the sky, And his ho - ly arm spread o'er us,
All verses except last
Last verse only
His ho - ly arm spread o'er us. o'er . us. A - MEN.
His arm spread o'er us.

92 Stand Up, Stand Up for Jesus

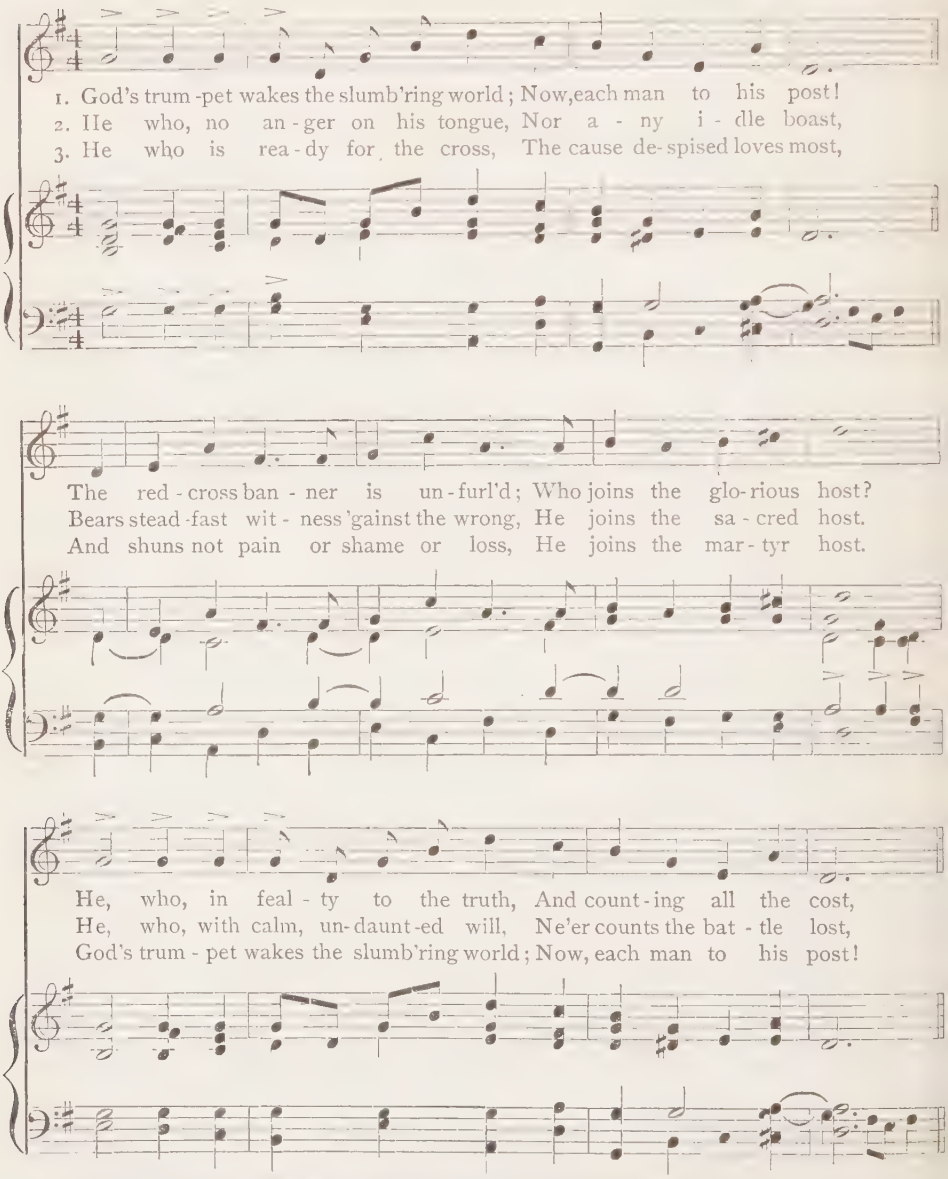
WEBB 7, 6, 7, 6, D.

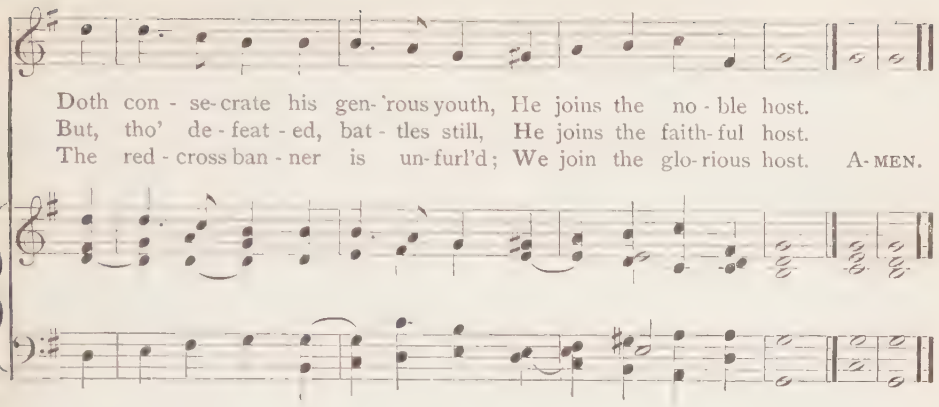
George Duffield, 1858
G. J. Webb, 1830

93 Awake, My Soul, Stretch Every Nerve

CHRISTMAS C. M.

Philip Doddridge, 1702–1751
George Friedrich Handel, 1728

94 God's Trumpet Wakes the World

Samuel Longfellow, 1864
Peter C. Lutkin, 1911

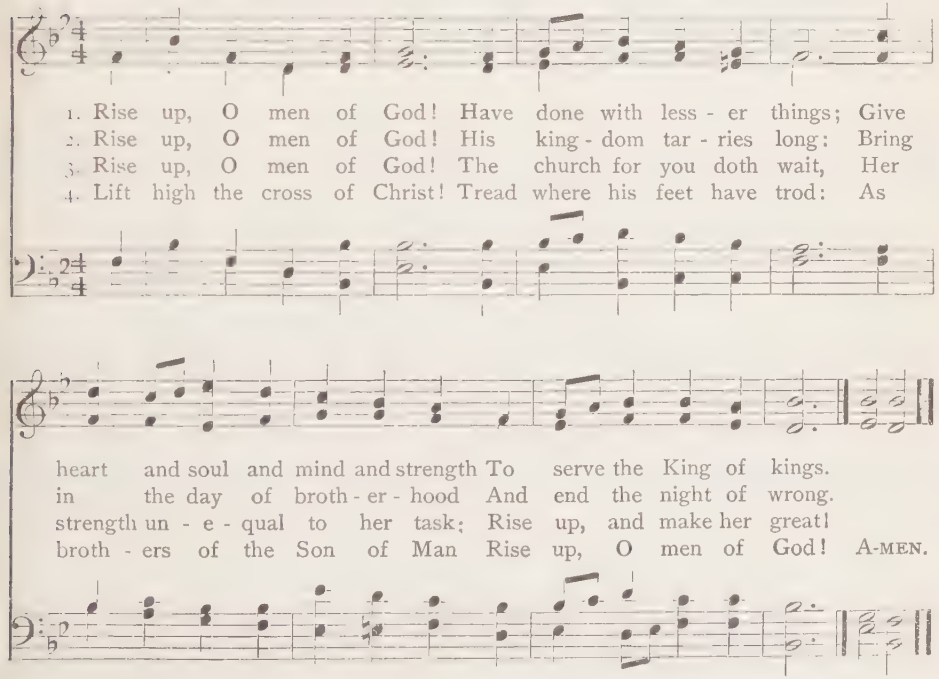
TRUMPET CALL C. M. D.

Music copyright, 1911, by The Board of Sunday Schools of The Methodist Episcopal Church. Used by permission



95 Rise Up, O Men of God

FESTAL SONG S. M.

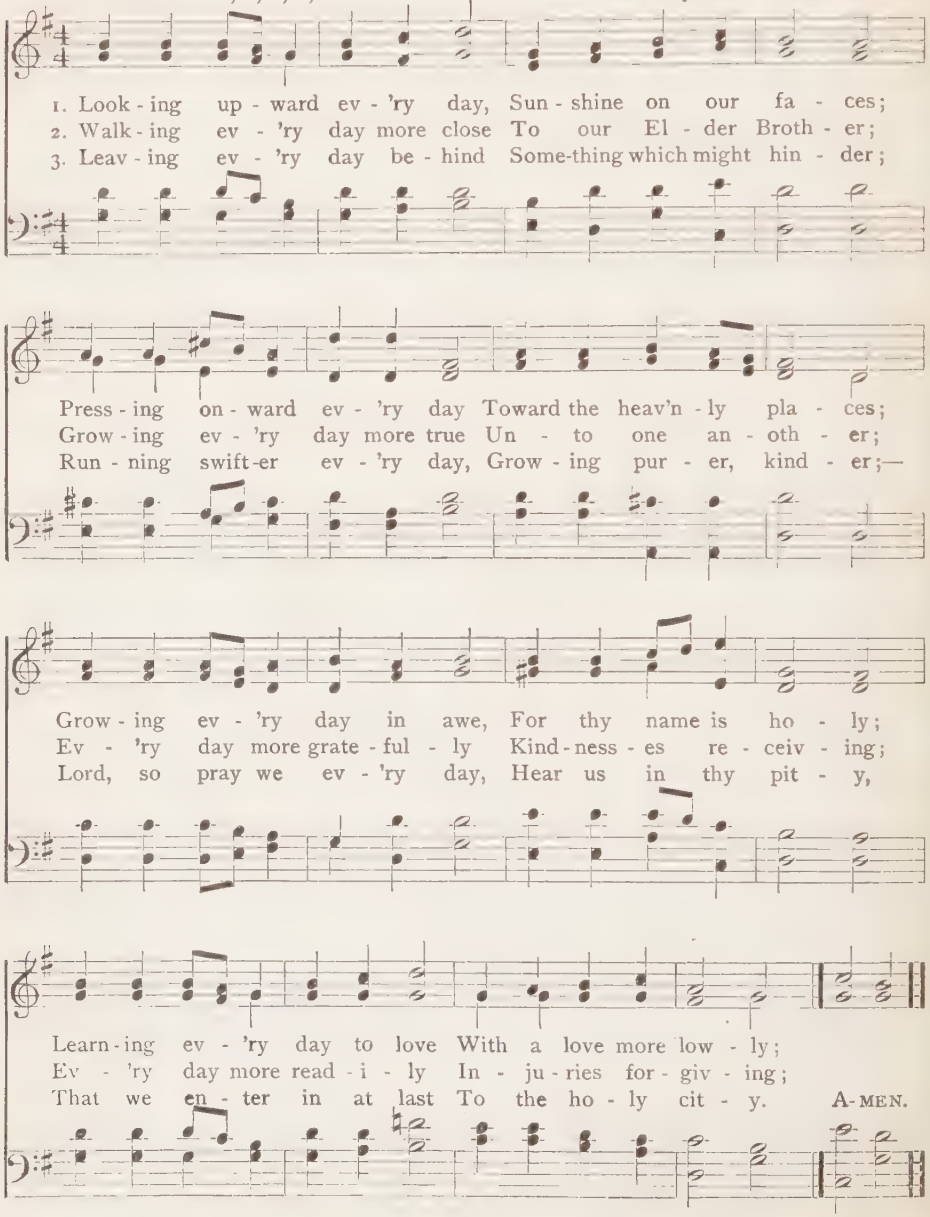
William P. Merrill, 1911
William H. Walter, 1894



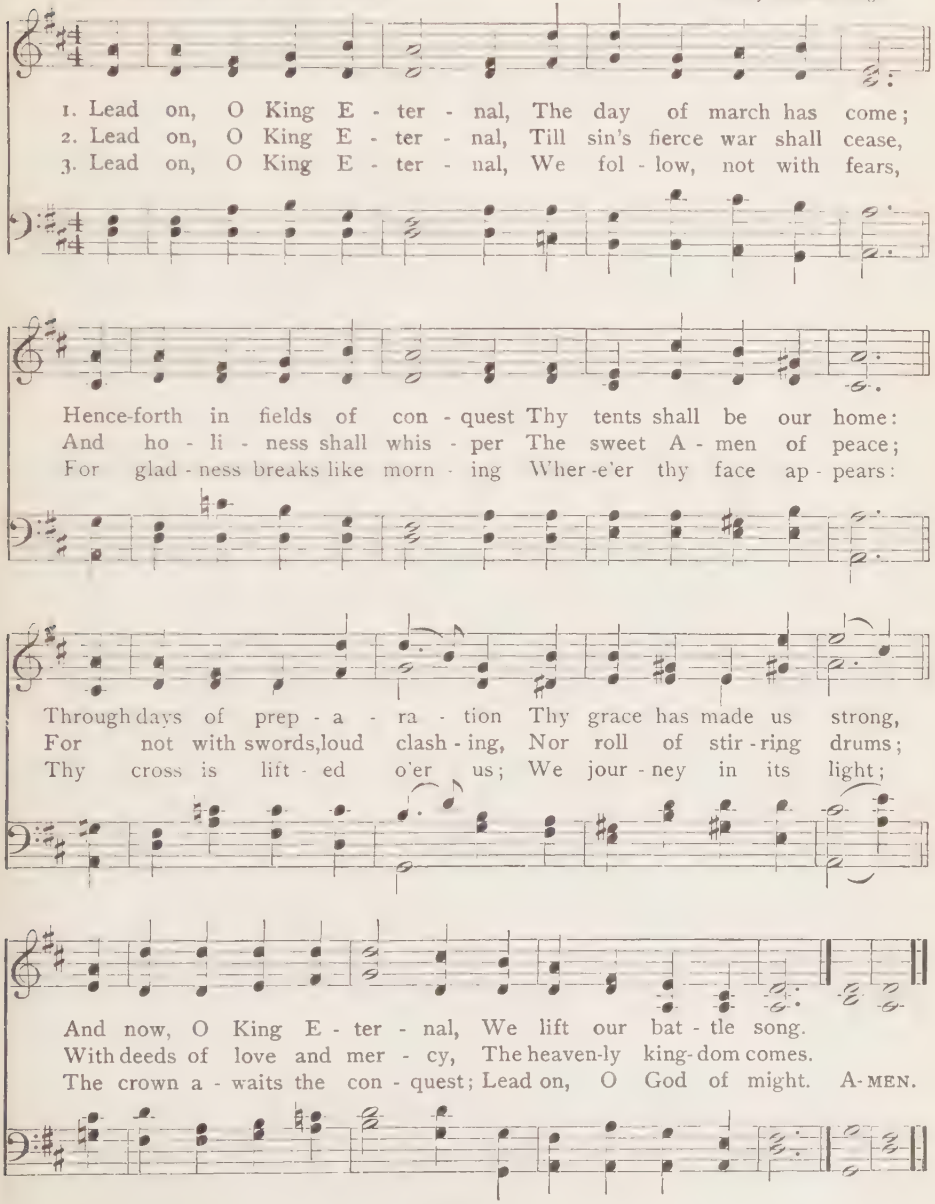
Used by permission of William P. Merrill

96 Looking Upward Every Day

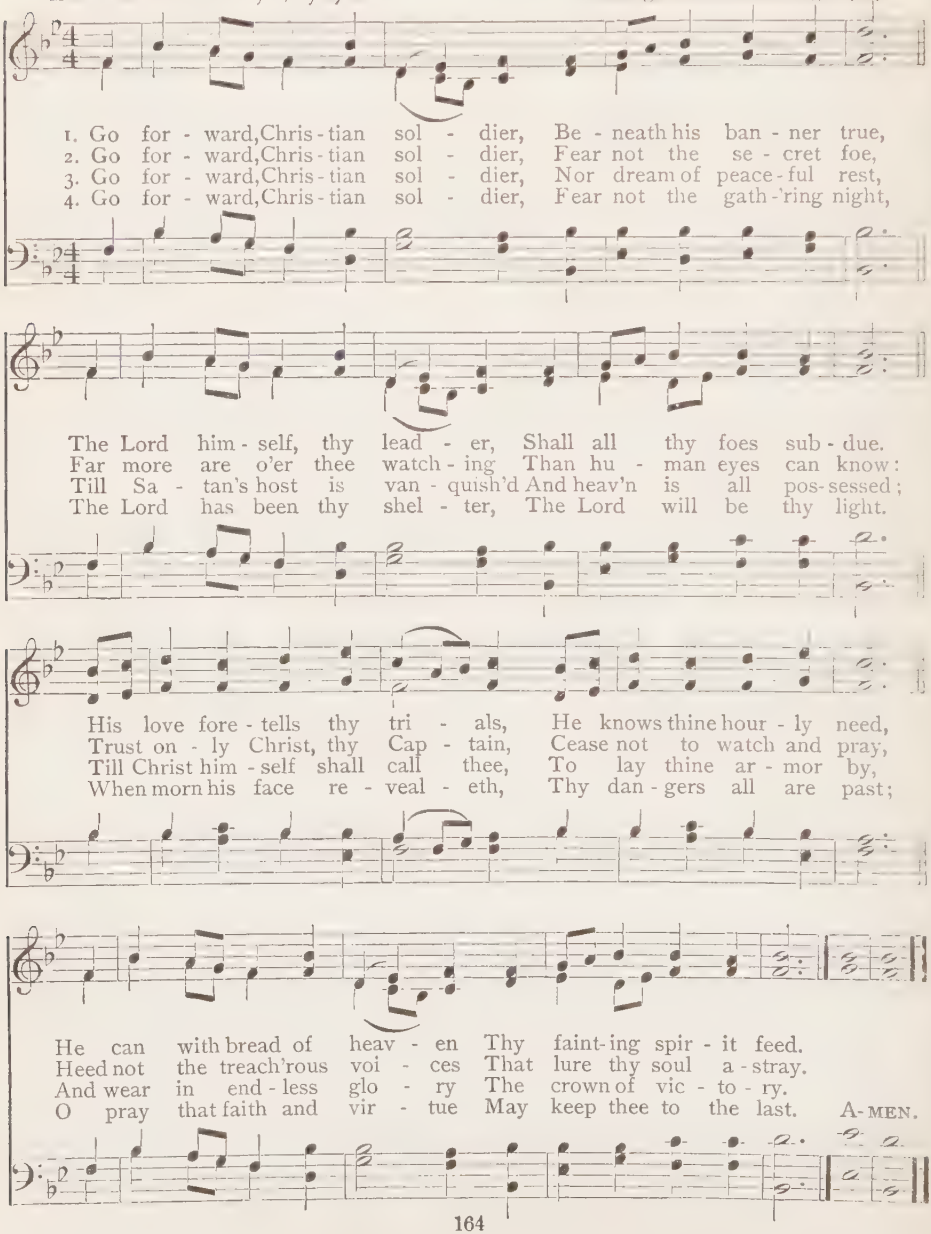
ST. KEVIN 7, 6, 7, 6, D.

Mary Butler, 1881
Arthur Seymour Sullivan, 1872

97 Lead On, O King Eternal

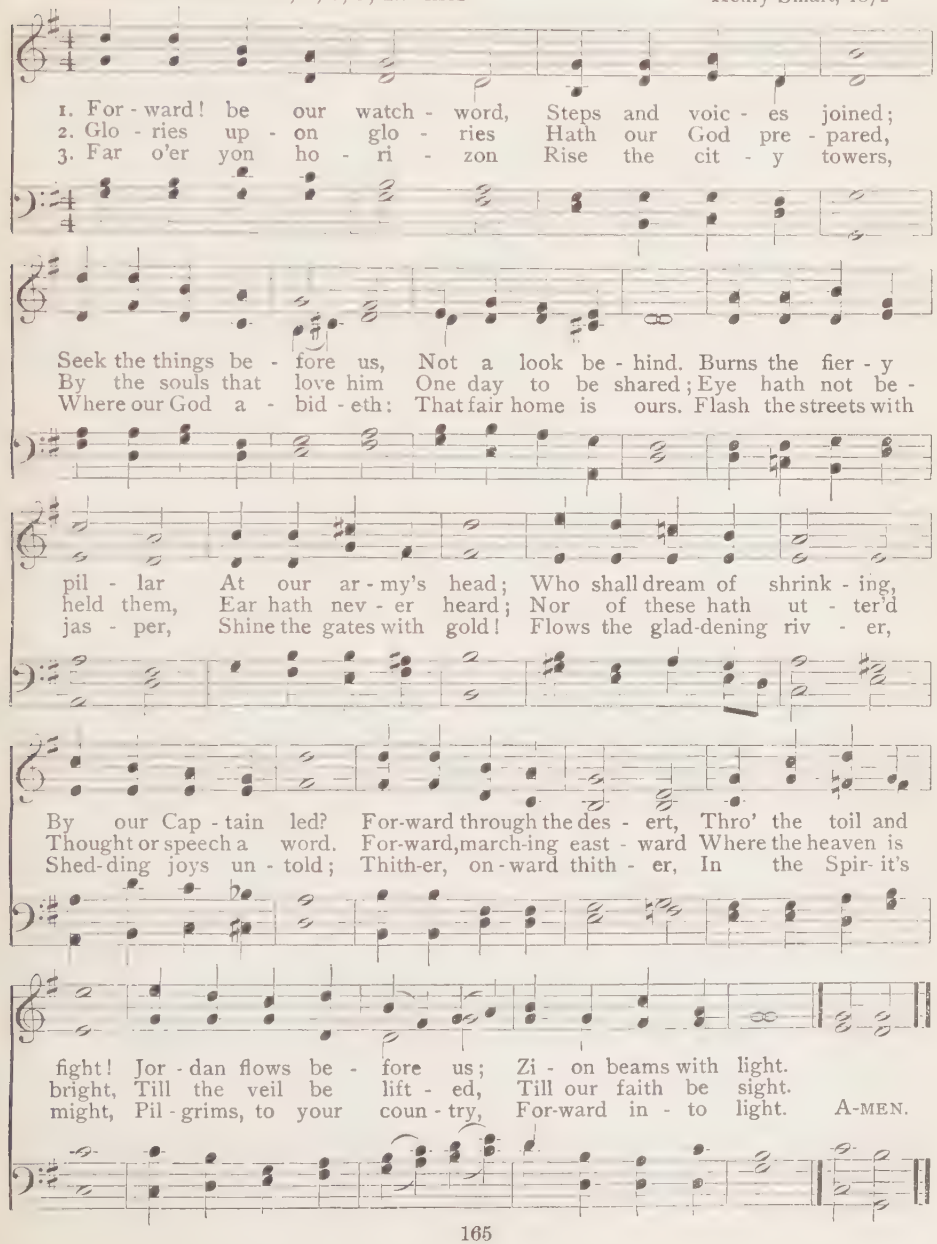
LANCASHIRE 7, 6, 7, 6, D.

Ernest W. Shurtleff, 1888
Henry Smart, 1836

98 Go Forward, Christian Soldier

ELLACOMBE 7, 6, 7, 6, D.

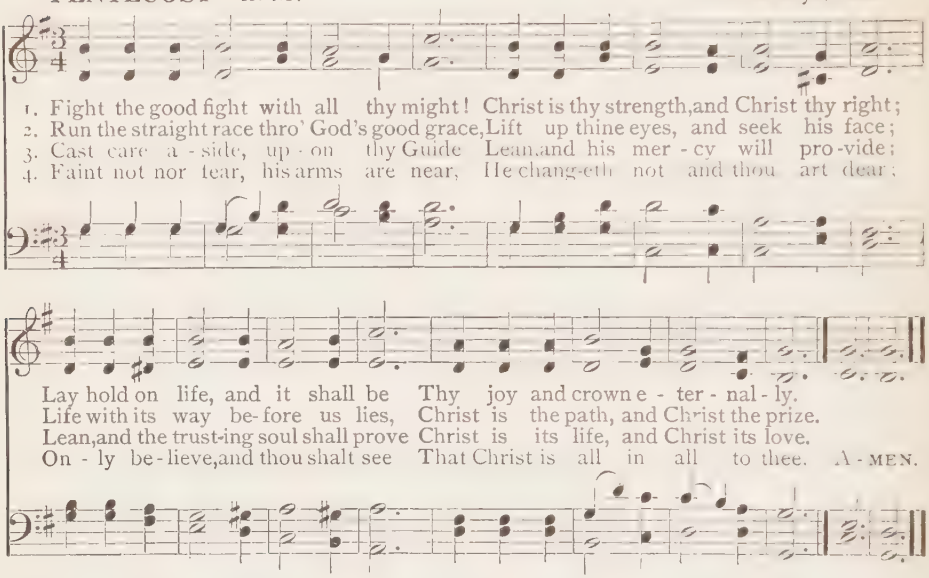
Lawrence Tuttiett, 1861
Gesang Buch der Herzogl. 1784

99 Forward! Be Our Watchword

WATCHWORD 6, 5, 6, 5, 12 lines

Henry Alford, 1871
Henry Smart, 1872

100 Fight the Good Fight

PENTECOST L. M.

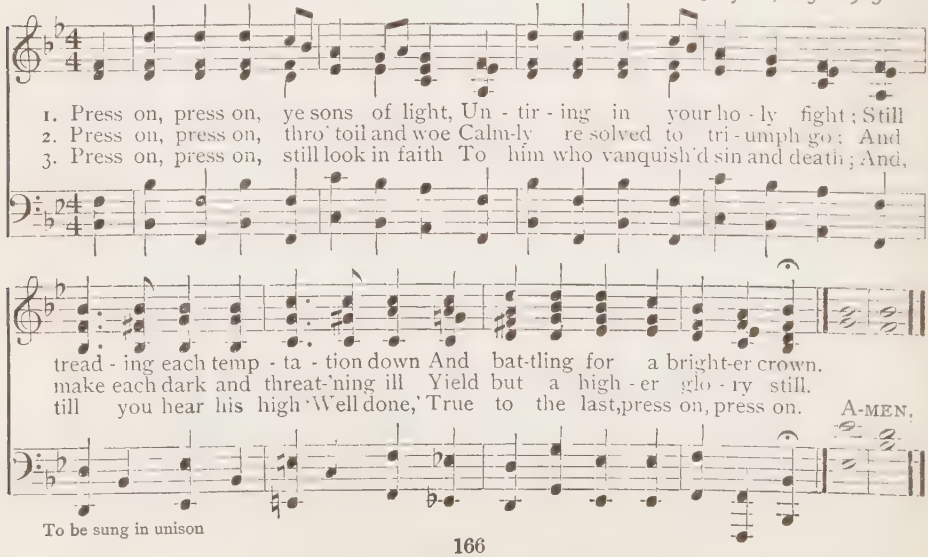
John S. B. Monsell, 1863
William Boyd, 1868



101 Press On, Press On, Ye Sons of Light

SONS OF LIGHT L. M.

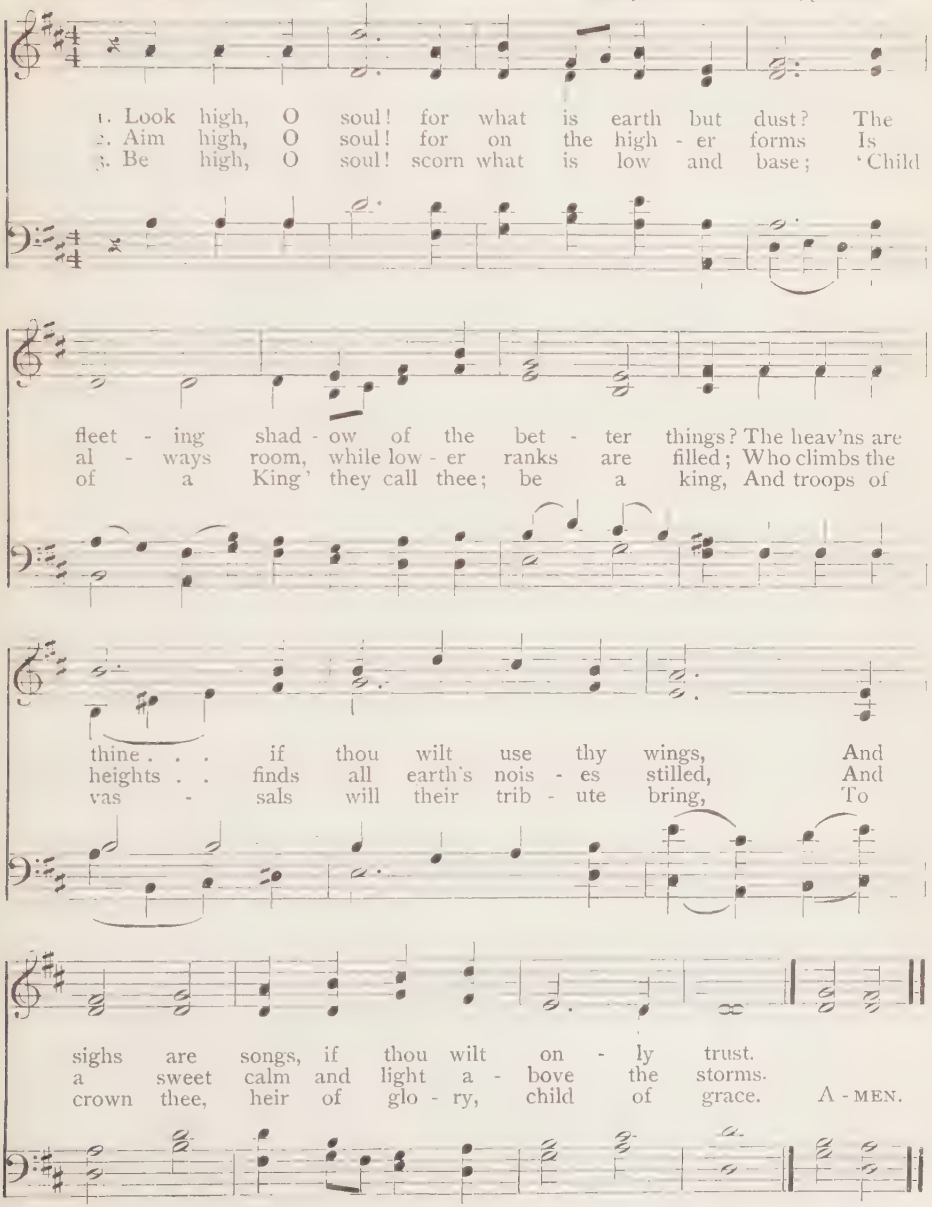
William Gaskell, 1805–1884
Frank Lynes, 1858–1913



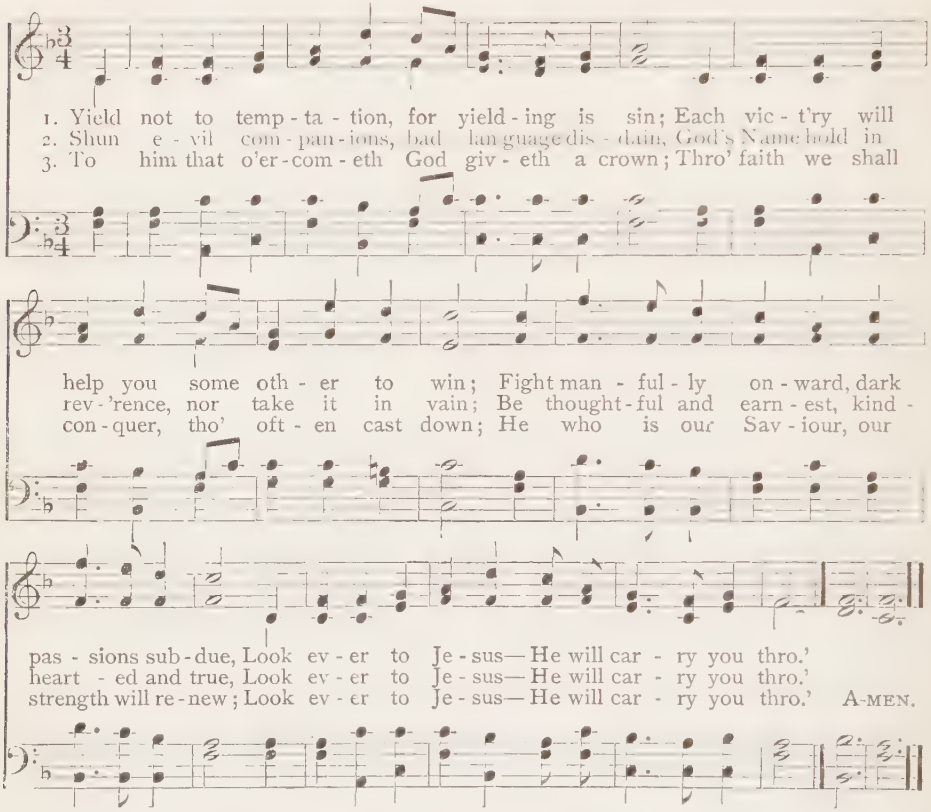
To be sung in unison

102 Look High, O Soul

WOODLANDS 10, 10, 10, 10

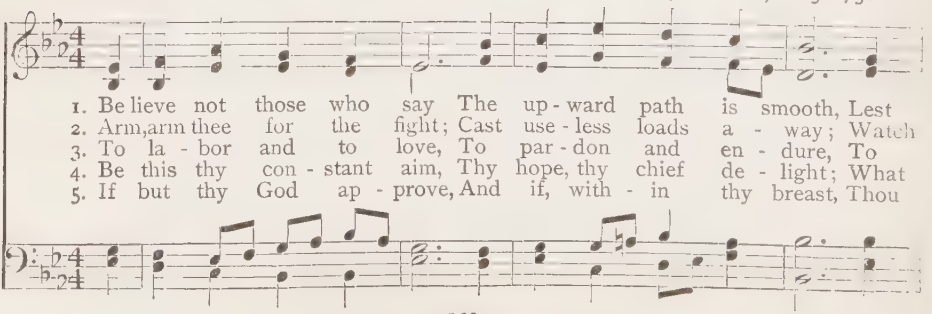
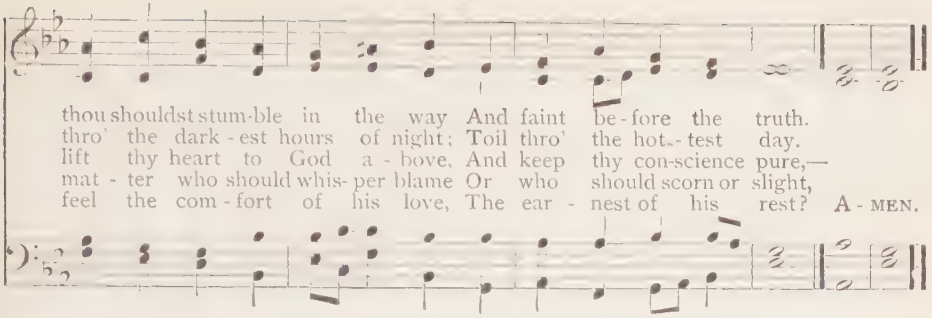
Henry Burton, 1924
Henry W. Greatorex, 1758-1831

103 Yield Not to Temptation

FREDERICK 11, 11, 11, 11

Horatio R. Palmer, 1868
George Kingsley, 1811, 1884

104 Believe Not Those Who Say

POTSDAM S. M.

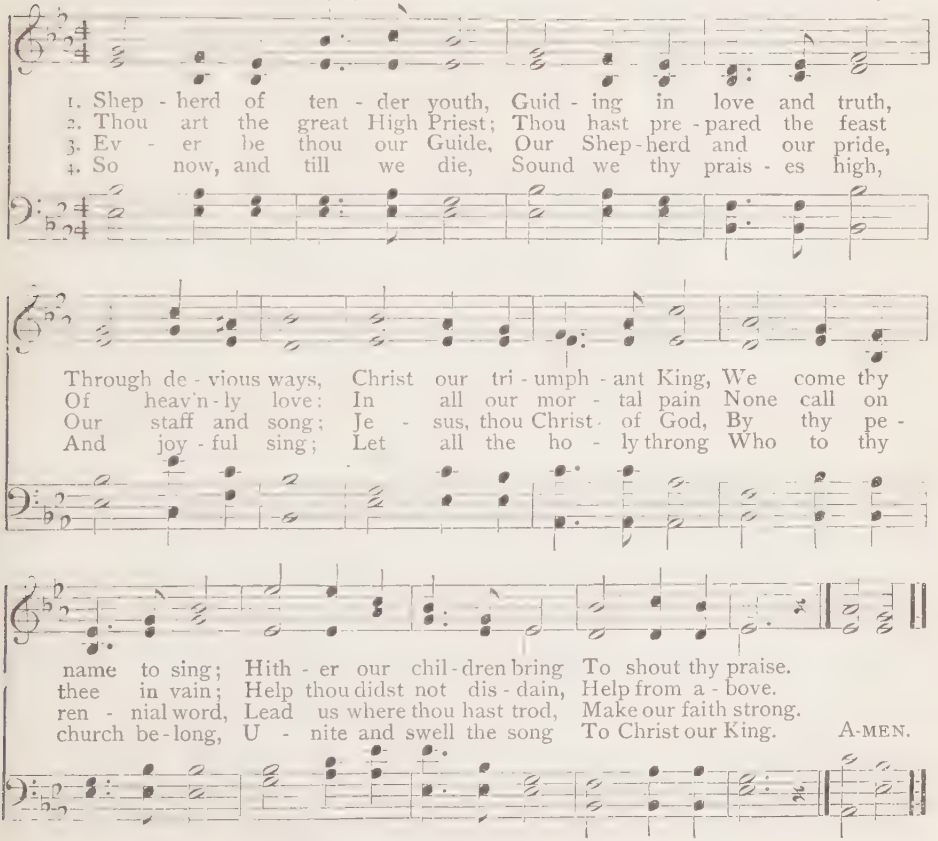
Anonymous
J. S. Bach, 1685–1750



105 *Shepherd of Tender Youth

Clement of Alexandria, circa 200
Tr. by Henry M. Dexter, 1846
William F. Sherwin, 1826–1887

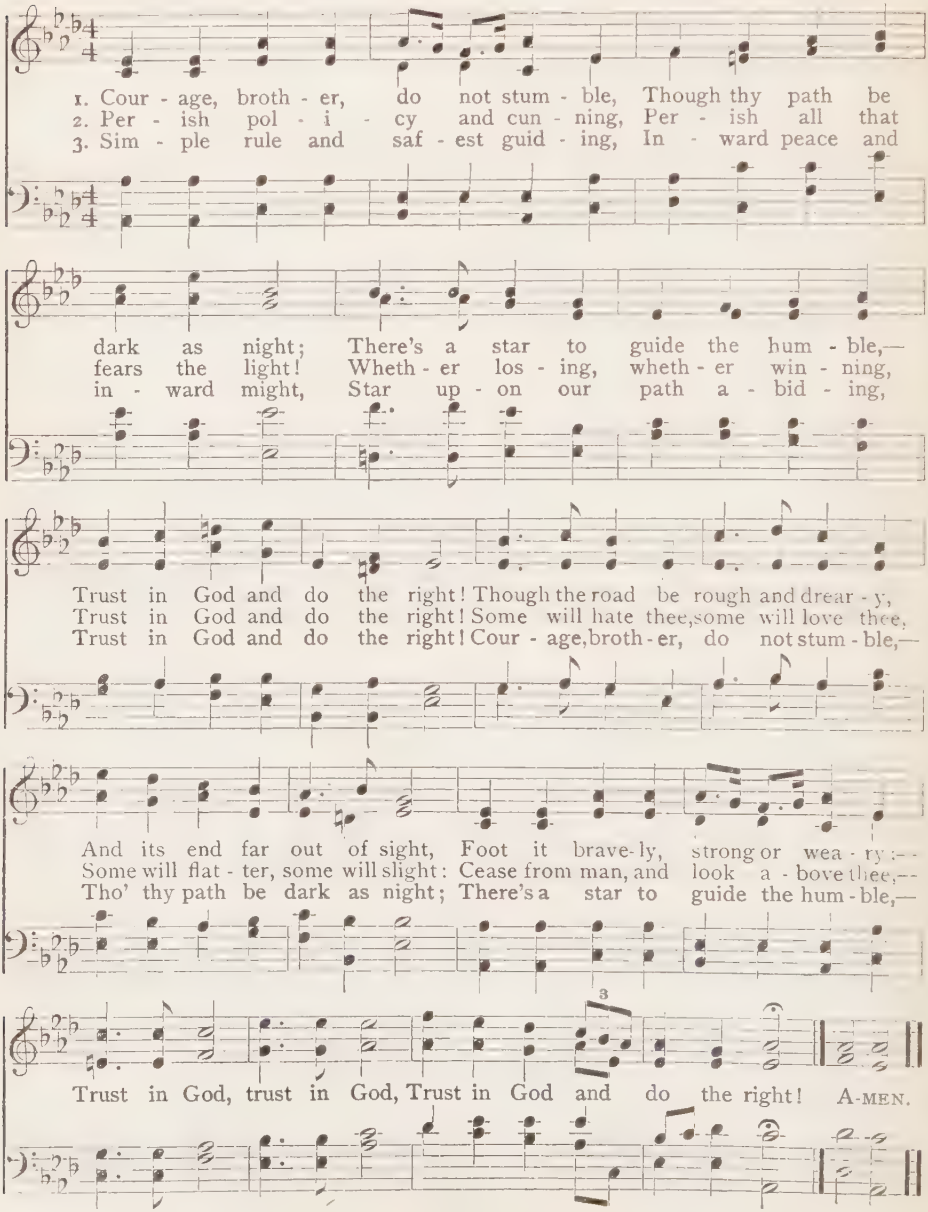
CUTTING 6, 6, 4, 6, 6, 6, 4



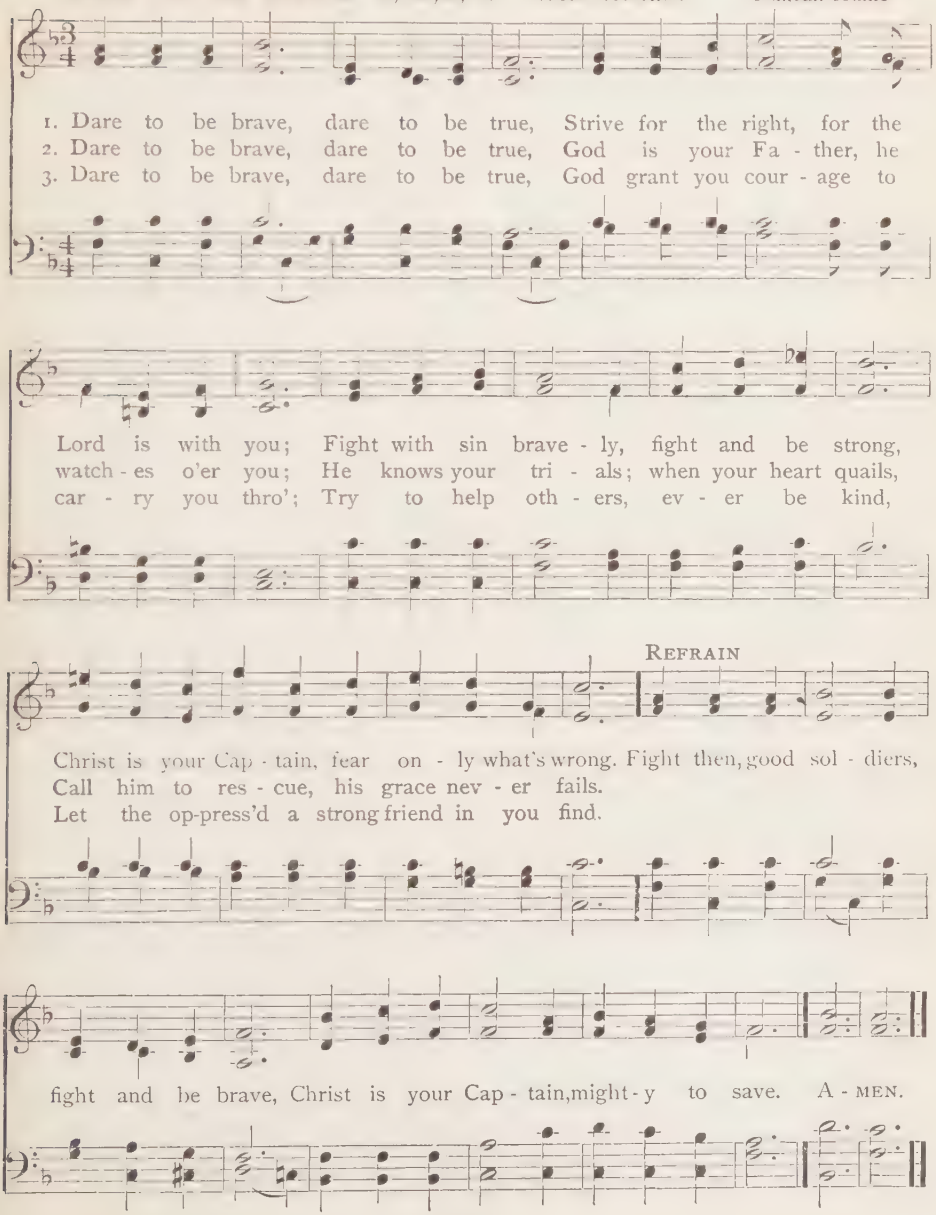
*The oldest Christian hymn extant

106 Courage, Brother, Do Not Stumble

COURAGE, BROTHER 8, 7, 8, 7, D.

Norman Macleod, 1857
Arthur Seymour Sullivan, 1872

107 Dare to Be Brave, Dare to Be True

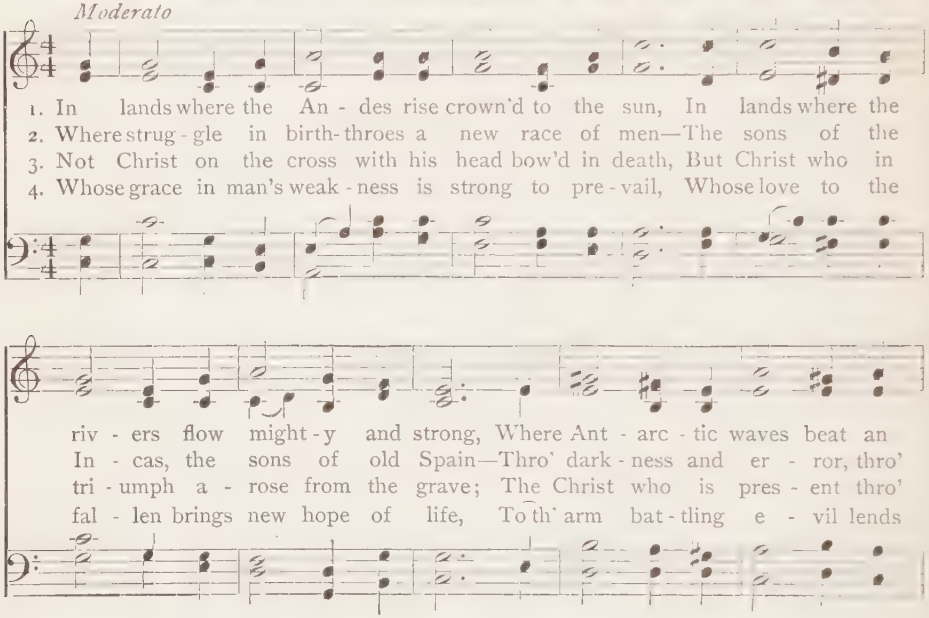
DARE TO BE BRAVE 8, 10, 9, 10. With Refrain

W. J. Rooper
Duncan Hume

108 In Lands Where the Andes Rise

THE LIVING CHRIST 11, 11, 11, 11. With Refrain

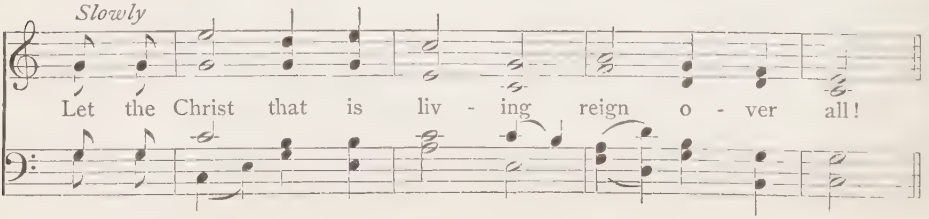
Anita B. Ferris, 1916
Carl F. Price, 1916

Moderato



REFRAIN

Slowly



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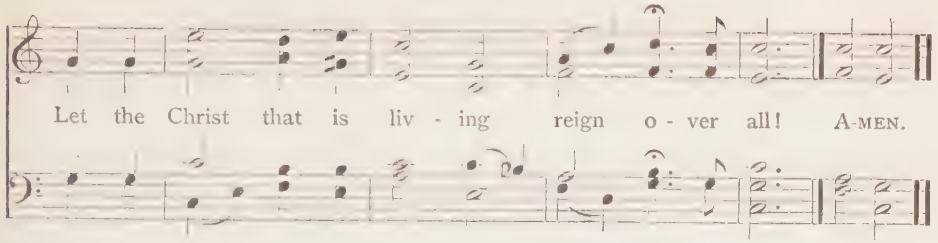
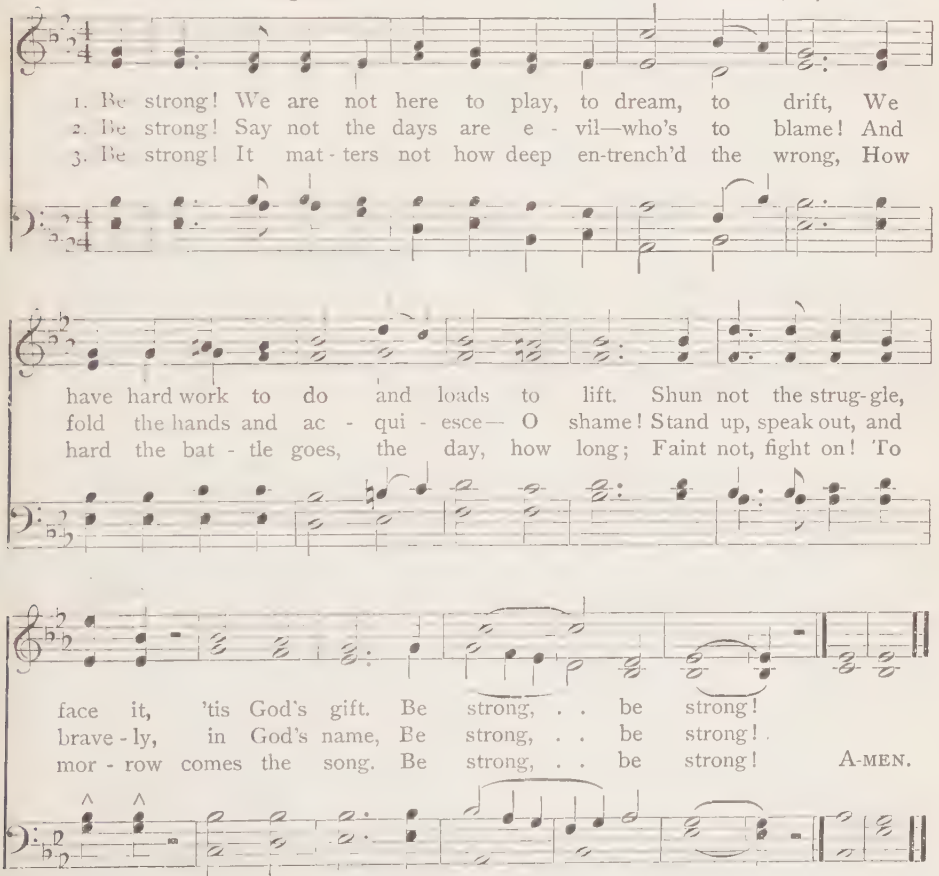


109 Be Strong! We Are Not Here to Play

FORTITUDE Irregular

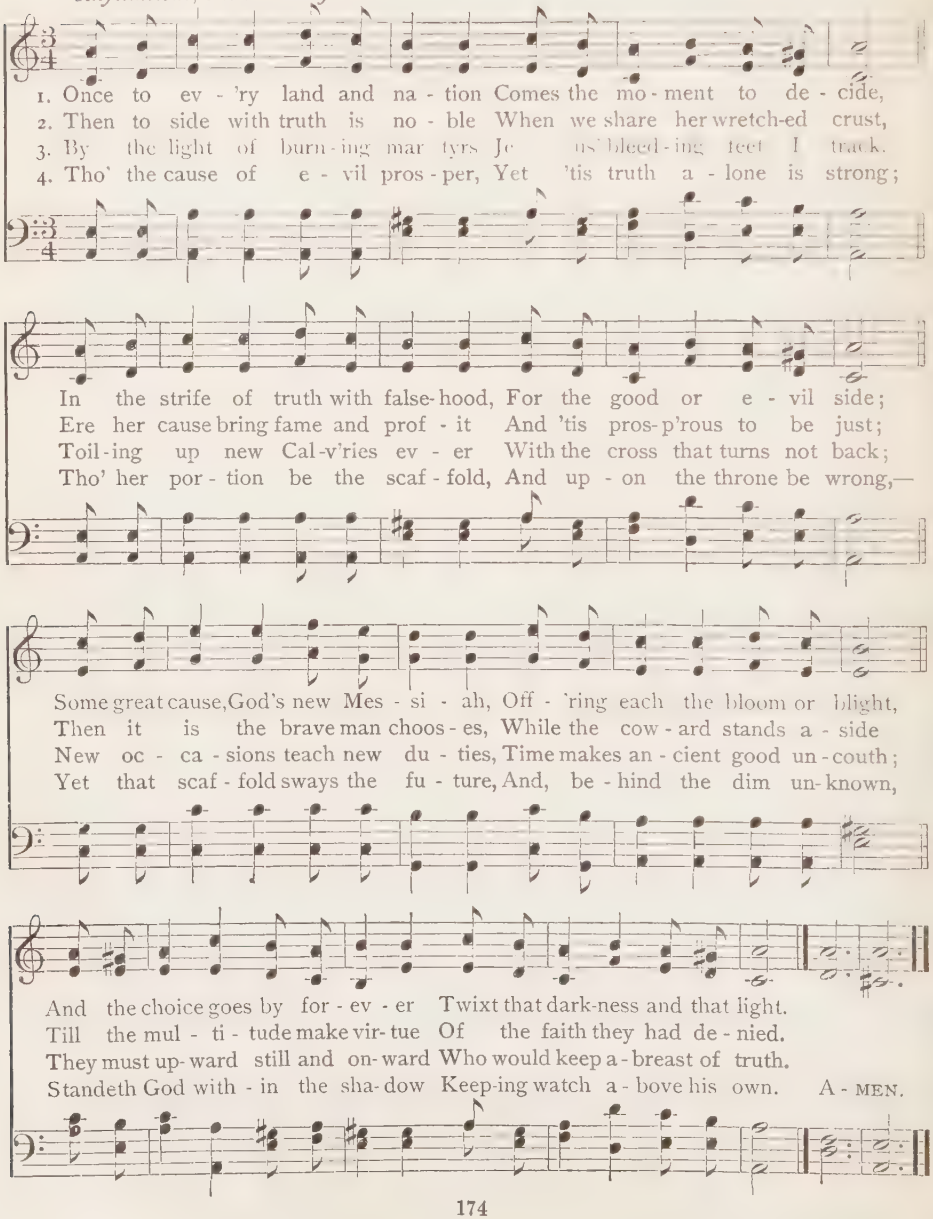
Maltbie D. Babcock, 1858–1901
David S. Smith, 1878–



110 Once to Every Land and Nation

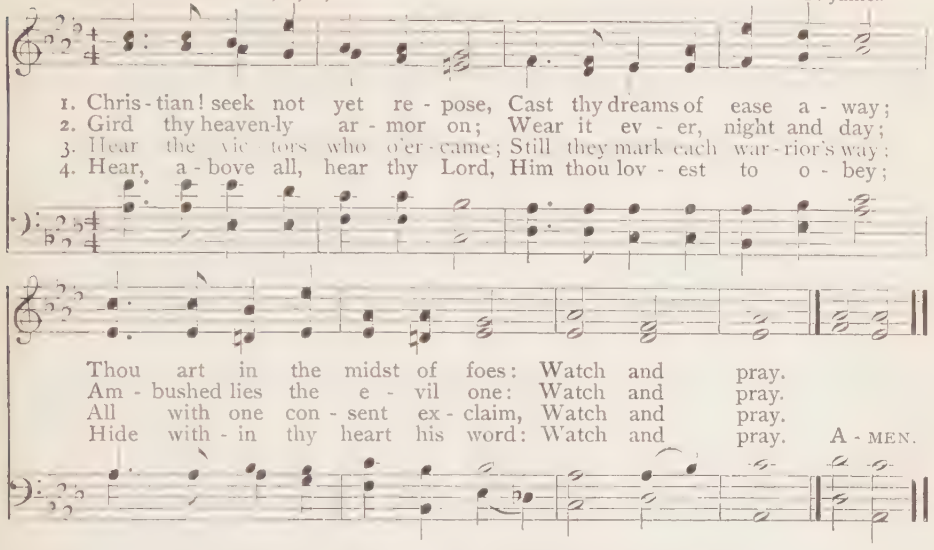
James Russell Lowell
Anonymous

SANTOLIUS 8, 7, 8, 7, D.

Rhythmical, but not too fast

111 Christian! Seek Not Yet Repose

ALEXANDRIA 7, 7, 7, 3

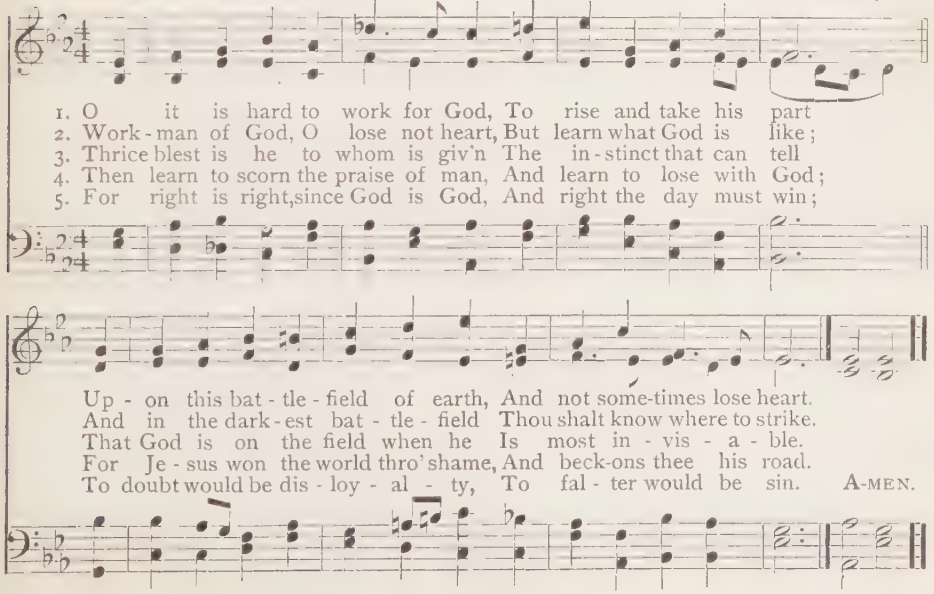
Charlotte Elliott, 1789–1871
F. James



112 O It Is Hard to Work for God

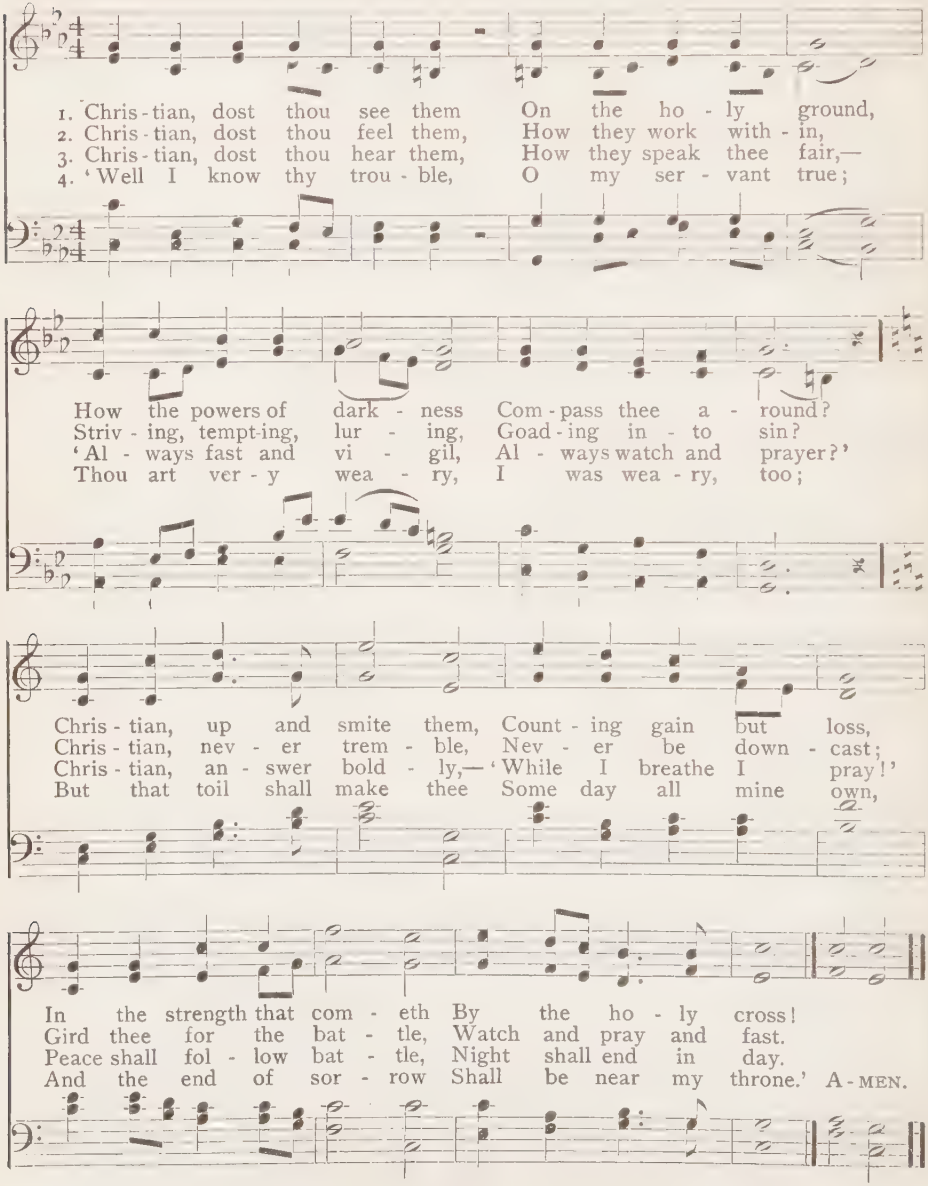
LINDISFARNE C. M.

Frederick W. Faber, 1815–1863
G. F. Huntley

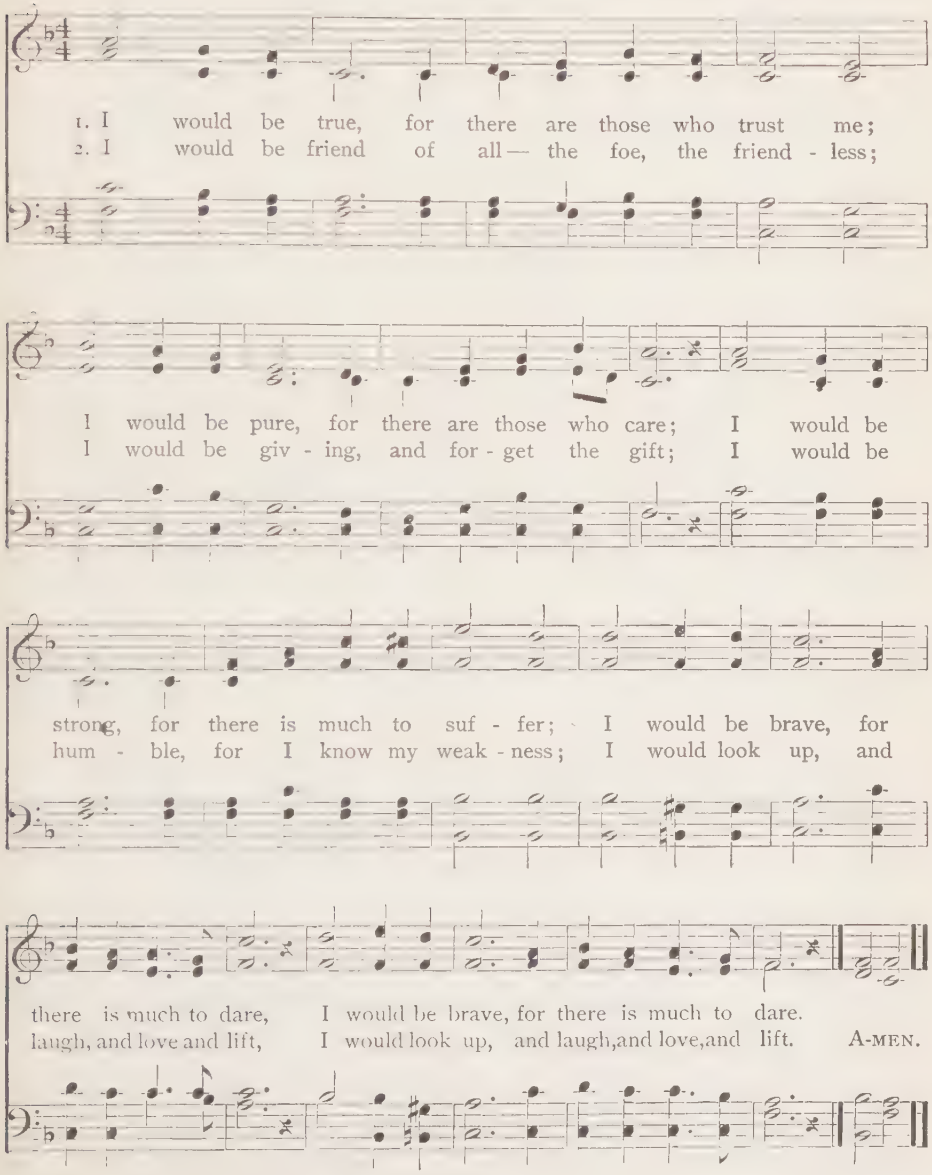


113 Christian, Dost Thou See Them

Andrew of Crete, 660–732?
Tr. by John M. Neale, 1862?
John B. Dykes, 1868

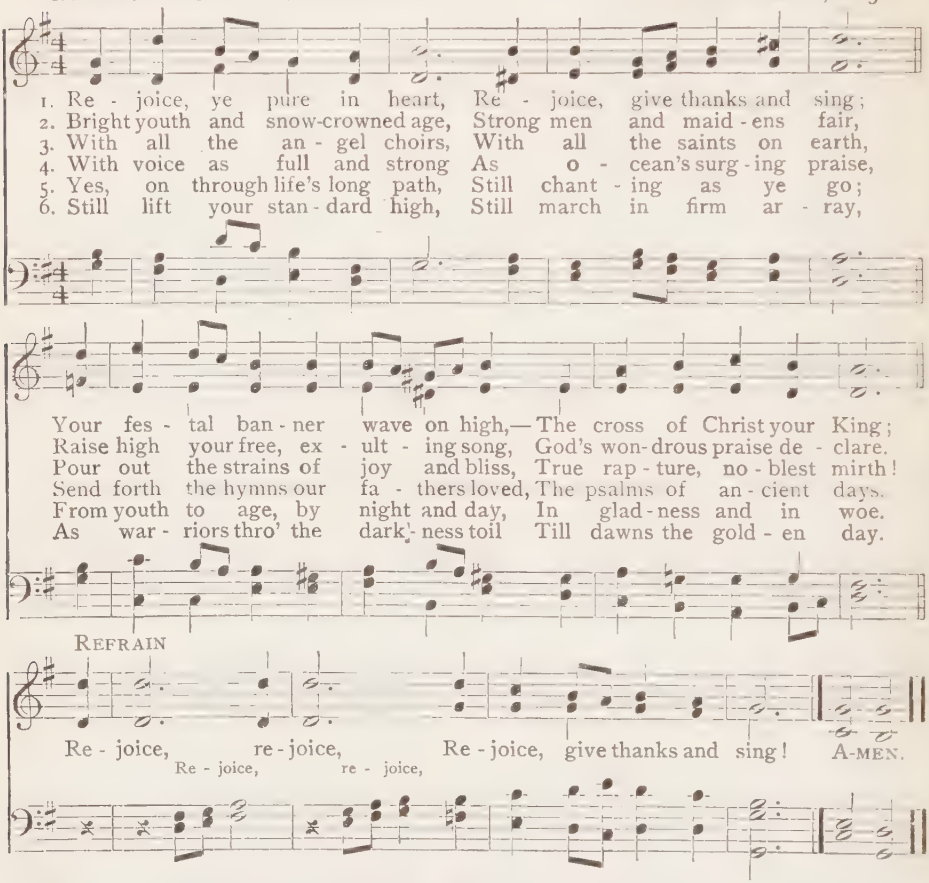
ST. ANDREW OF CRETE 6, 5, 6, 5, D.

114 I Would Be True

PEEK 11, 10, 11, 10

Howard Arnold Walter, 1883–1918
Joseph Yates Peek

Used by permission of J. Yates Peek

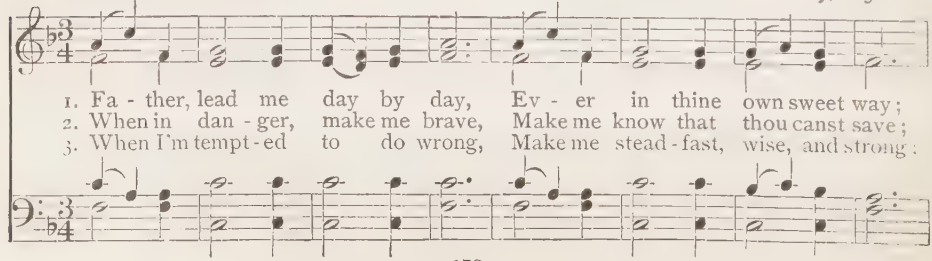
115 Rejoice, Ye Pure in Heart

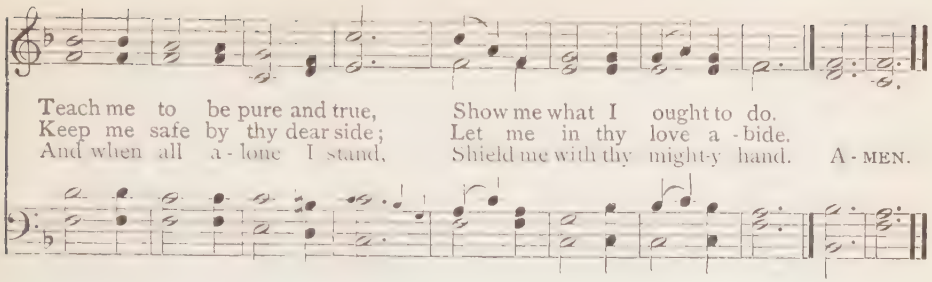
MARION S. M. With Refrain

Edward H. Plumptre, 1865
Arthur H. Messiter, 1883

116 Father, Lead Me Day by Day

ALETTA 7, 7, 7, 7

John P. Hopps, 1877
William B. Bradbury, 1858

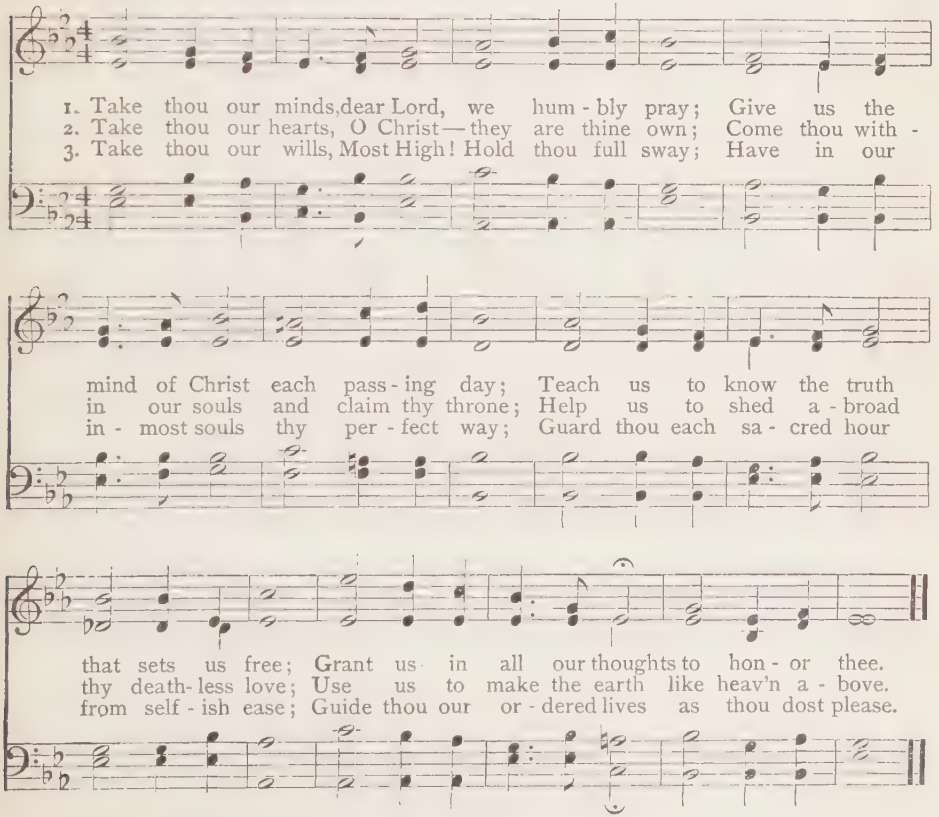




117 Take Thou Our Minds, Dear Lord

HALL 10, 10, 10, 10

Wm. H. Foulkes
Calvin W. Laufer, 1918



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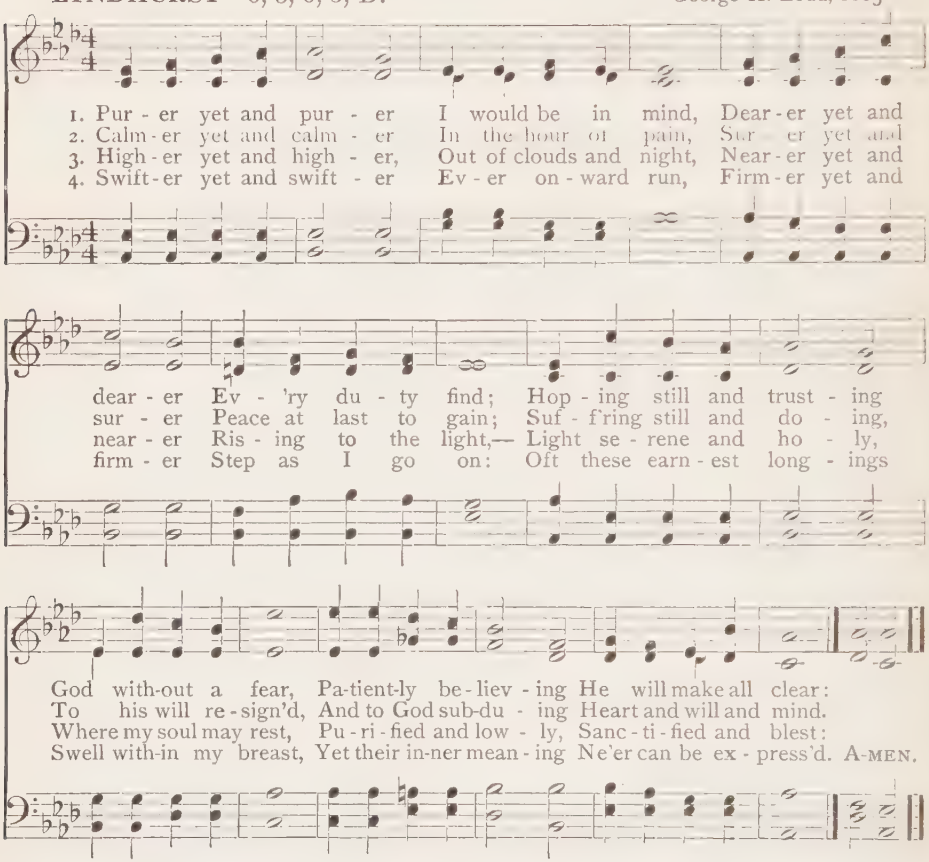
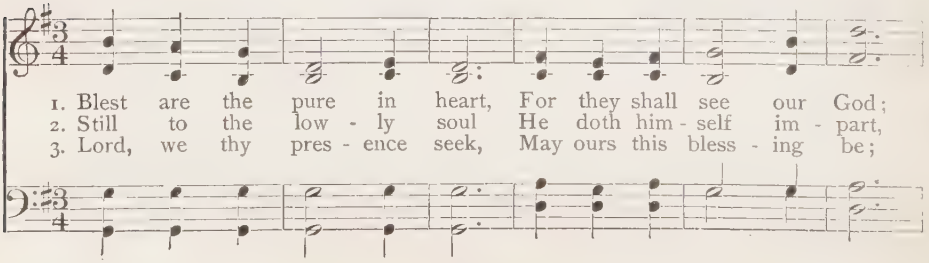
118 Purer Yet and Purer

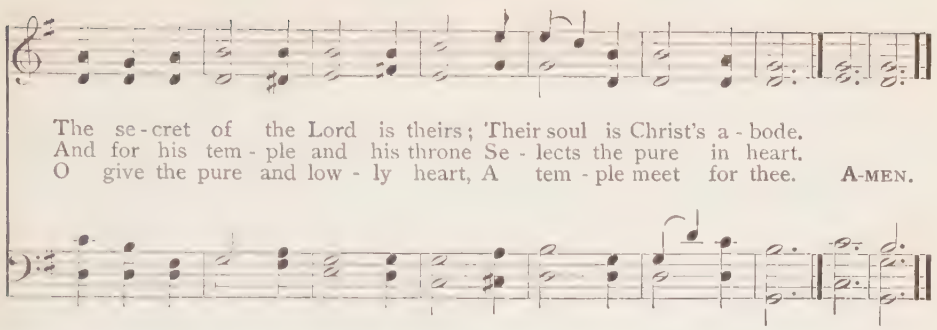
LYNDHURST 6, 5, 6, 5, D.

Anonymous, 1851
George H. Loud, 1883

119 Blest Are the Pure in Heart

GREENWOOD S. M.

John Keble, 1819
Joseph E. Sweetser, 1849

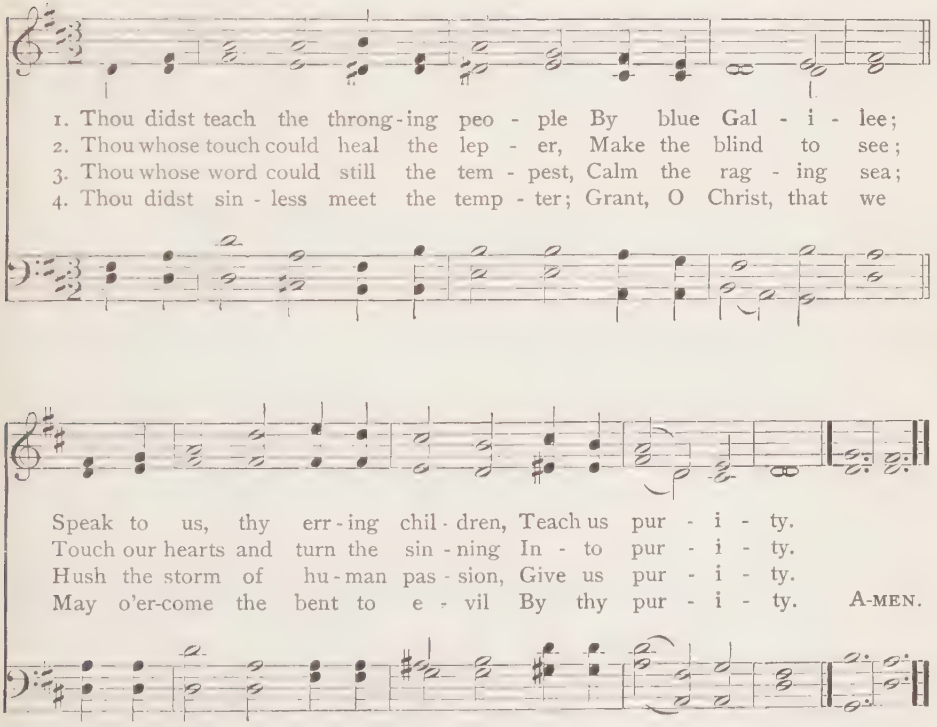




120 Thou Didst Teach the Thronging People

COLLEGE 8, 5, 8, 5

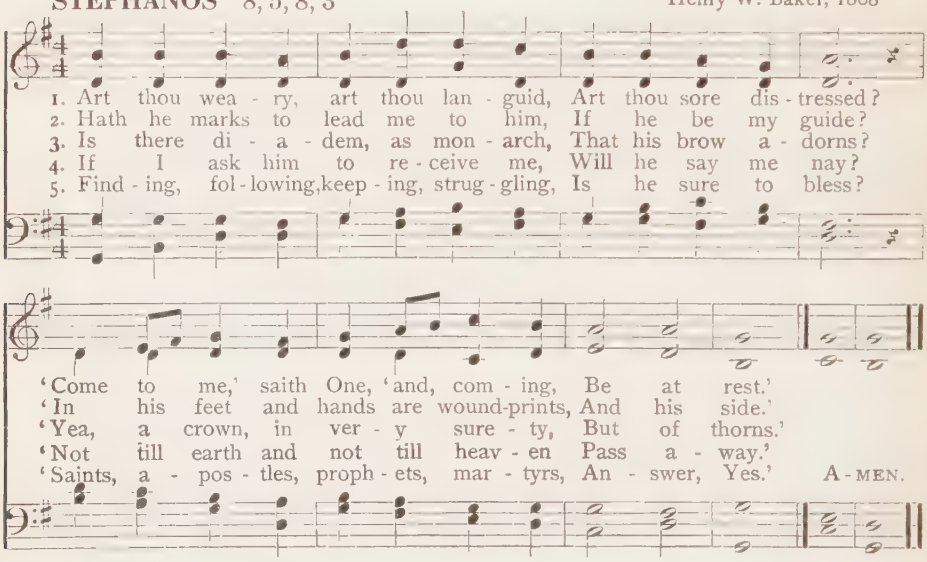
Henry S. Ninde
F. K. March



121 Art Thou Weary, Art Thou Languid

Old Greek
Tr. by John M. Neale, 1862
Henry W. Baker, 1868

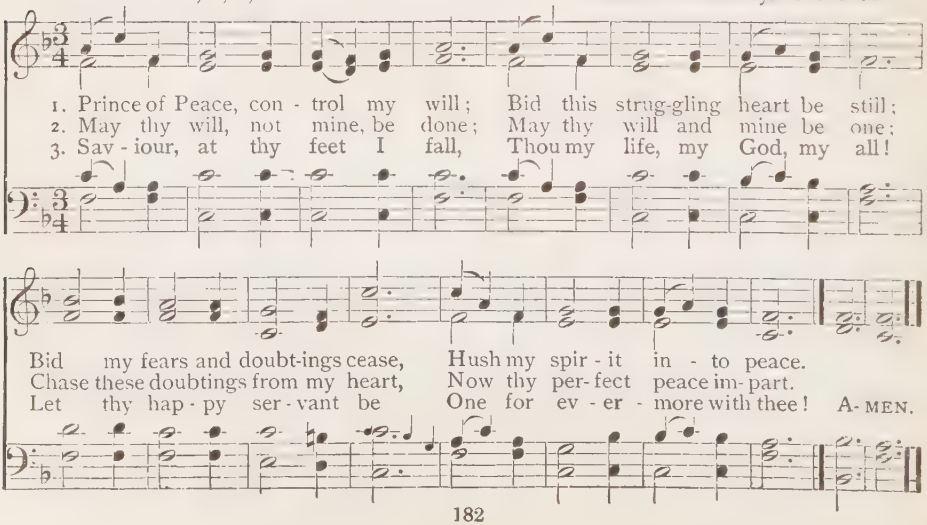
STEPHANOS 8, 5, 8, 3



122 Prince of Peace, Control My Will

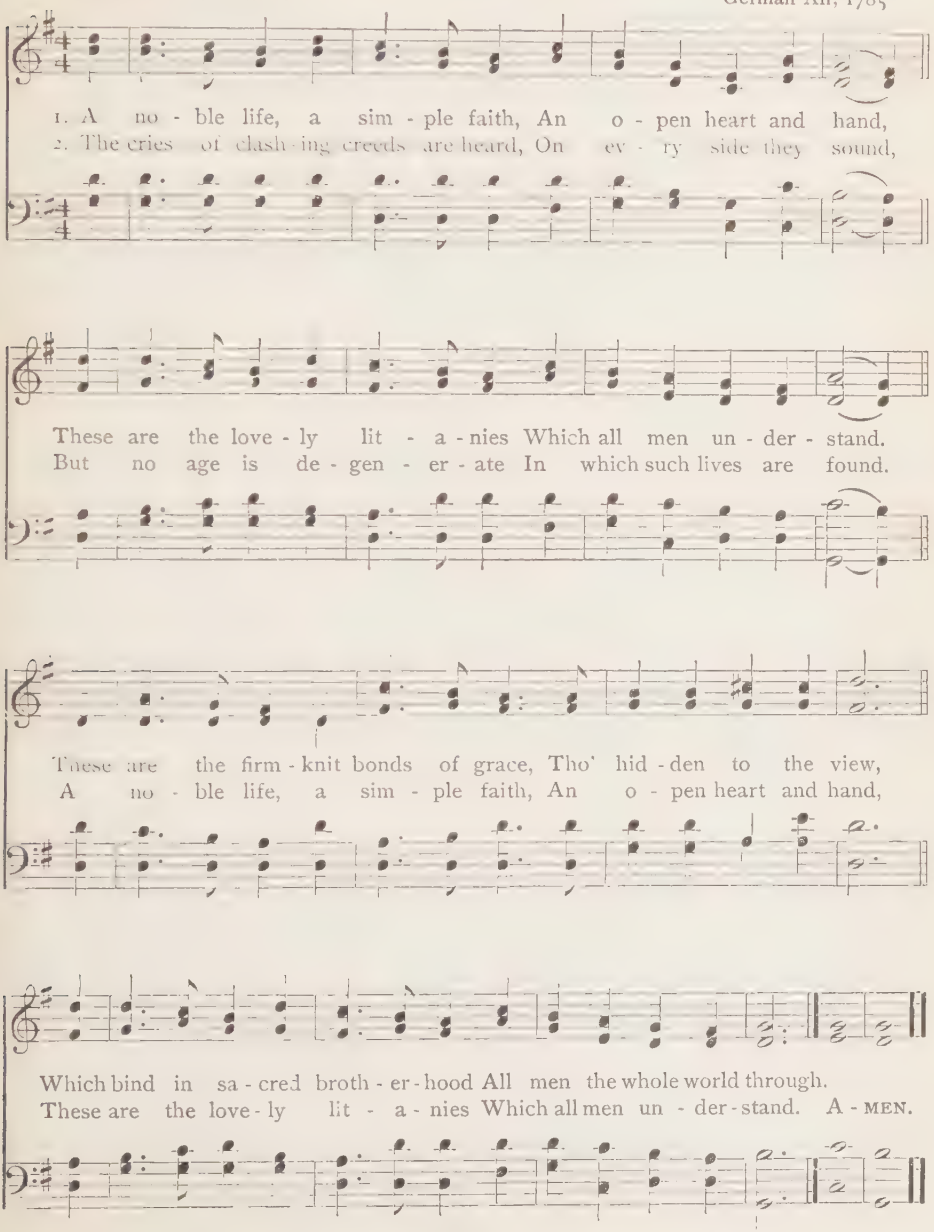
Mary A. S. Barber, 1801–1864
William B. Bradbury, 1816–1868

ALETTA 7, 7, 7, 7



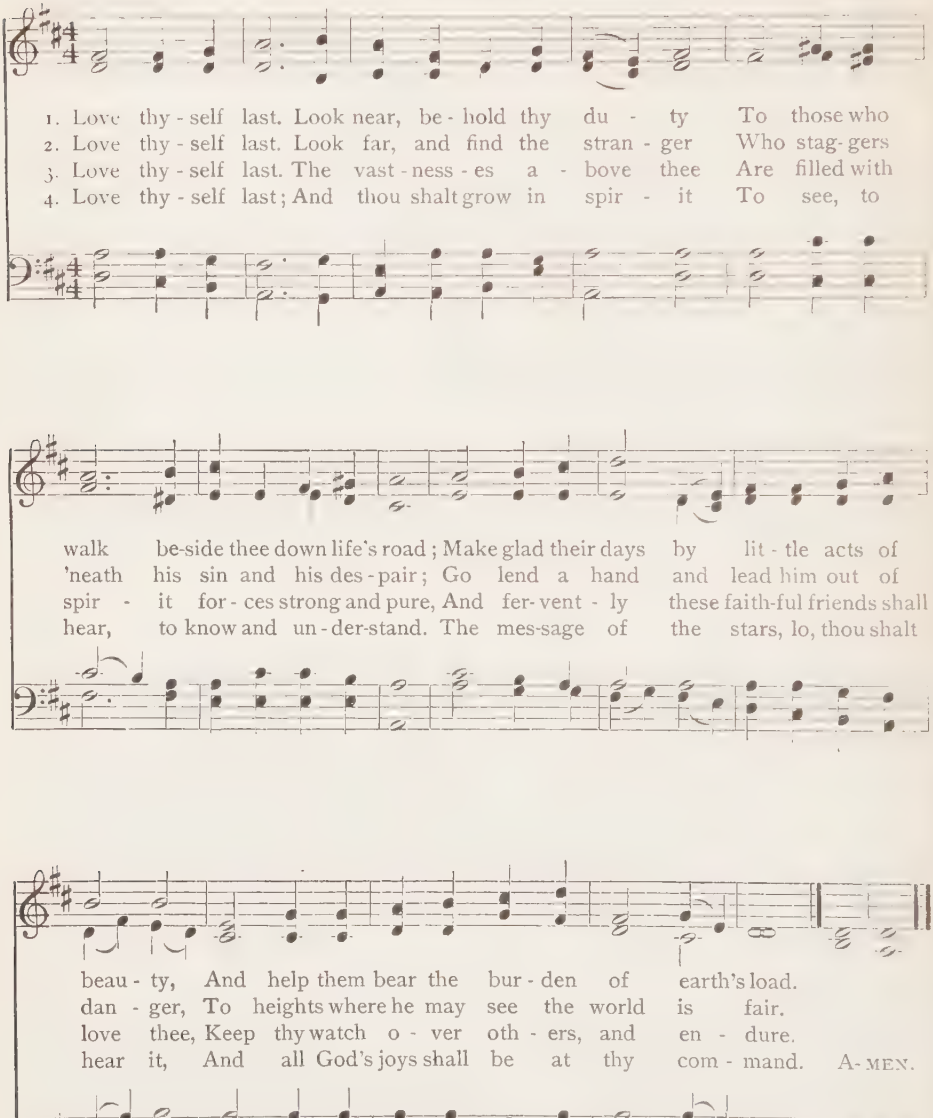
123 A Noble Life, a Simple Faith

BEULAH C. M. D.

A. S. Isaacs
German Air, 1785

124 Love Thyself Last

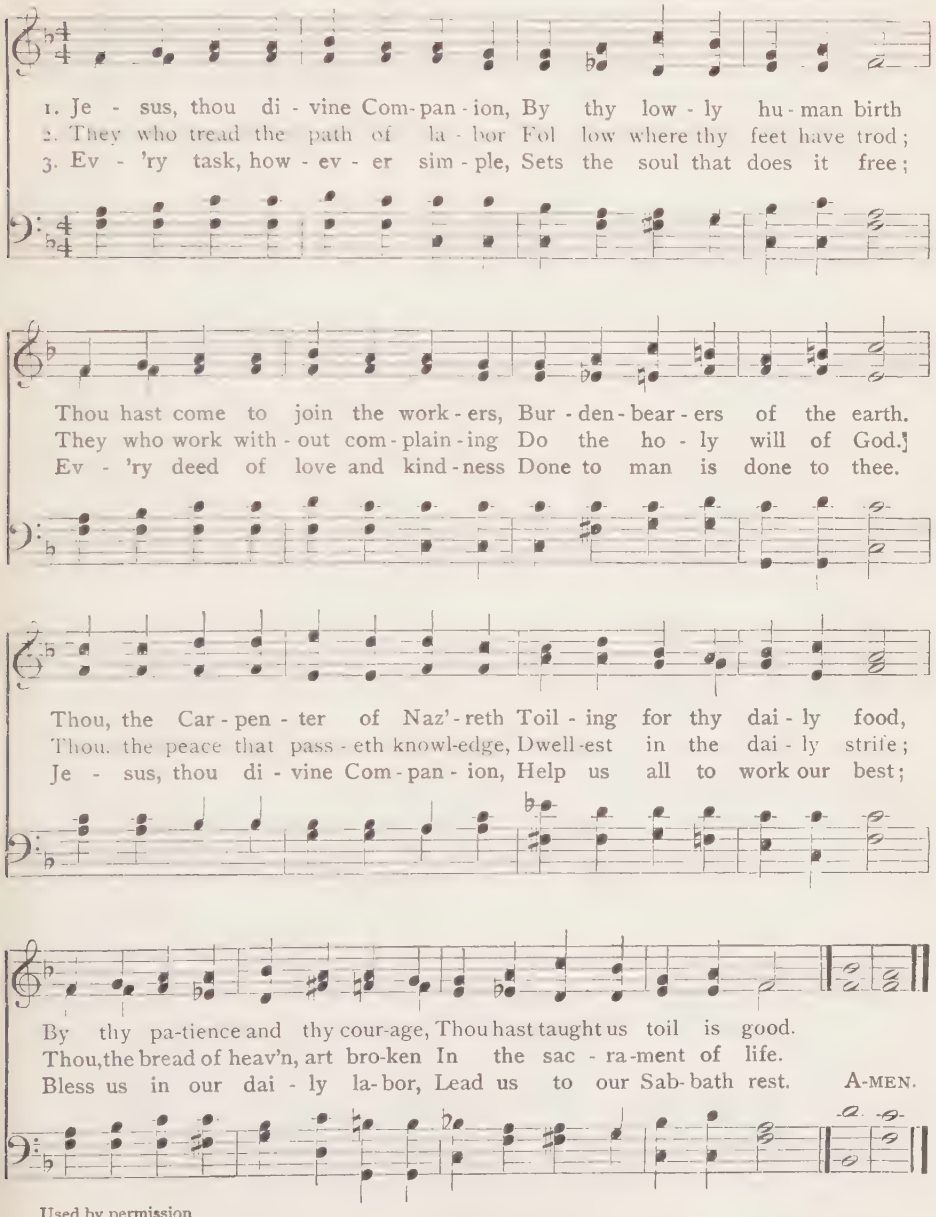
STRENGTH AND STAY 11, 10, 11, 10

Anonymous
John B. Dykes, 1875



125 Jesus, Thou Divine Companion

LOVE DIVINE 8, 7, 8, 7, D.

Henry van Dyke, 1909
George F. Le Jeune, 1872

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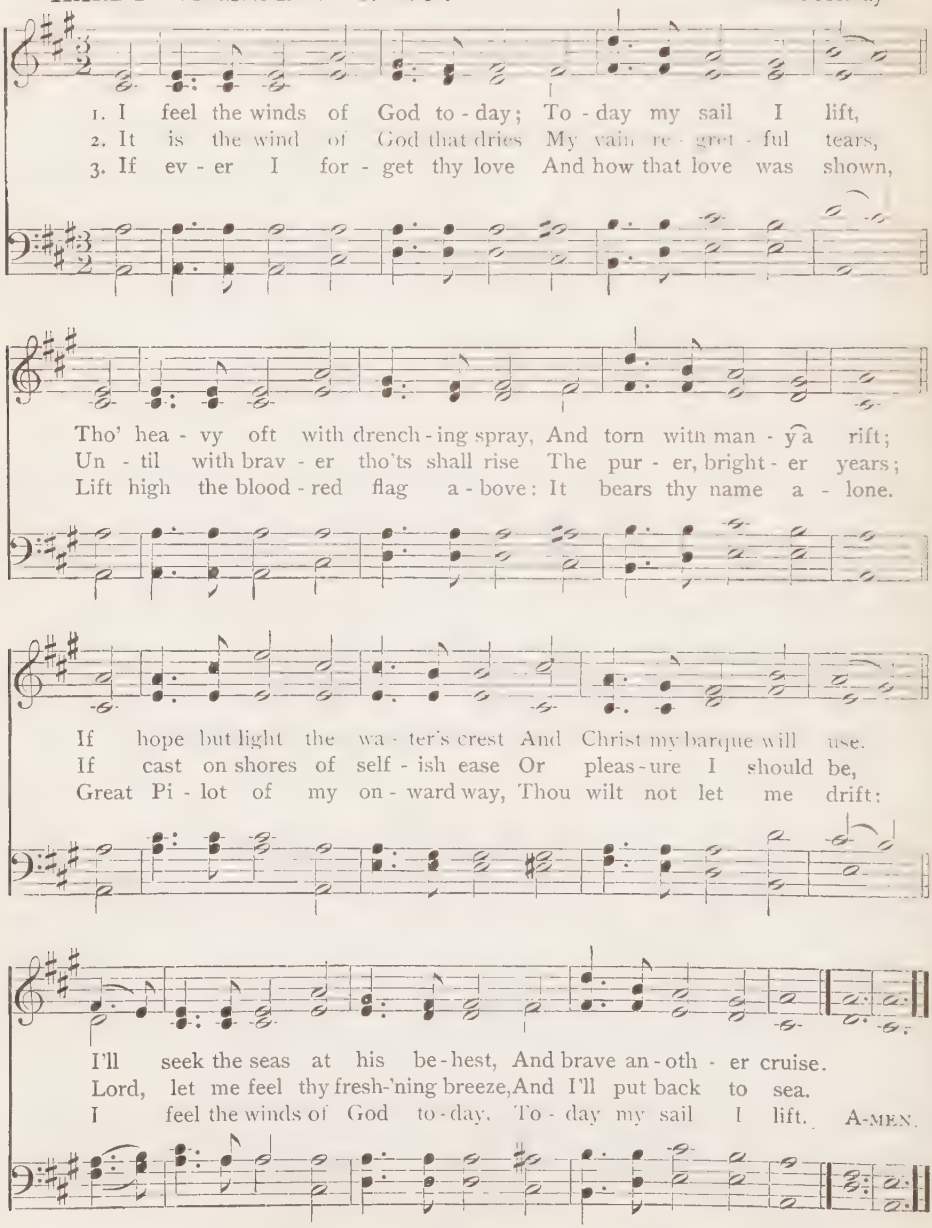
126 I Feel the Winds of God To-day

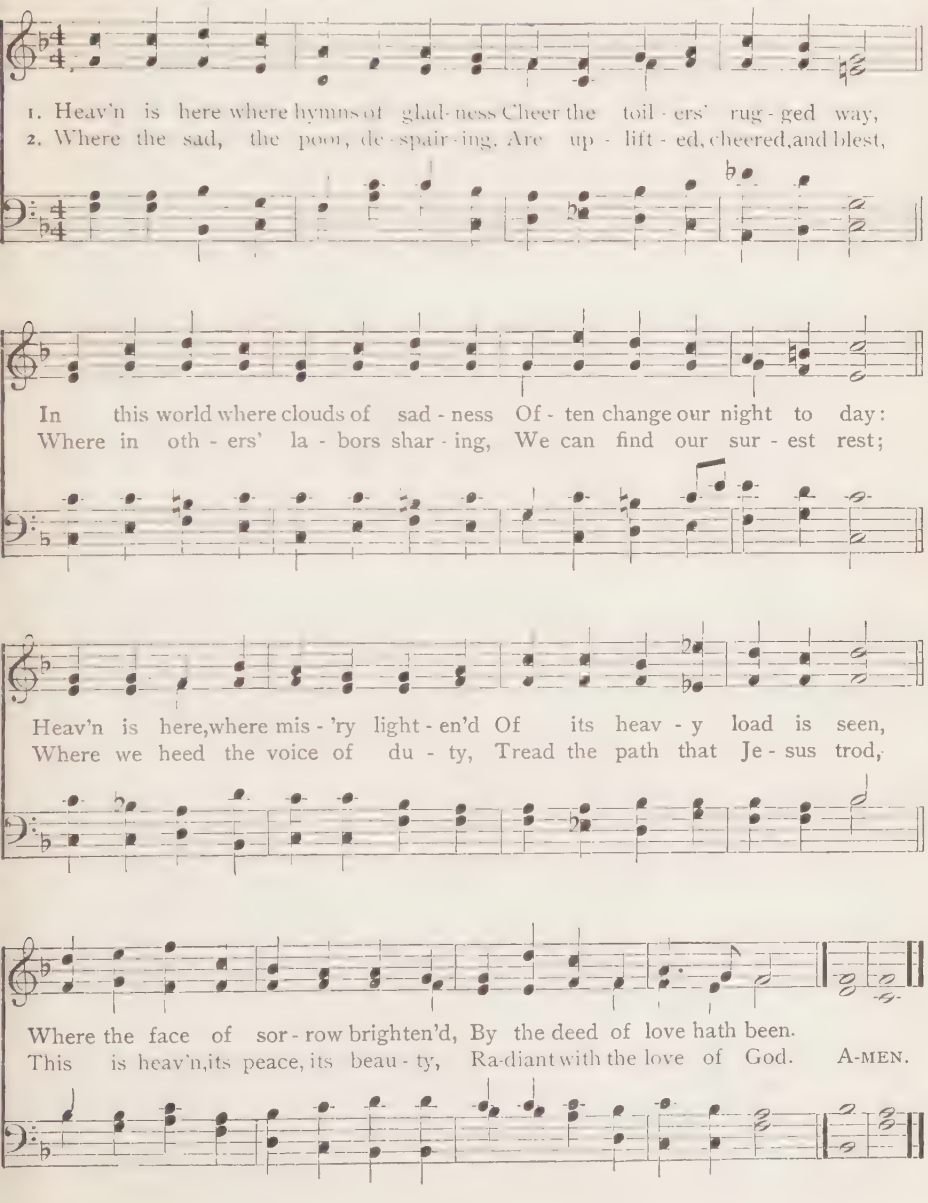
HARDY NORSEMAN C. M. D.

Anonymous
Norse Melody

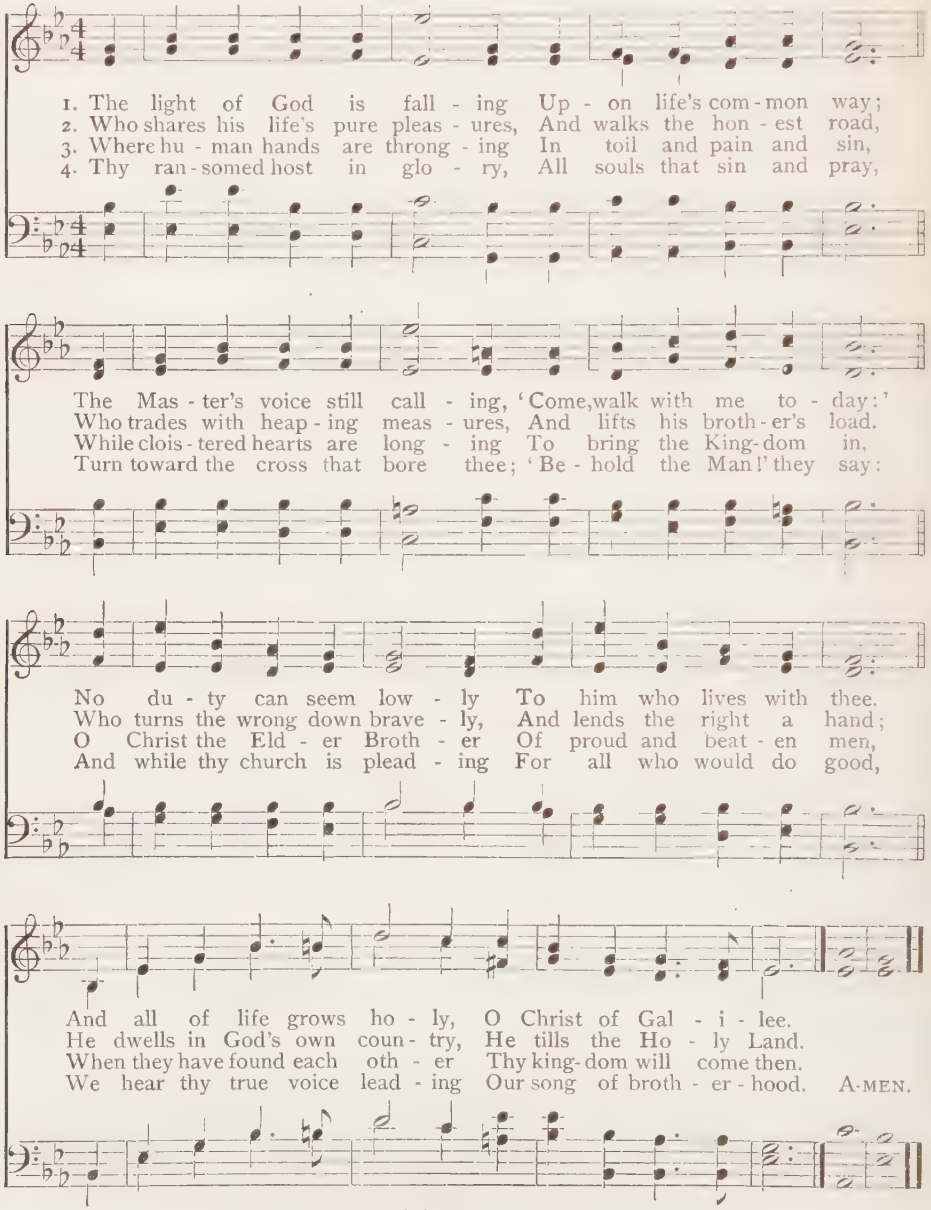


127 Heaven Is Here

CARLTON 8, 7, 8, 7, D.

John G. Adams, 1846
Joseph Barnby, 1869

128 The Light of God Is Falling

GREENLAND 6, 7, 6, 7, D.

Louis F. Benson, 1910
Arr. from J. Michael Haydn, 1737–1806

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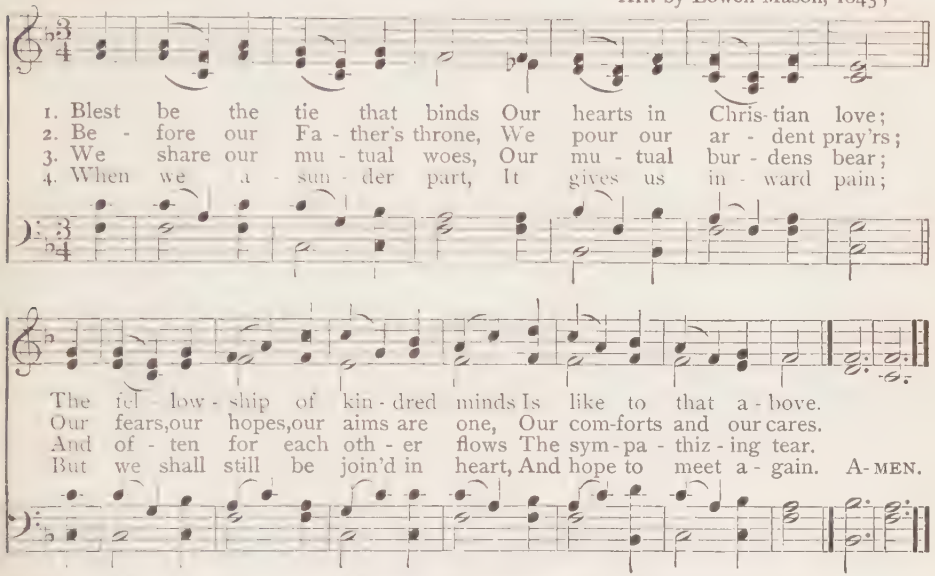
129 Blest Be the Tie That Binds

DENNIS S. M.

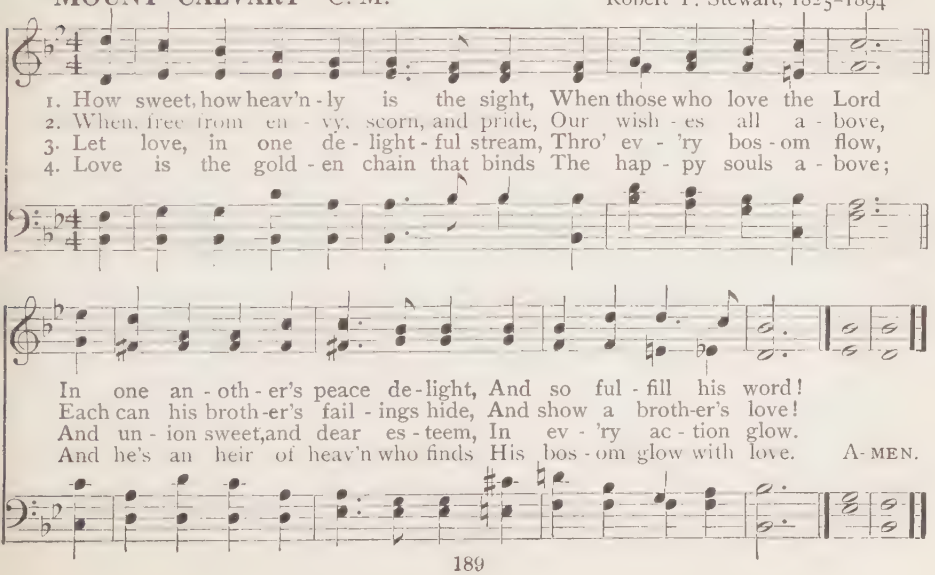
John Fawcett, 1782
Hans G. Naegeli, 1768–1836
Arr. by Lowell Mason, 1845



130 How Sweet, How Heavenly Is the Sight

MOUNT CALVARY C. M.

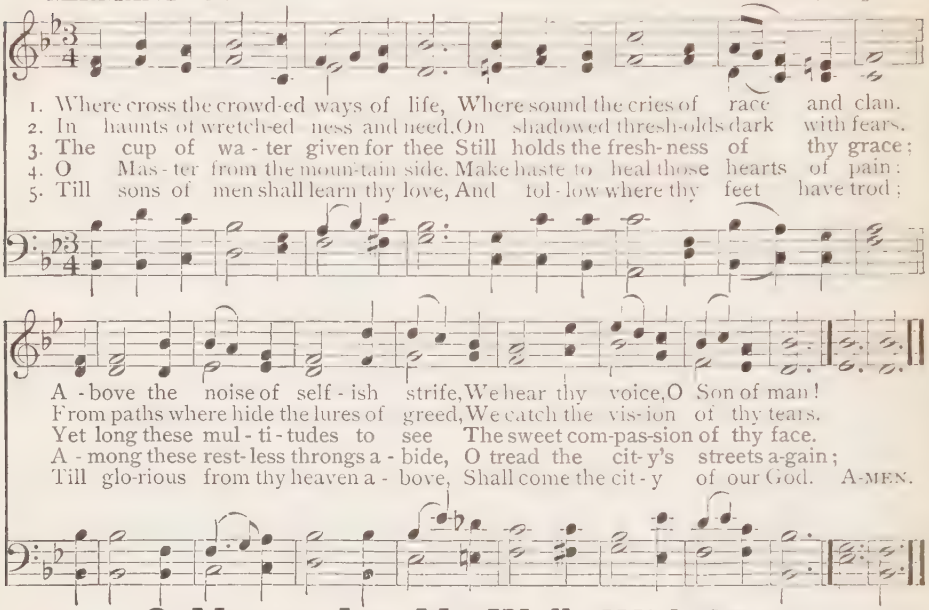
Joseph Swain, 1761–1796
Robert P. Stewart, 1825–1894



131 Where Cross the Crowded Ways

GERMANY L. M.

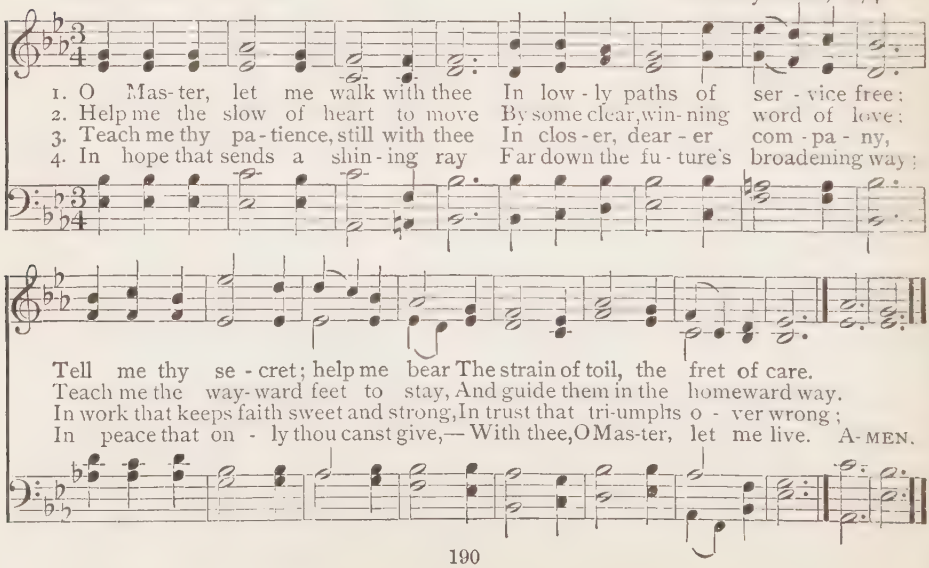
Frank Mason North, 1905
William Gardiner's *Sacred Melodies*, 1815



132 O Master, Let Me Walk With Thee

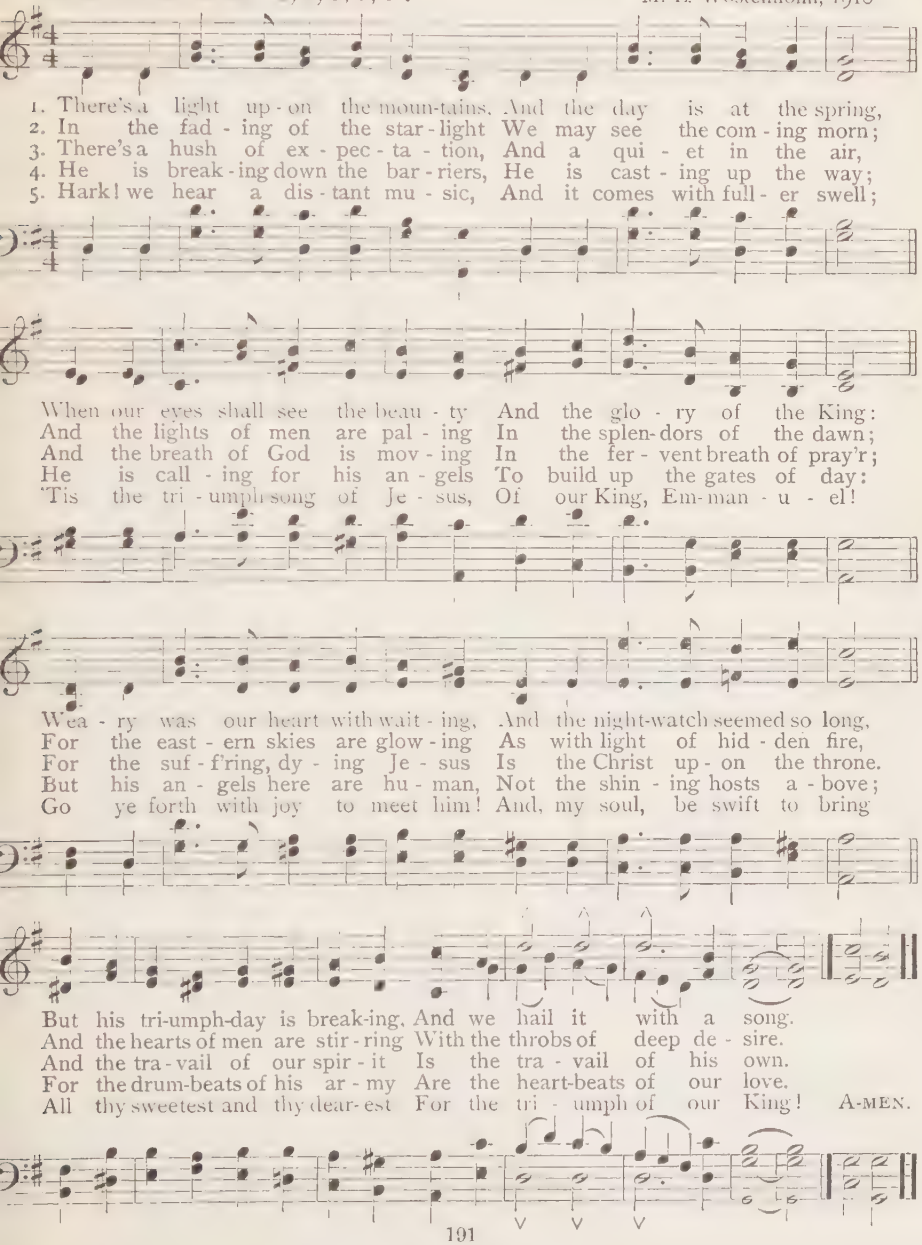
MARYTON L. M.

Washington Gladden, 1879
H. Percy Smith, 1874

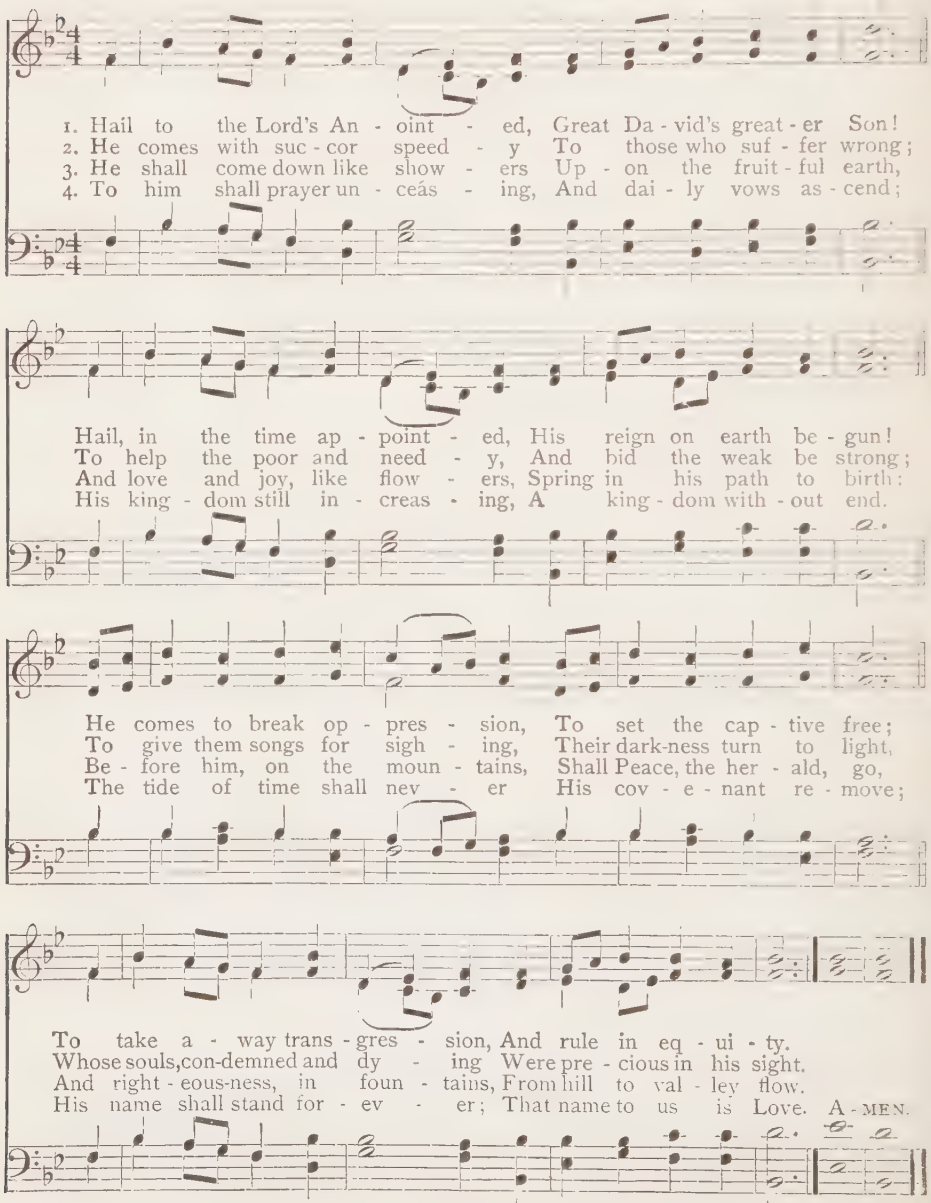


133 There's a Light Upon the Mountains

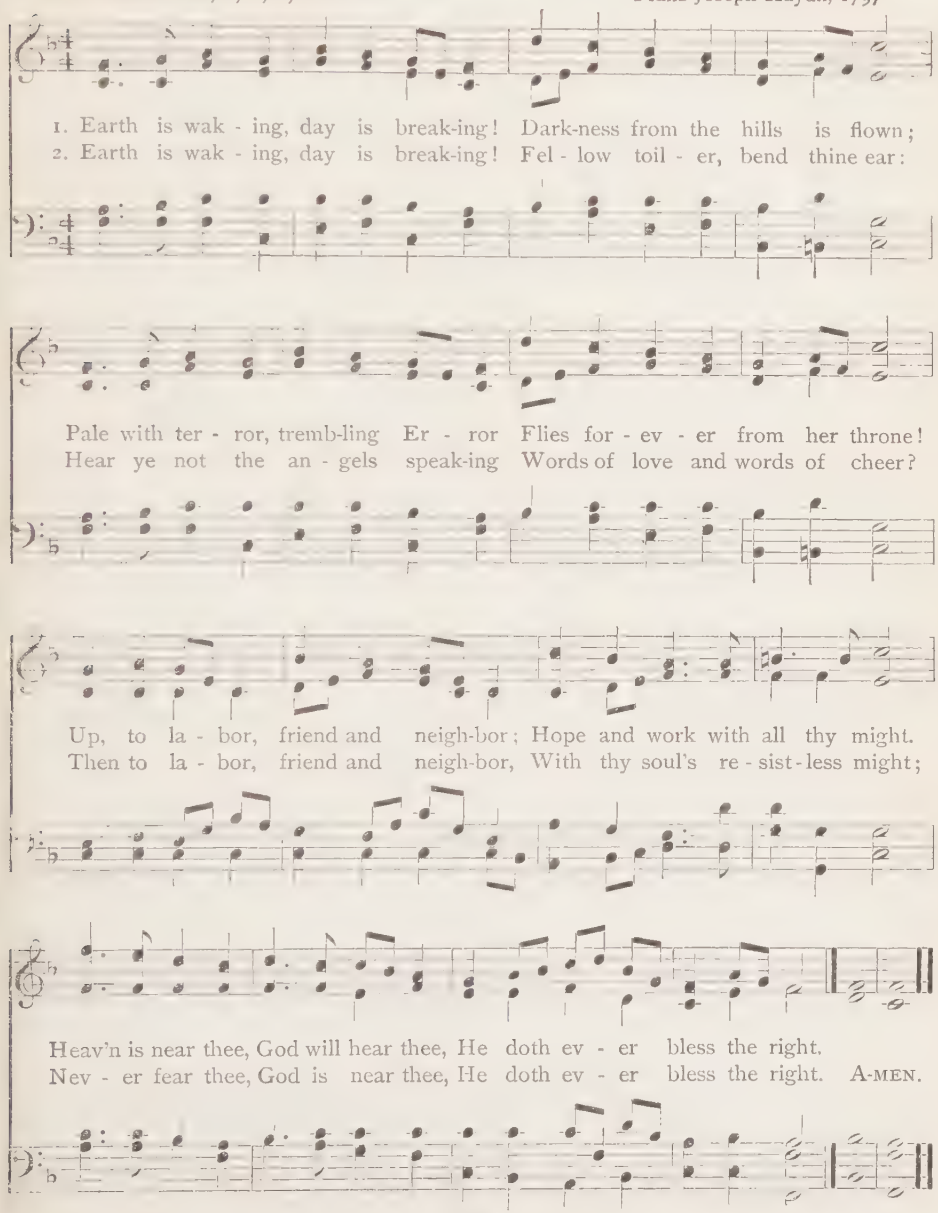
MT. HOLYOKE 8, 7, 8, 7, D.

Henry Burton, 1910
M. L. Wostenholm, 1910

134 Hail to the Lord's Anointed

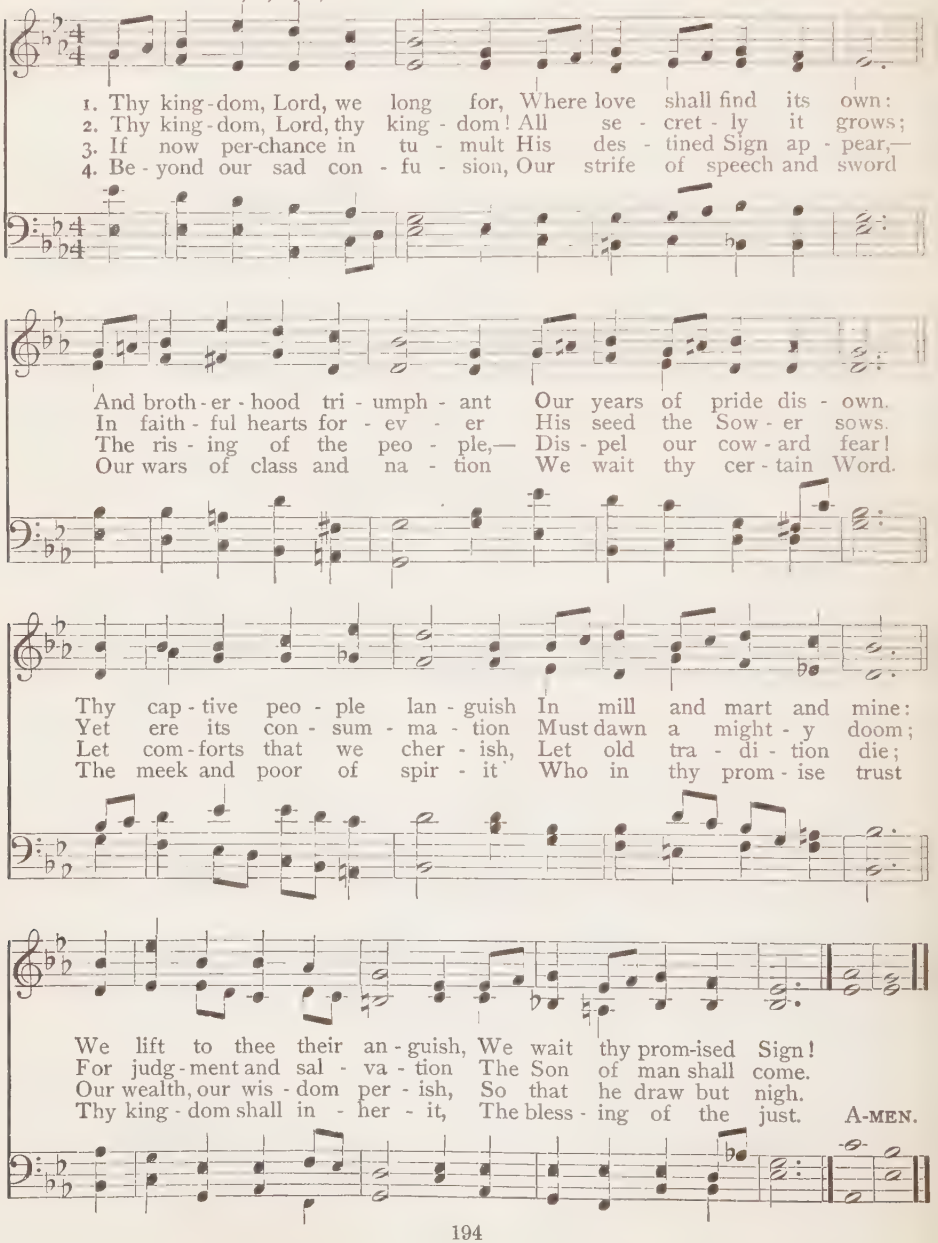
ELLACOMBE 7, 6, 7, 6, D.

James Montgomery, 1821
Gesang Buch der Herzogl. 17[illegible]

135 Earth Is Waking, Day Is Breaking

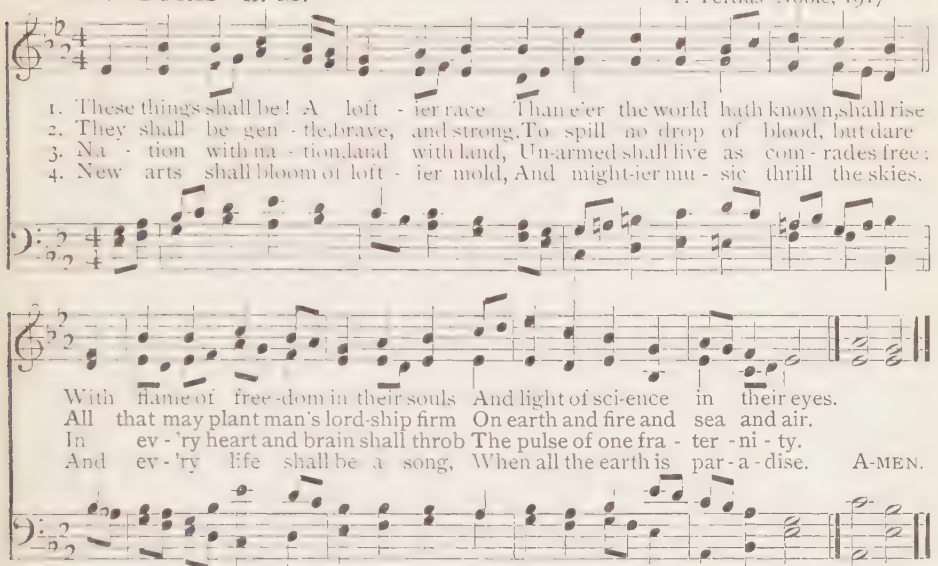
AUSTRIA 8, 7, 8, 7, D.

Anonymous
Franz Joseph Haydn, 1797

136 Thy Kingdom, Lord, We Long for

BERTHOLD 7, 6, 7, 6, D.

Vida D. Scudder, 1913
Berthold Tours, 1872

137 These Things Shall Be

NEW YORK L. M.

J. Addington Simonds, 1840–1893
T. Tertius Noble, 1917

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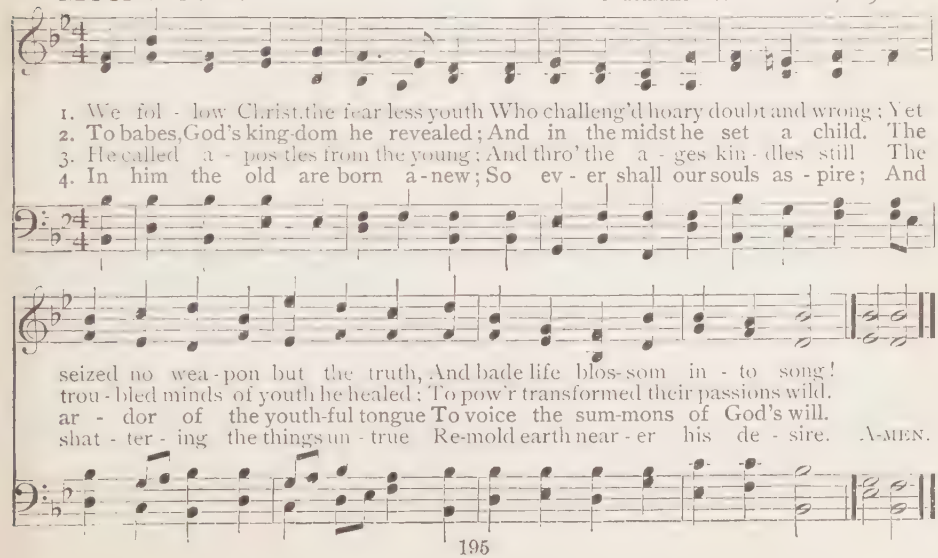
138 We Follow Christ, the Fearless Youth

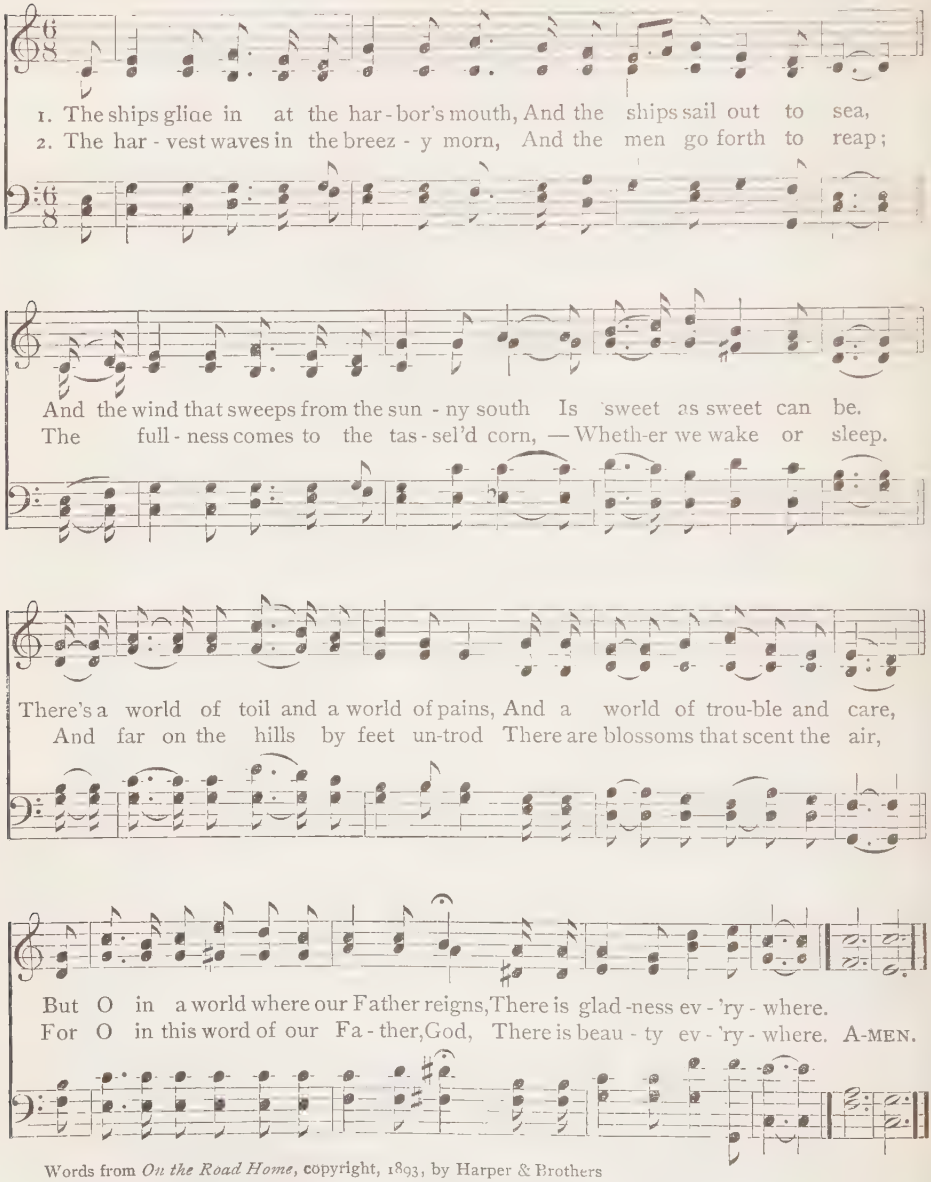
MUSIK L. M.

E. Talmadge Root, 1927
Musikalisches Handbuch, 1690



139 The Ships Glide In

DEO GRATIAS 10, 7, 10, 7. Irregular

Margaret E. Sangster, 1893
A. B. Ponsonby, 1913

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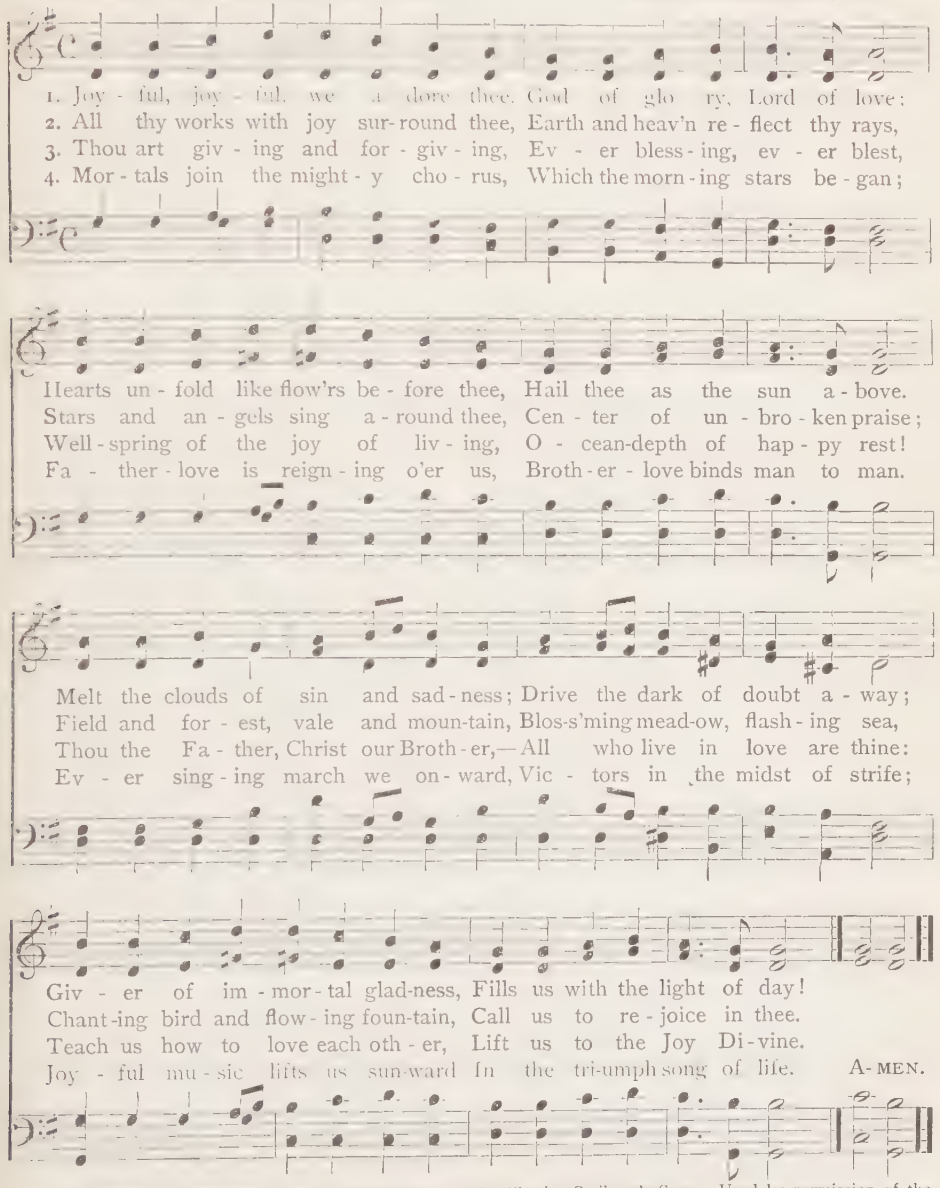
140 Joyful, Joyful, We Adore Thee

HYMN TO JOY 8, 7, 8, 7, D.

Henry van Dyke, 1908
Arr. from Beethoven, 1826

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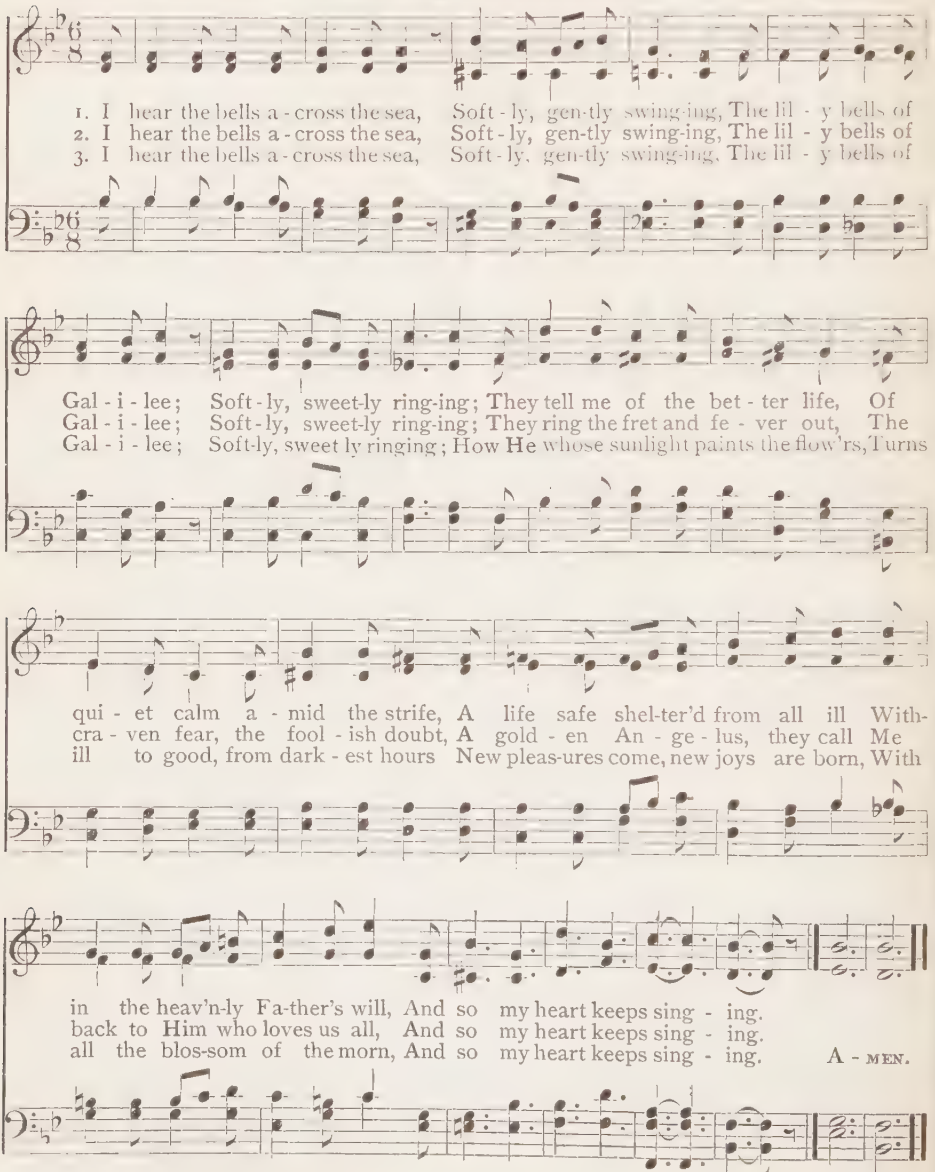
141 I Hear the Bells Across the Sea

BELLS ACROSS THE SEA 8, 6, 8, 6, 8, 8, 8, 8, 7

Henry Burton, 1924
H. L. Harts, 1927

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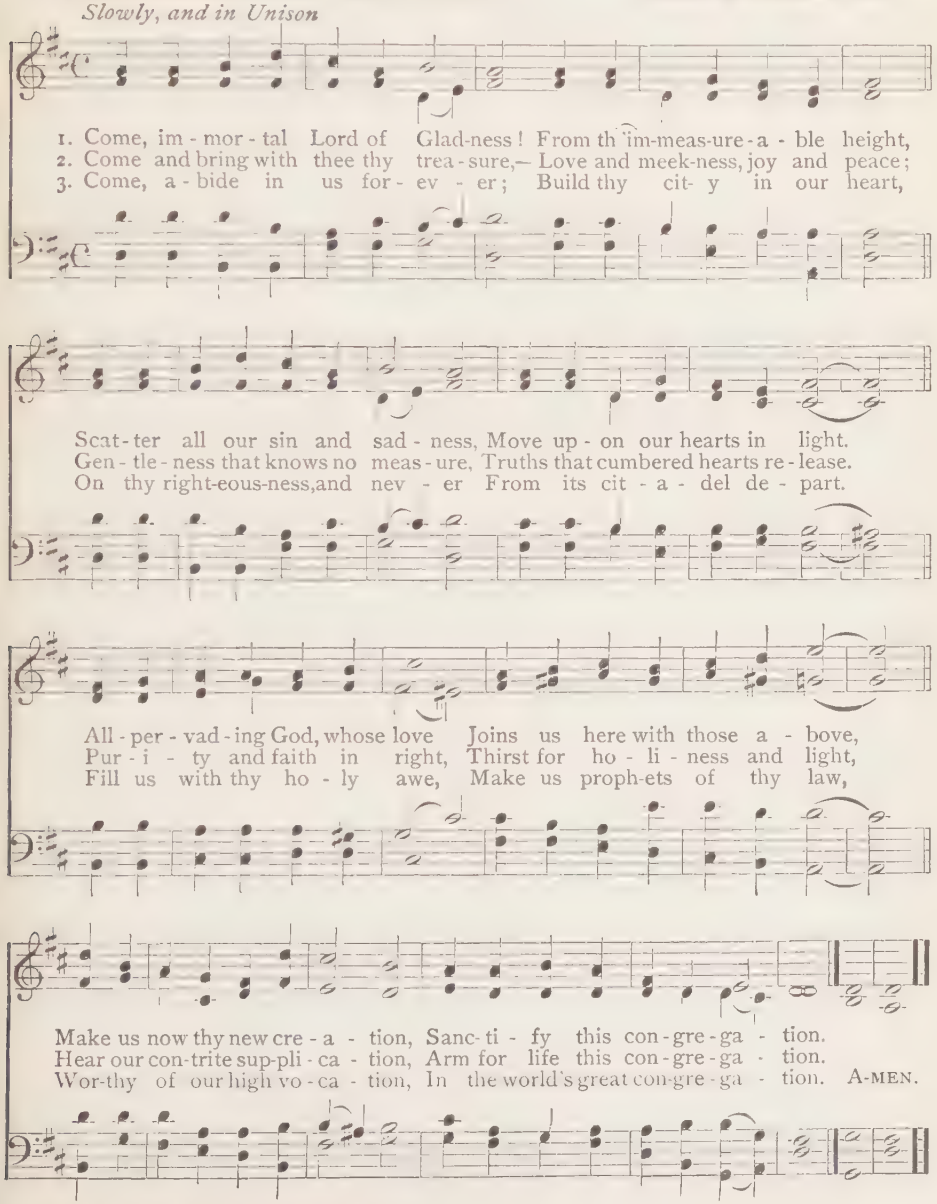
Music copyright, 1928, by Earl Enyeart Harper.

142 Come, Immortal Lord of Gladness

*CONVOCATION 8, 7, 8, 7, 7, 7, 8, 8

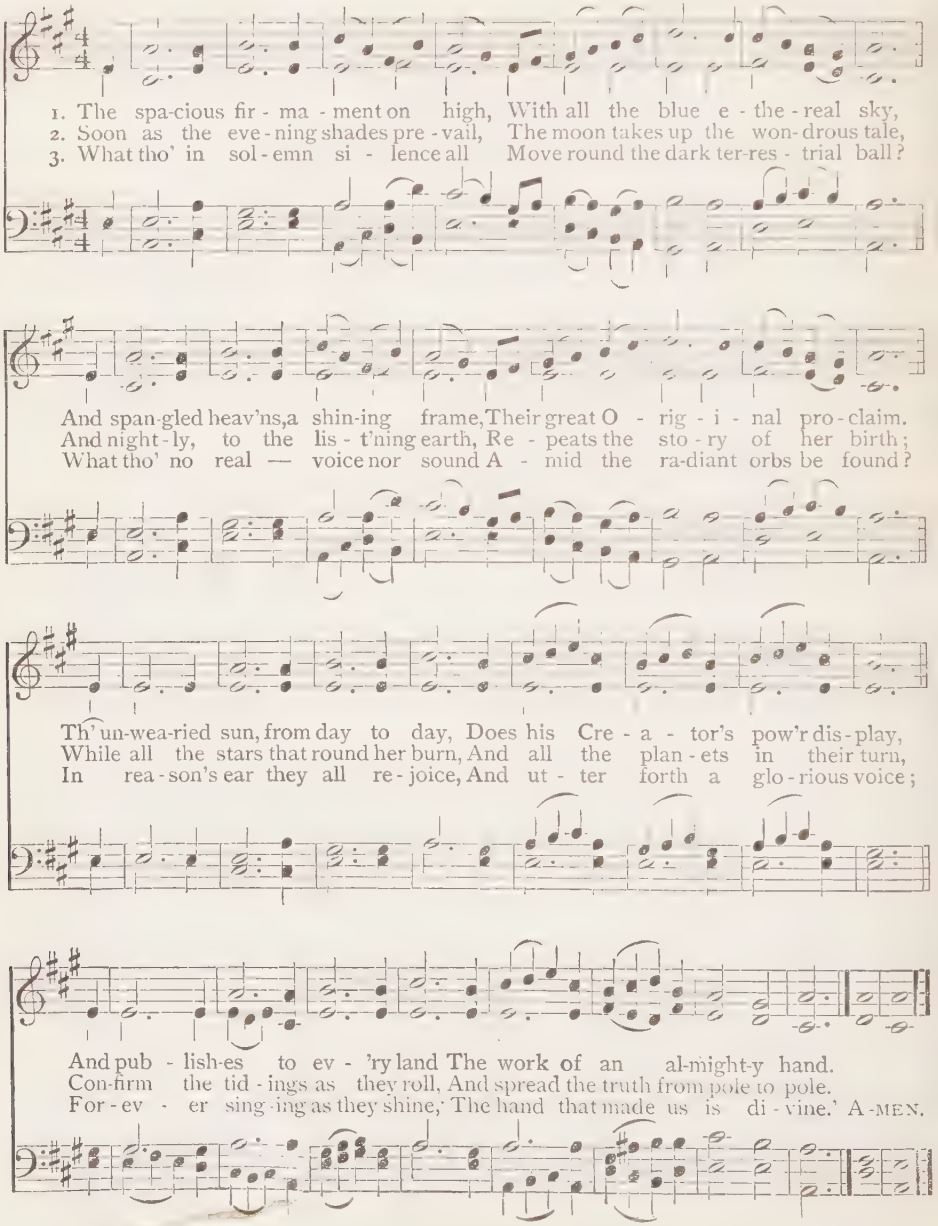
Stopford Brooke
Lindsay B. Longacre, 1928

Slowly, and in Unison

* American adaptation of the German chorale style

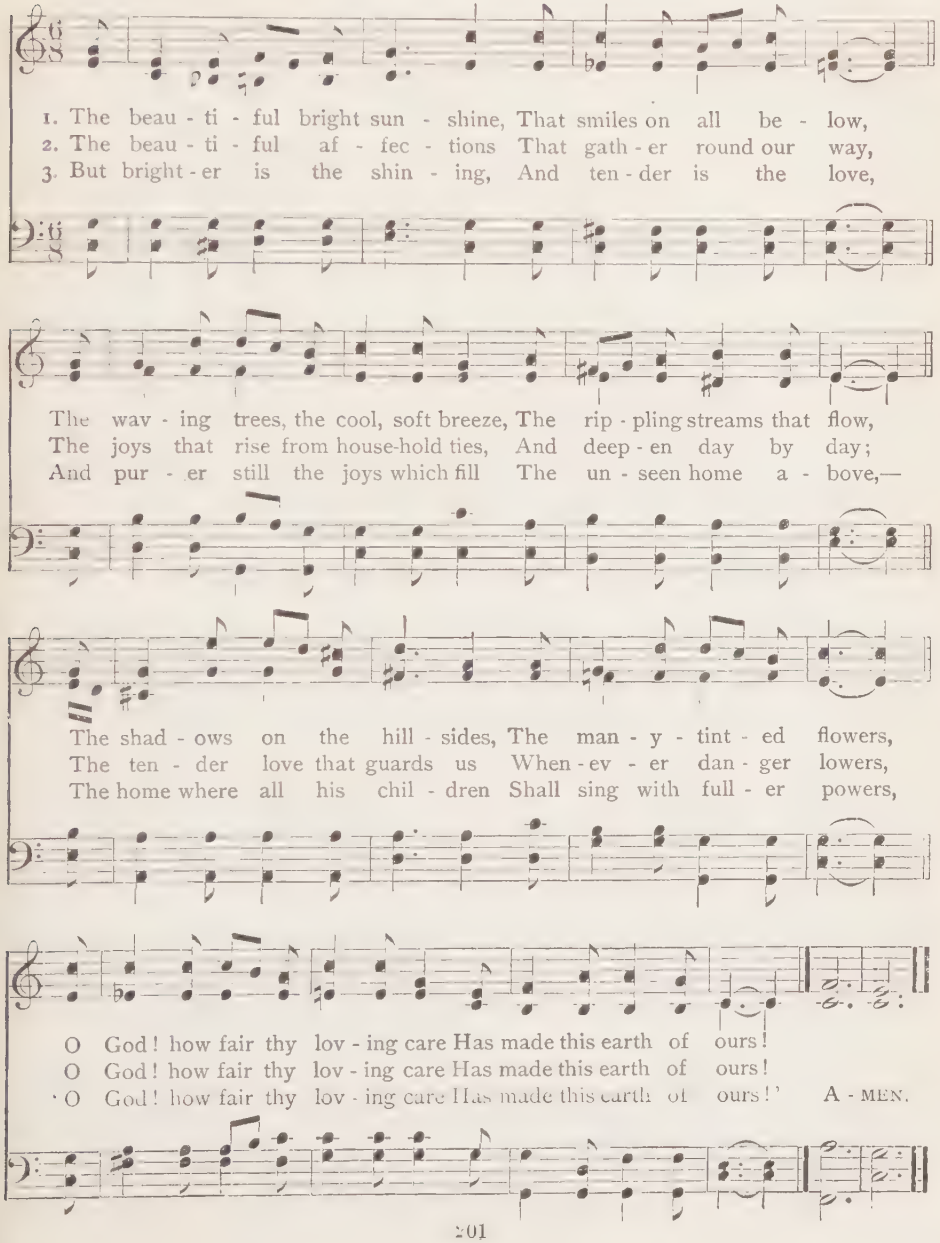
Music copyrighted by Earl Enyeart Harper

143 The Spacious Firmament on High

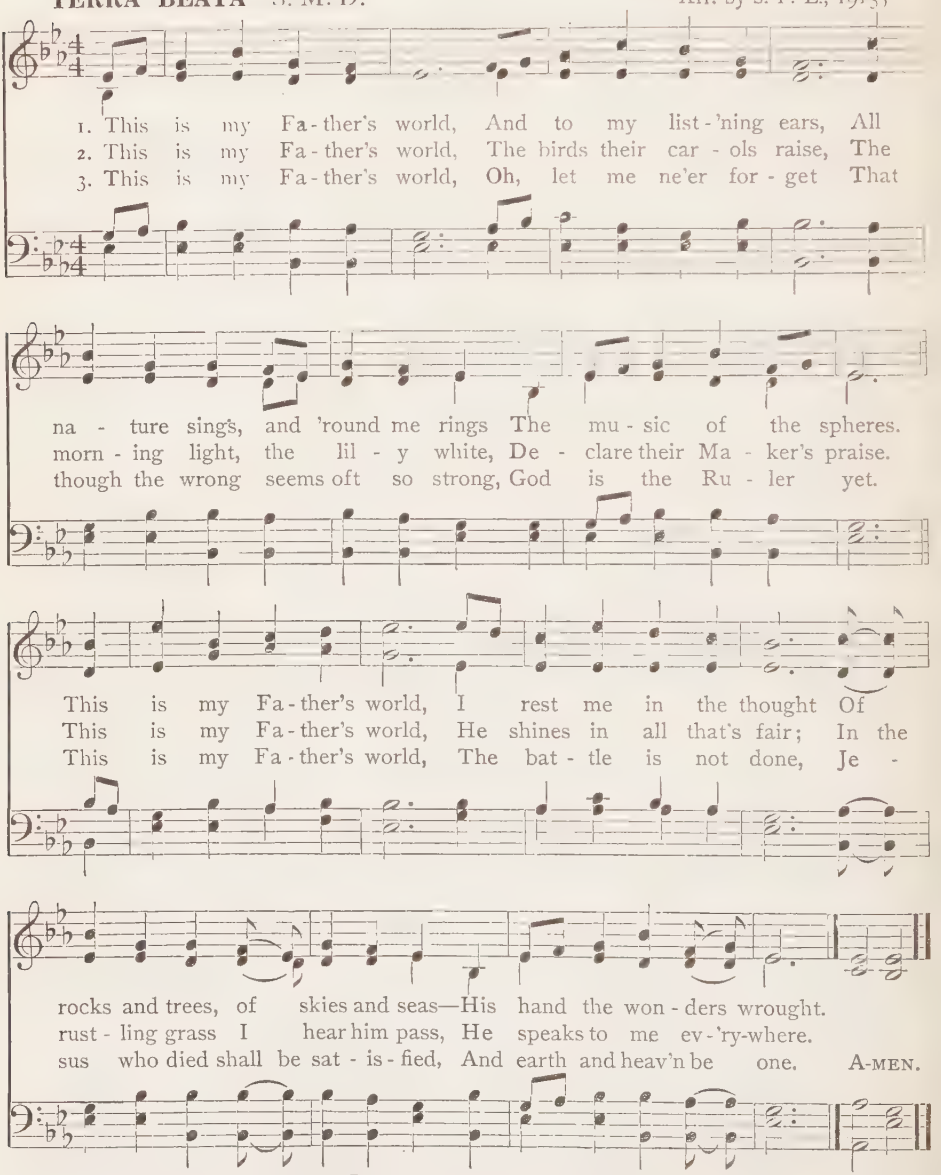
CREATION L. M. D.

Joseph Addison, 1712
Franz Joseph Haydn, 1778

144 The Beautiful Bright Sunshine

SUNSHINE 7, 6, 8, 6, D.

Anonymous
G. E. Oliver

145 This Is My Father's World

Maltbie D. Babcock, 1901
Traditional English Melody
Arr. by S. F. L., 1915

TERRA BEATA S. M. D.

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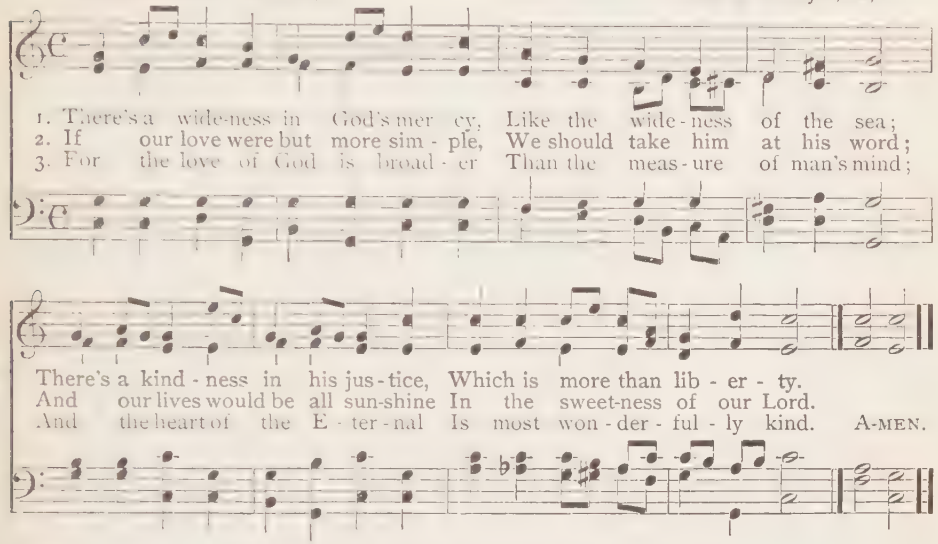
146 There's a Wideness in God's Mercy

WELLESLEY 8, 7, 8, 7

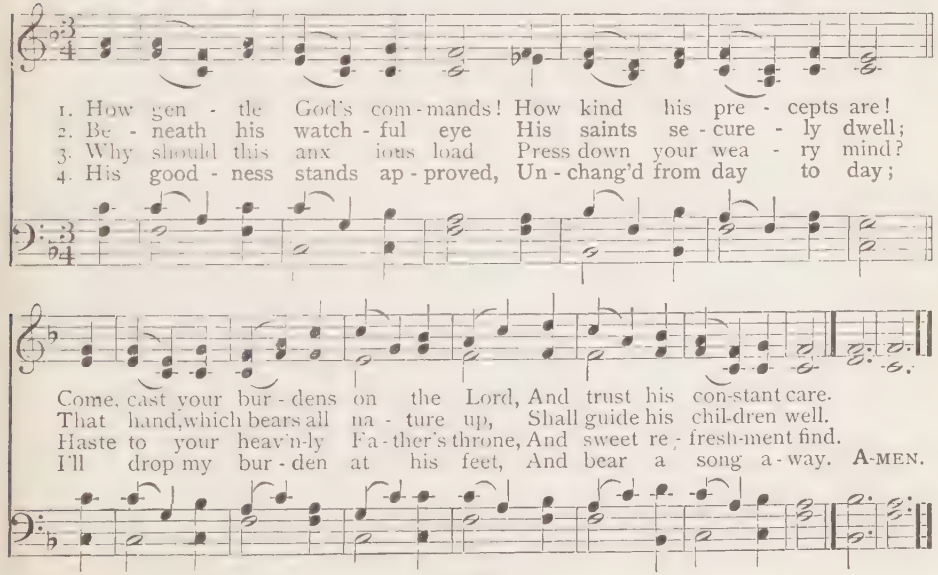
Frederick W. Faber, 1854
Lizzie S. Tourjee, 1878



147 How Gentle God's Commands

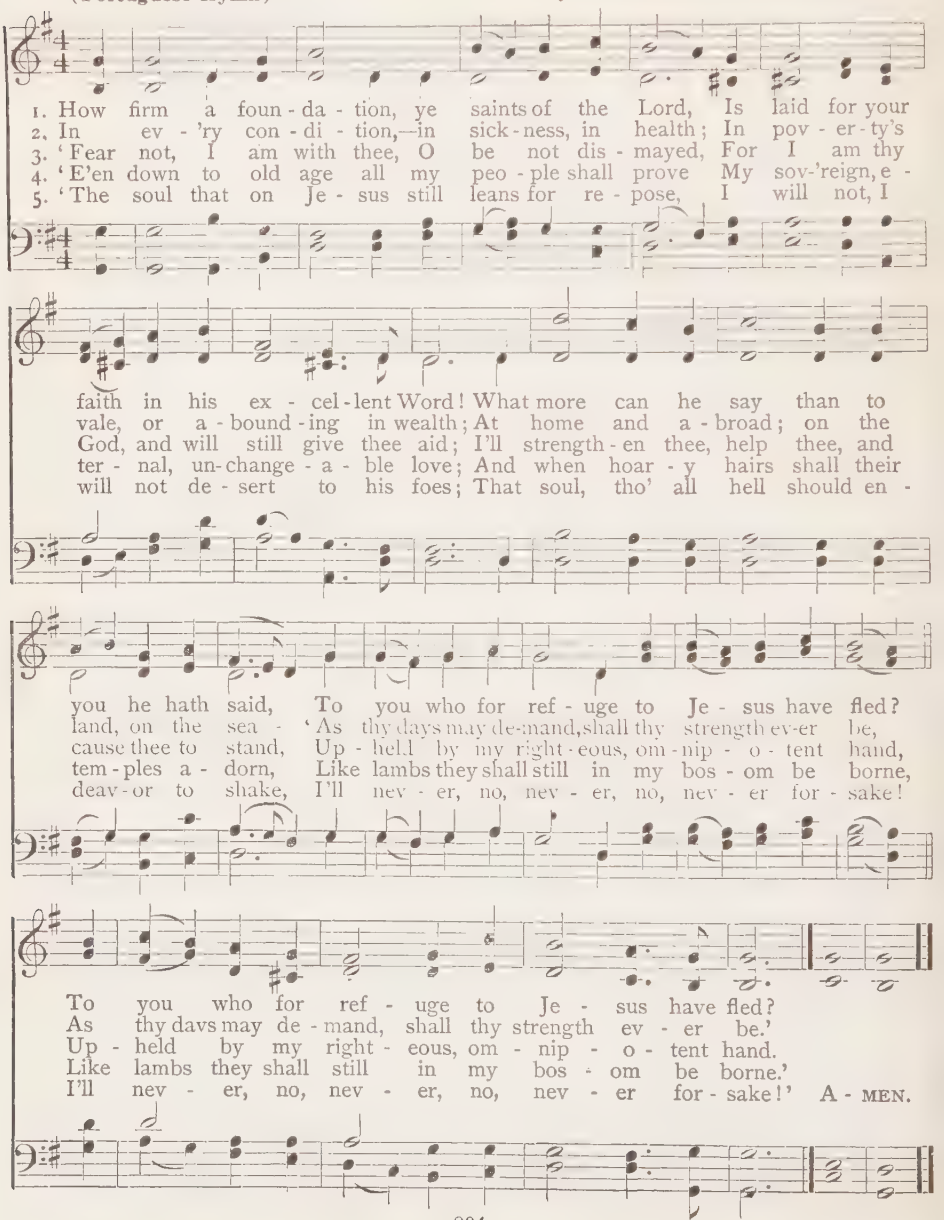
DENNIS S. M.

Philip Doddridge, 1702–1751
Hans G. Nägeli, 1768–1836

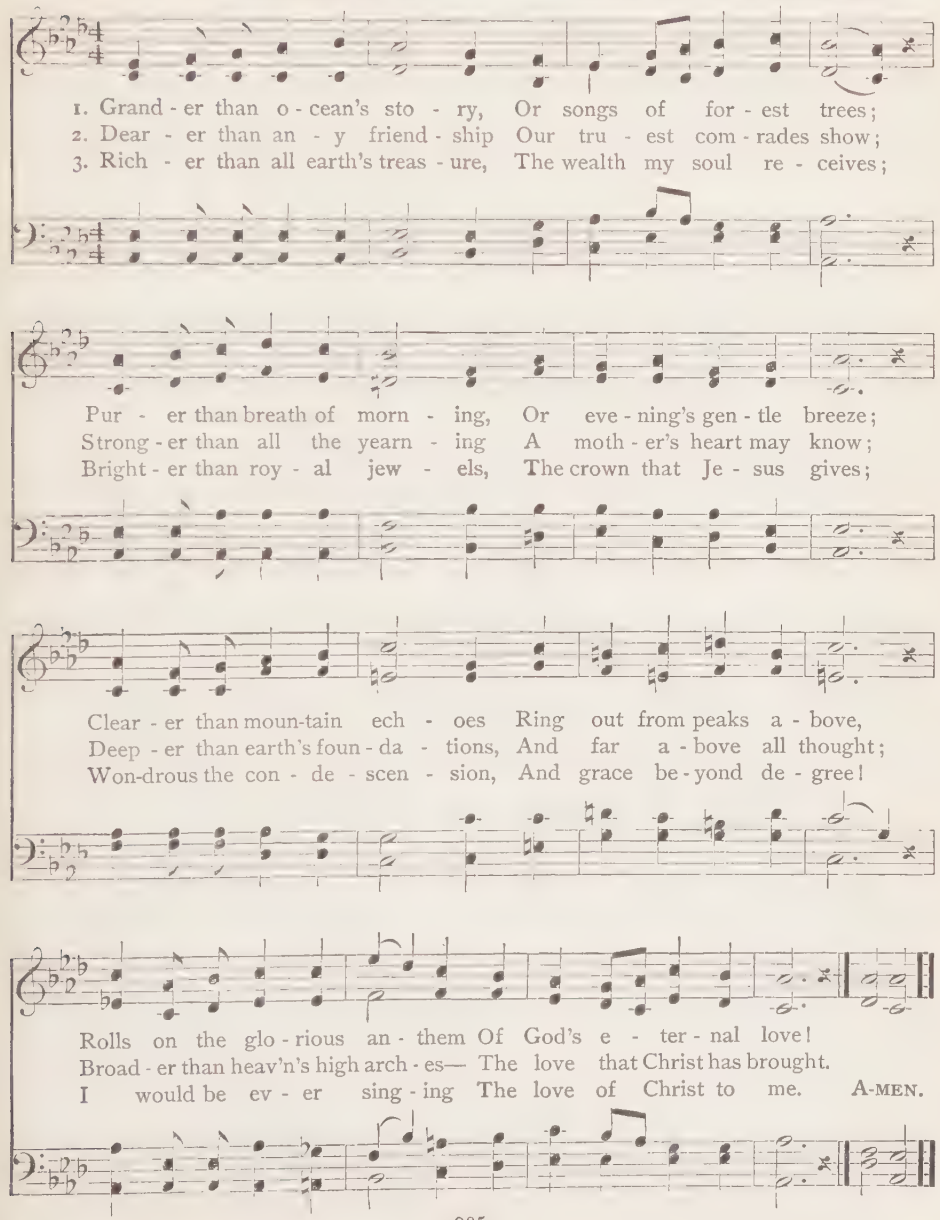


148 How Firm a Foundation

ADESTE FIDELES 11, 11, 11, 11
(Portuguese Hymn)

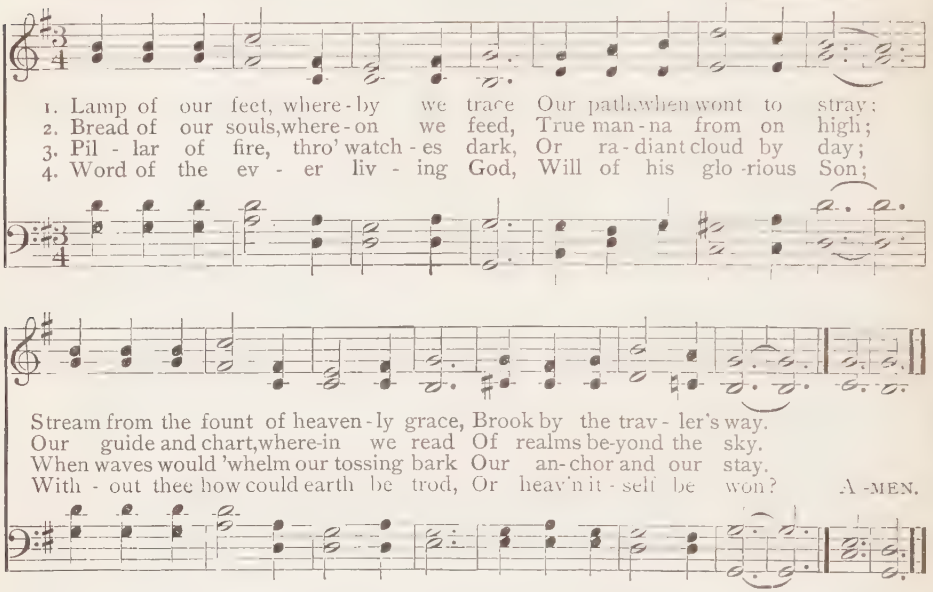
R. Keene, 1787
J. F. Wade's *Cantus Diversi*, 1753

149 Grander Than Ocean's Story

GOD'S LOVE 7, 6, 7, 6, D.

Words and Music
by William F. Sherwin, 1826–1888

150 Lamp of Our Feet, Whereby We Trace

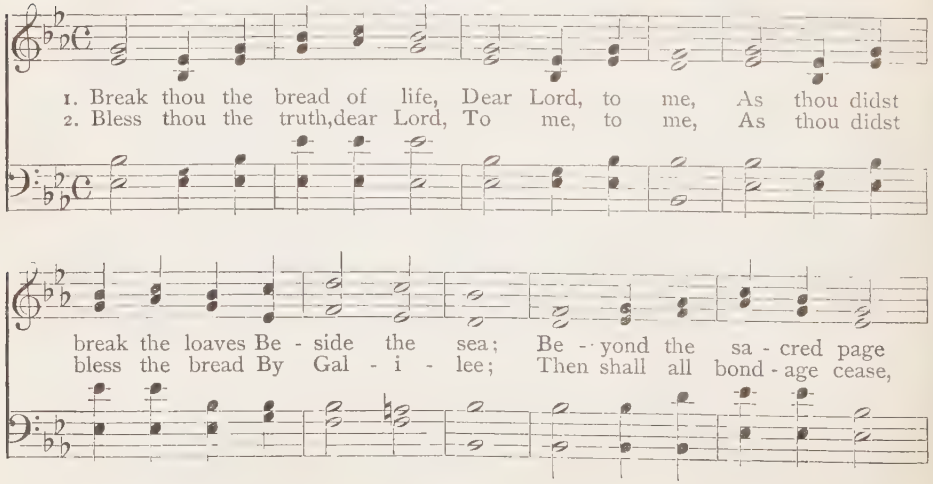
LAMBETH C. M.

Bernard D. Barton, 1836
A. Schulthes, 1871



151 Break Thou the Bread of Life

BREAD OF LIFE 6, 4, 6, 4, D.

Mary A. Lathbury, 1880
William F. Sherwin, 1877

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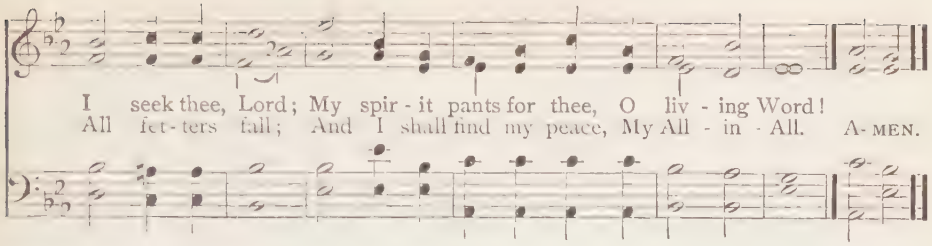
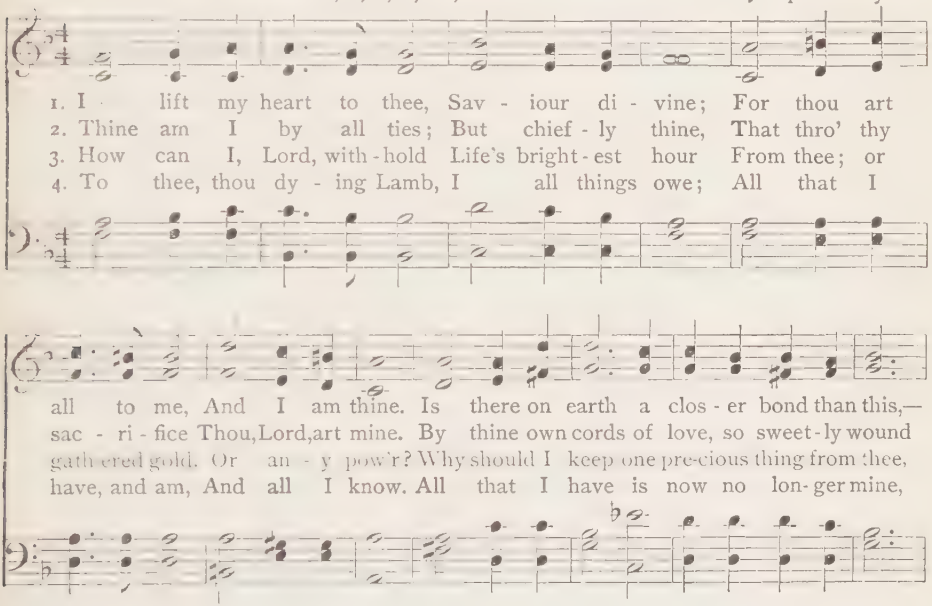
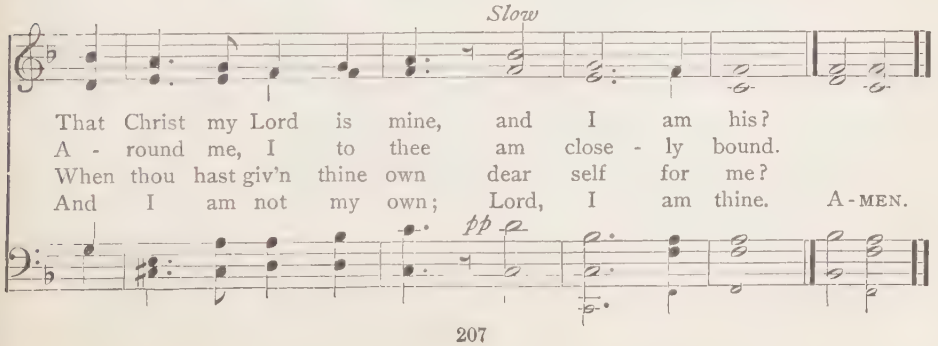


152 I Lift My Heart to Thee

CORDS OF LOVE 6, 4, 6, 4, 10, 10

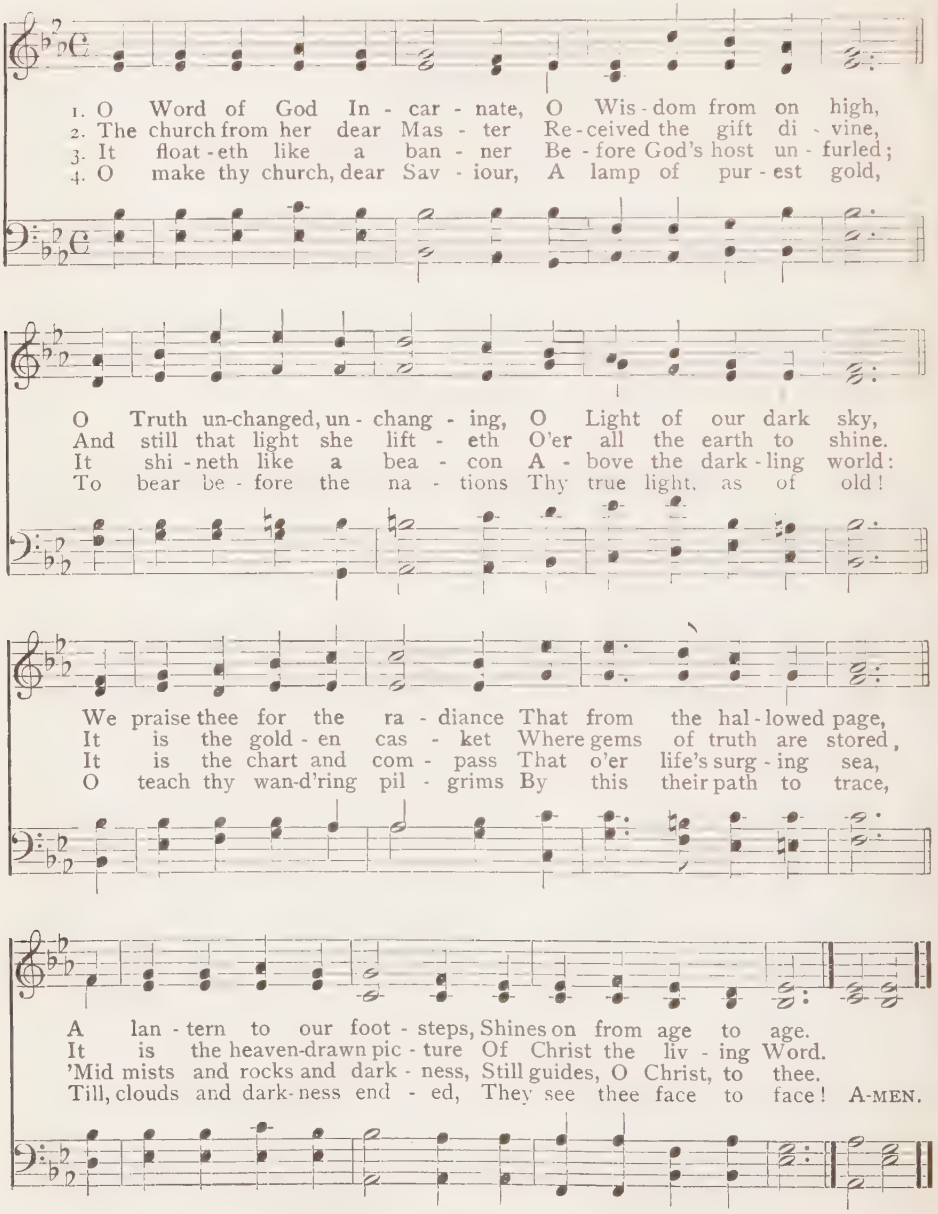
Anonymous
Joseph Barnby





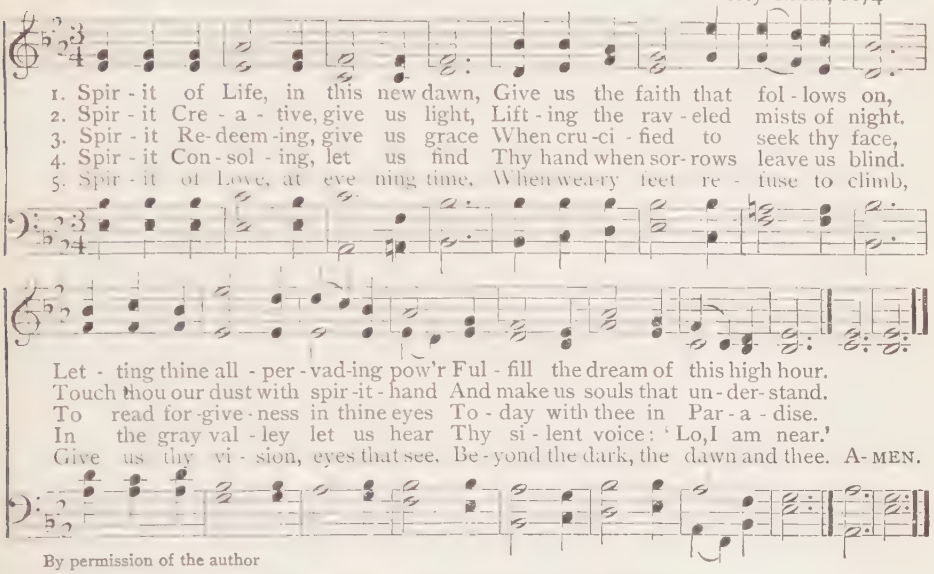
153 O Word of God Incarnate

AURELIA 7, 6, 7, 6, D.

William Walsham How, 1867
Samuel S. Wesley, 1864

154 Spirit of Life, in This New Dawn

MARYTON L. M.

Earl Marlatt, 1927
H. Percy Smith, 1874



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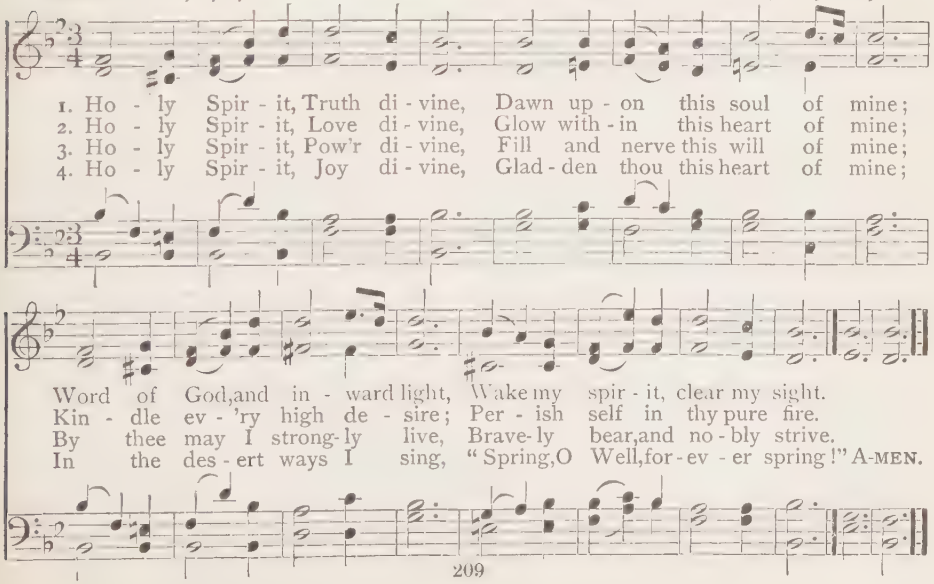
155 Holy Spirit, Truth Divine

MERCY 7, 7, 7, 7

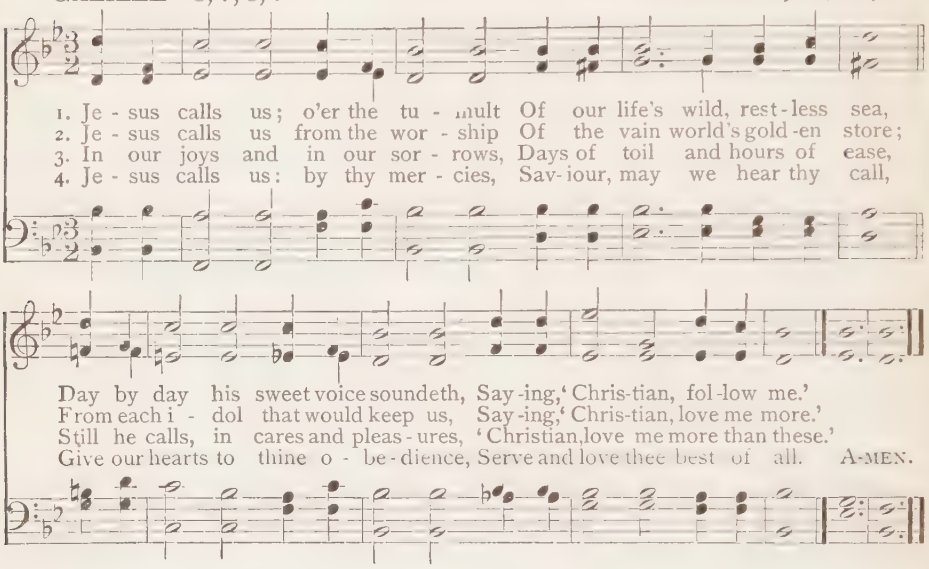
Samuel Longfellow, 1864
Arr. from Louis M. Gottschalk, 1829–1869



156 Jesus Calls Us; O'er the Tumult

GALILEE 8, 7, 8, 7

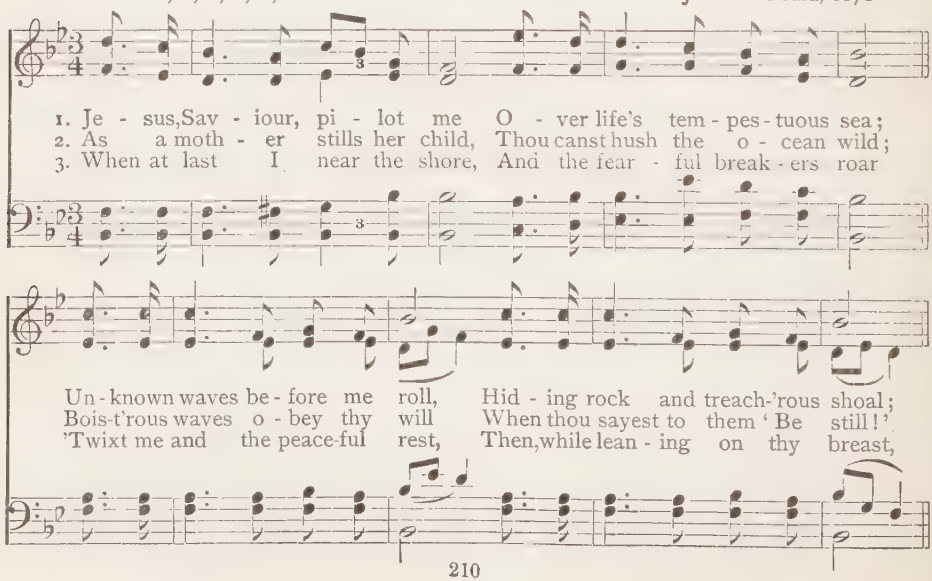
Cecil F. Alexander, 1852
William H. Jude, 1887

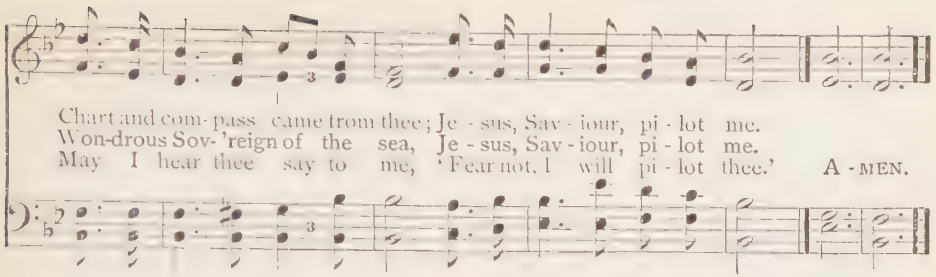


157 Jesus, Saviour, Pilot Me

PILOT 7, 7, 7, 7, 7, 7

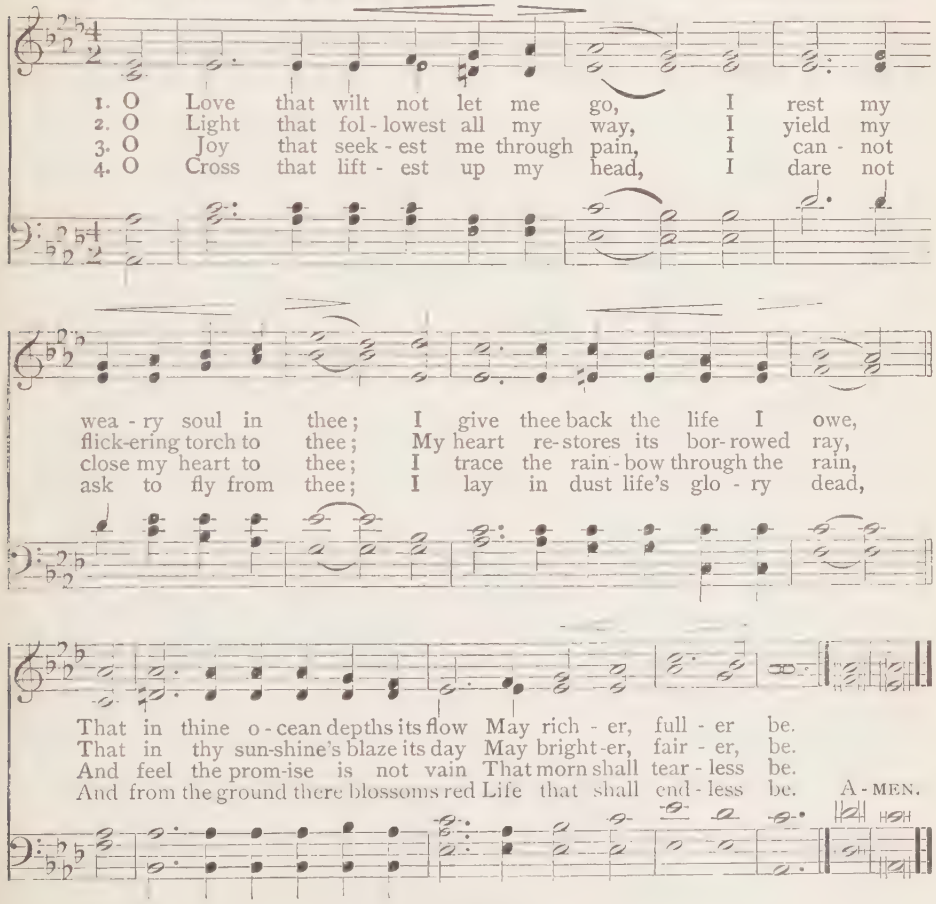
Edward Hopper, 1871
John E. Gould, 1871





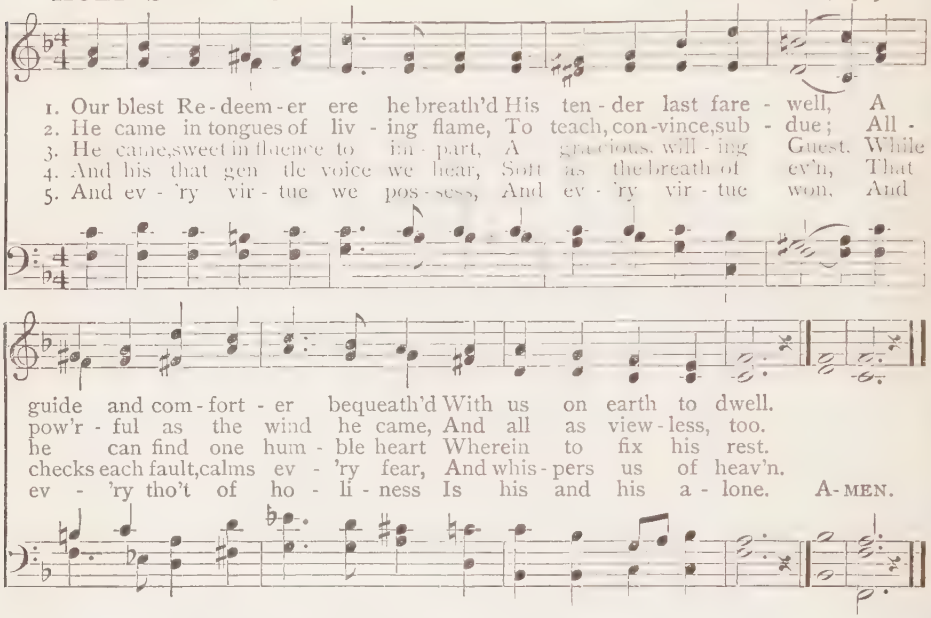
158 O Love That Wilt Not Let Me Go

ST. MARGARET 8, 8, 8, 8, 6

George Matheson, 1882
Albert Peace, 1885

159 Our Blest Redeemer Ere He Breathed

HOLY SPIRIT C. M.

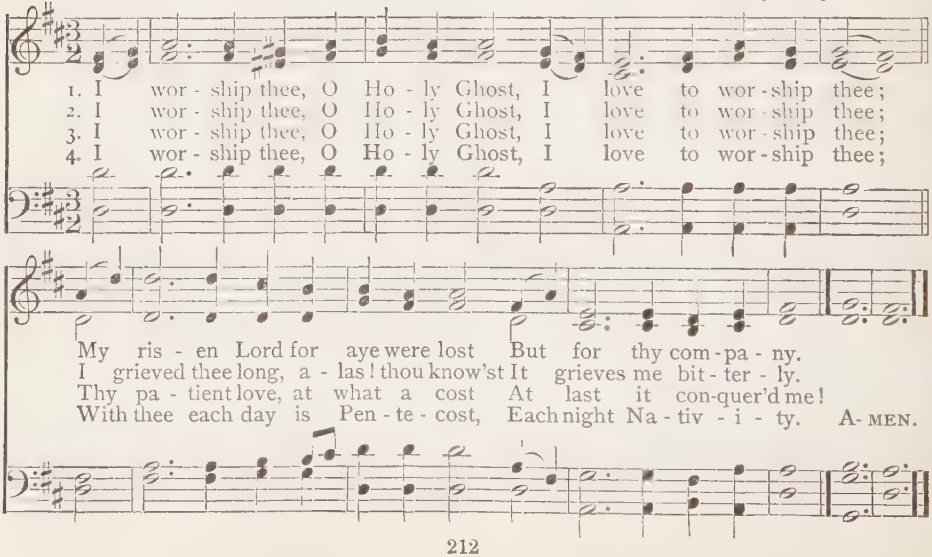
Harriet Auber, 1829
F. P. Denison, 1909



160 I Worship Thee, O Holy Ghost

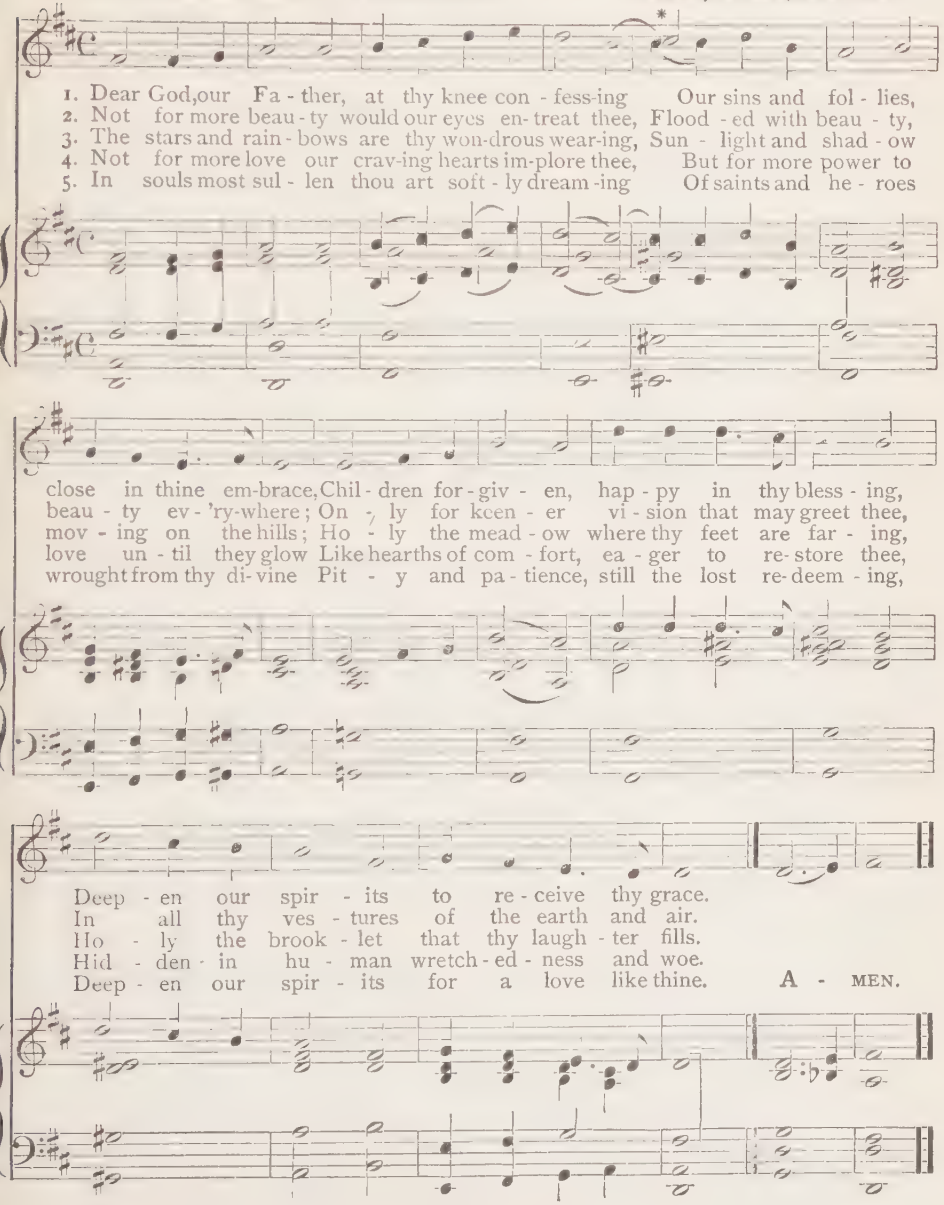
COOLING C. M.

William F. Warren, 1833–
Alonzo J. Abbey, 1825–1887



161 Dear God, Our Father, at Thy Knee

FOR DEEPER LIFE 11, 10, 11, 10

Katharine Lee Bates, 1926
Lindsay B. Longacre, 1928

*The half note may be observed in singing stanzas 2 and 3

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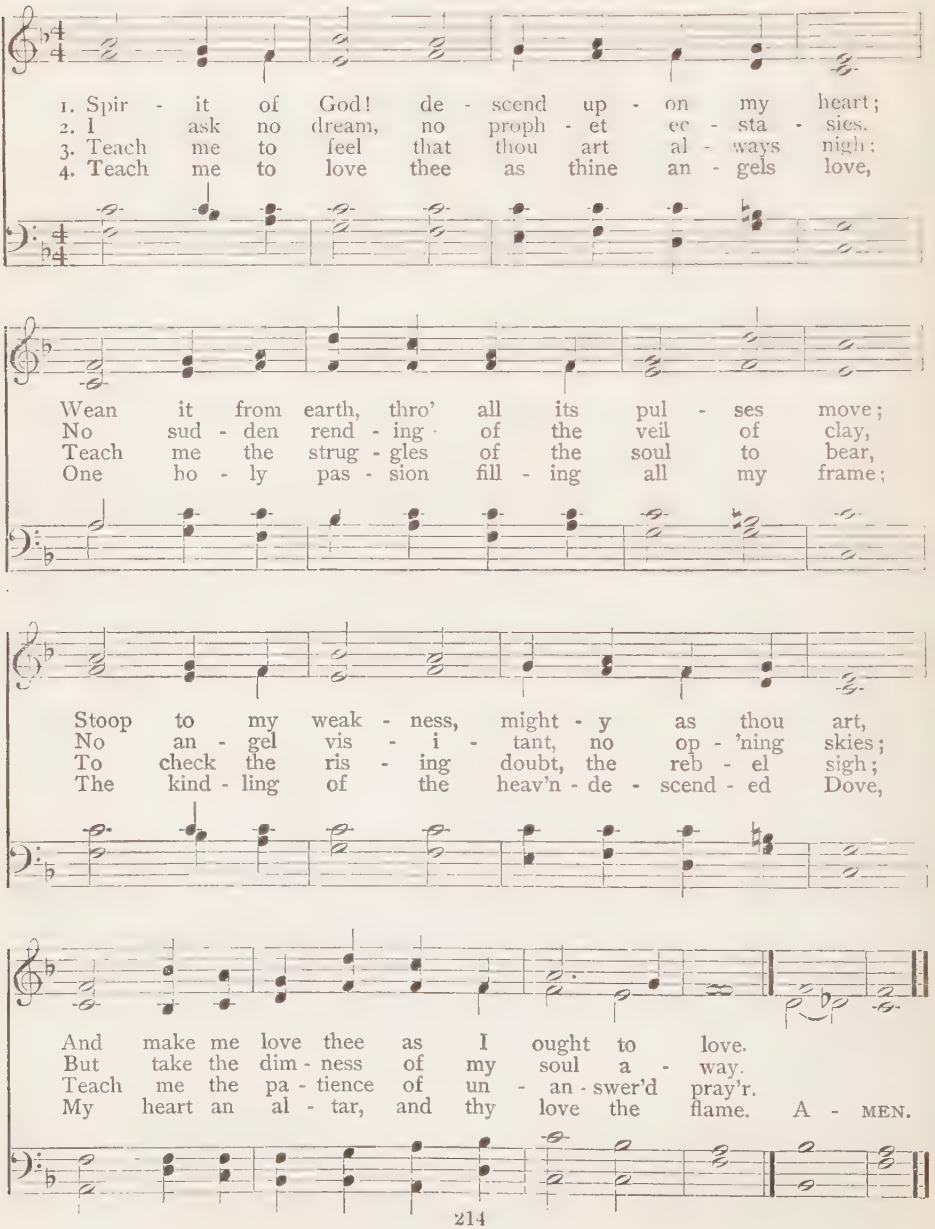
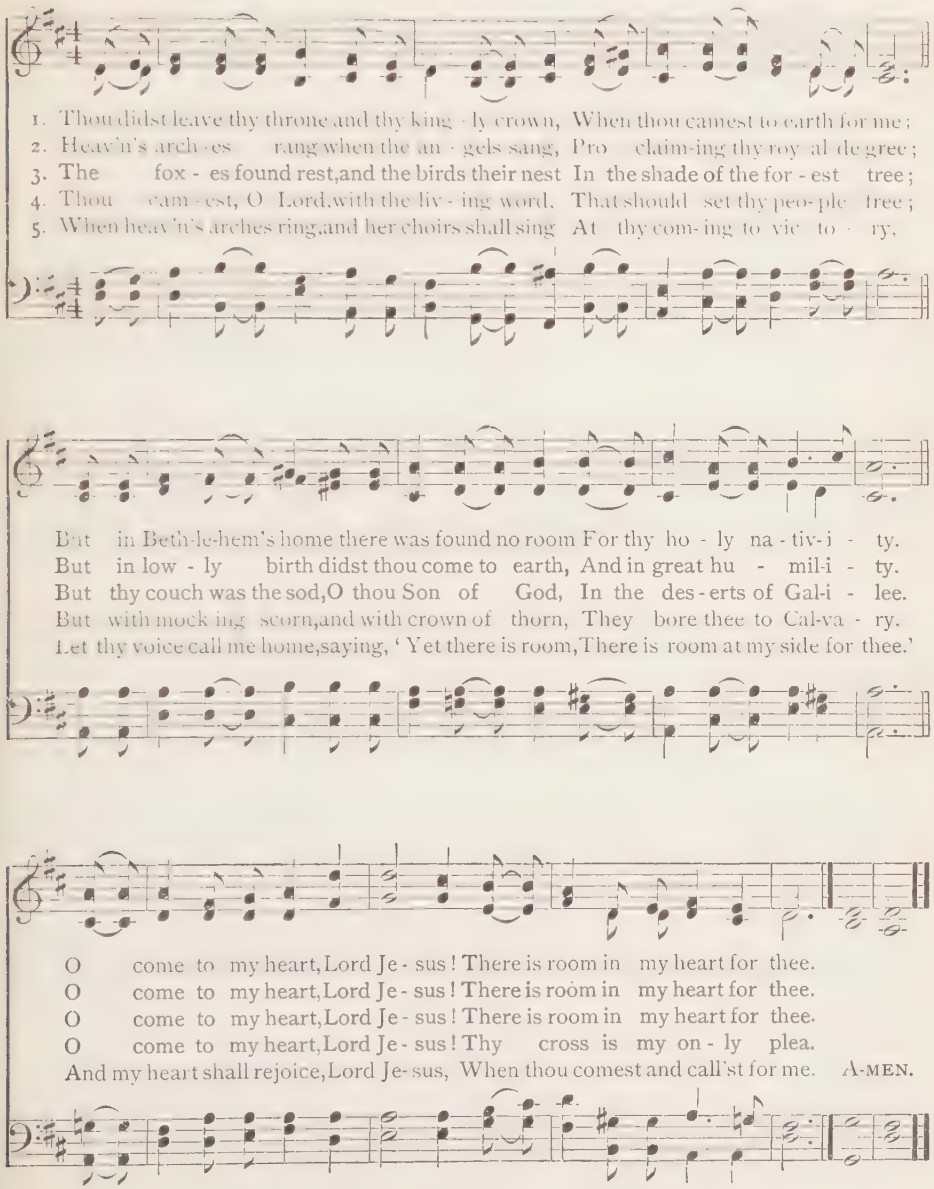
162 Spirit of God, Descend Upon My Heart

LIVORNO 10, 10, 10, 10

George Croly, 1854
Arthur Seymour Sullivan, 1842-1900

163 Thou Didst Leave Thy Throne

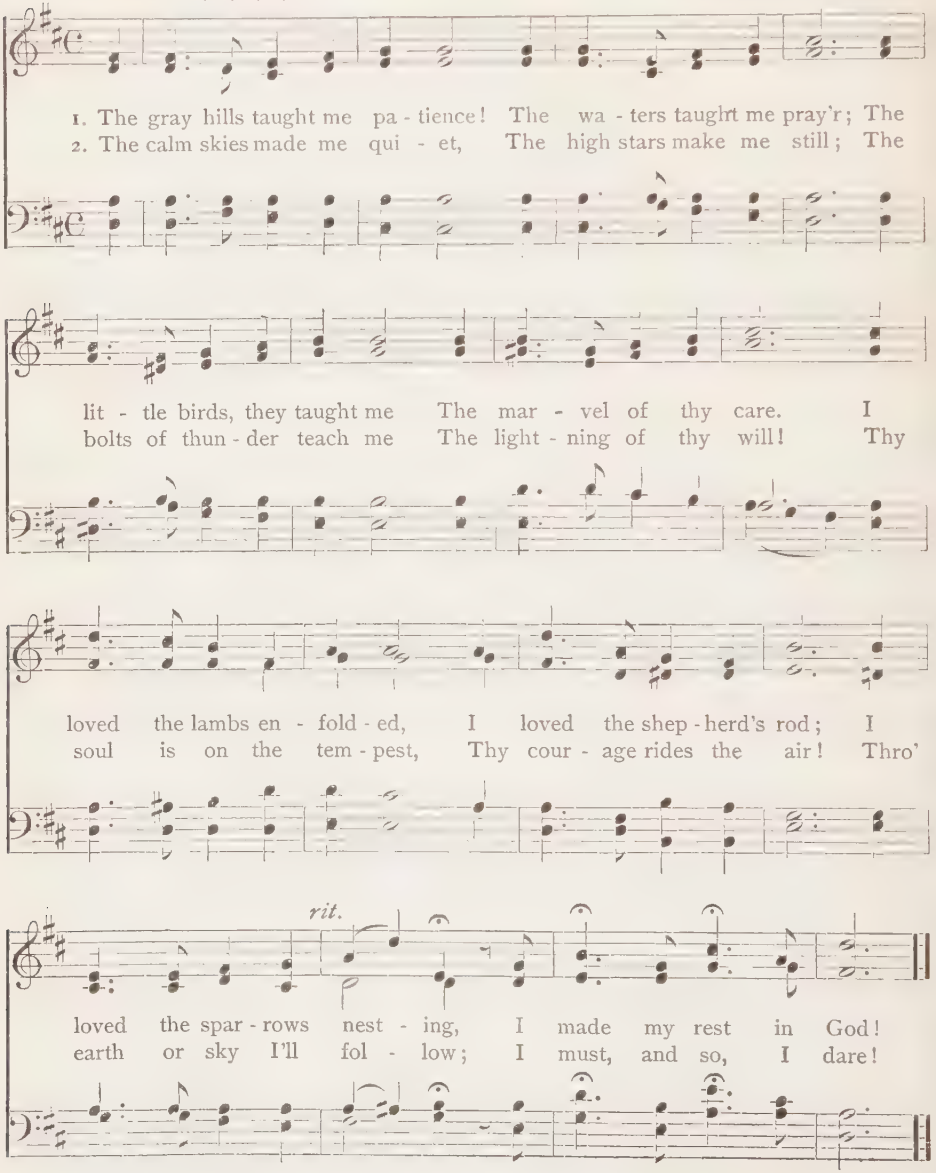
MARGARET Irregular

Emily E. S. Elliott, 1864
Timothy R. Matthews, 1876



164 The Gray Hills Taught Me Patience

NATURA 7, 6, 7, 6, D.

Allen Eastman Cross, 1926
H. L. Harts, 1927

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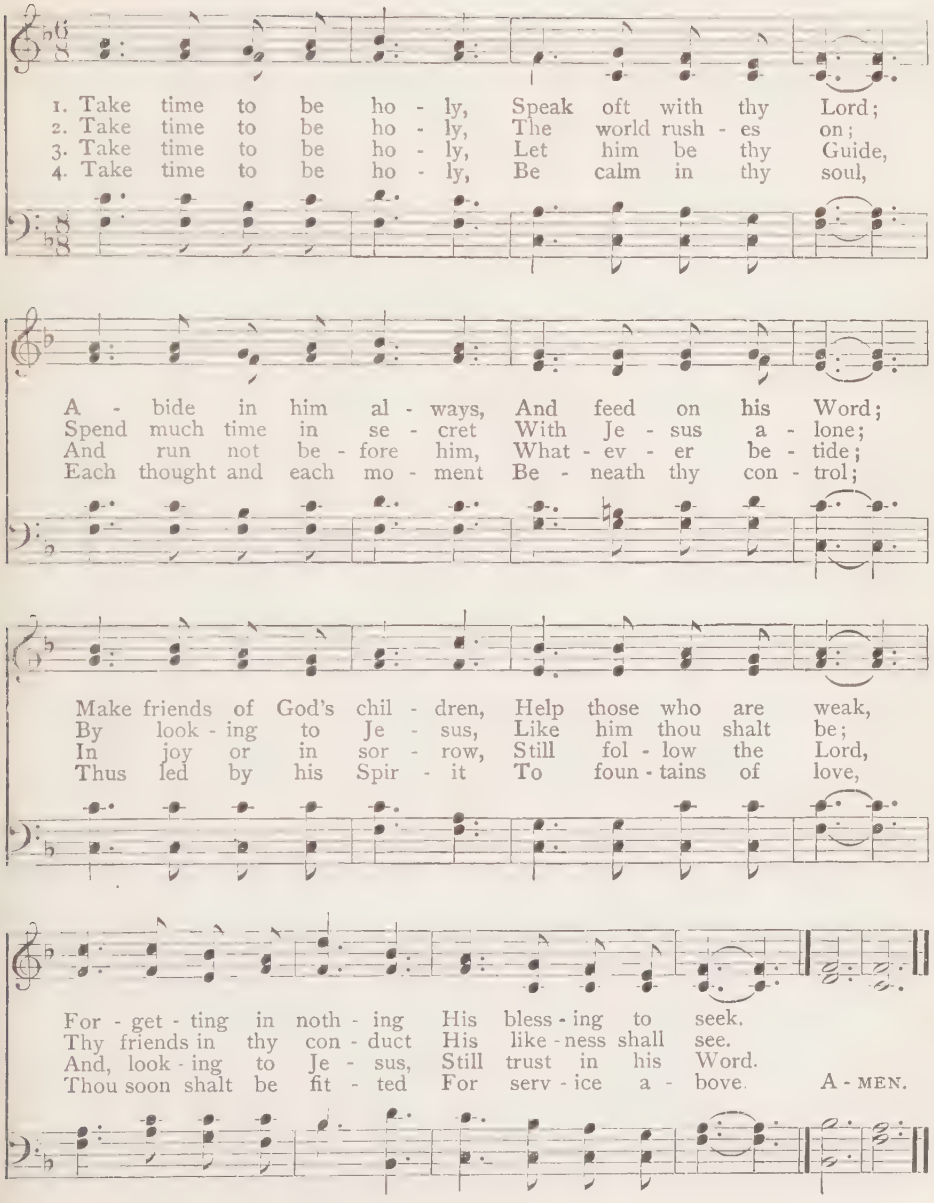
165 Take Time to Be Holy

HOLINESS

W. D. Longstaff
Geo. C. Stebbins, 1846–

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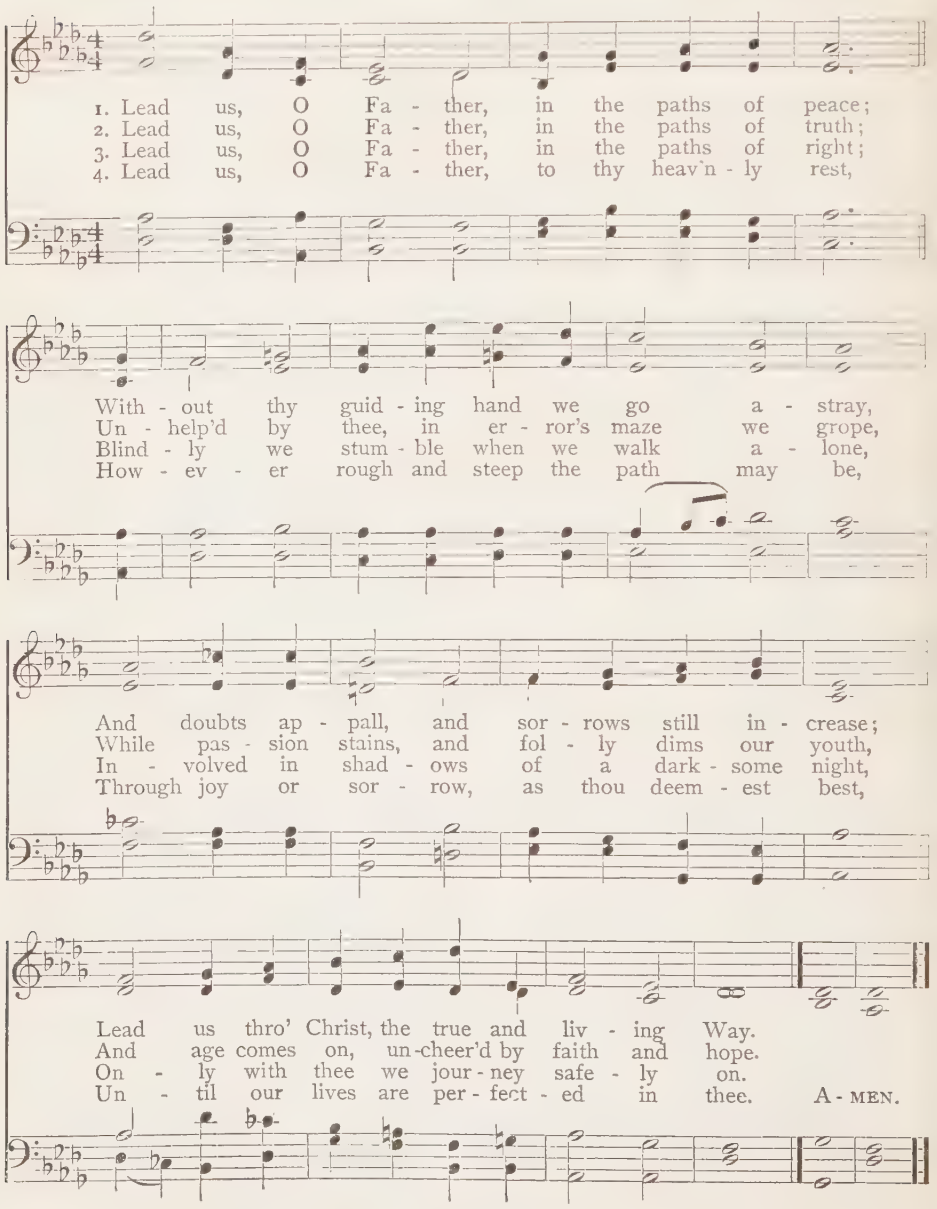
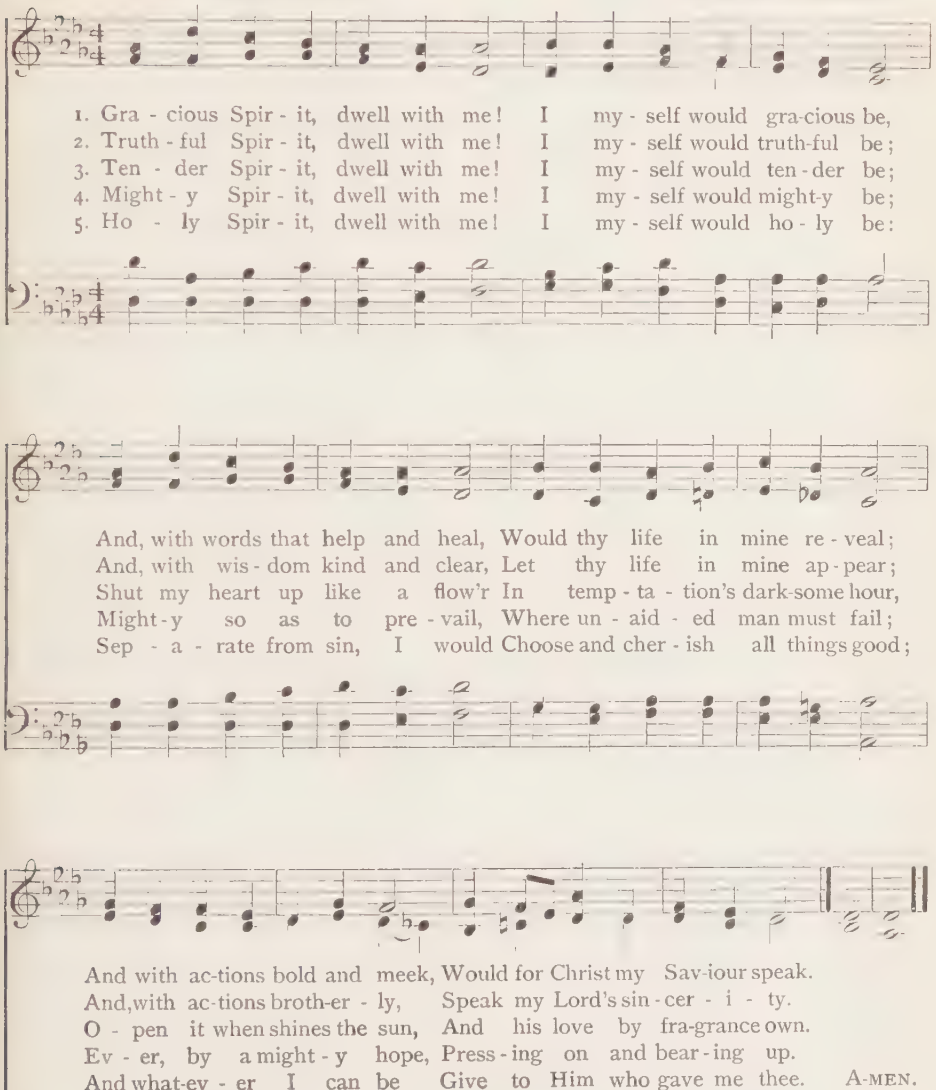
166 Lead Us, O Father

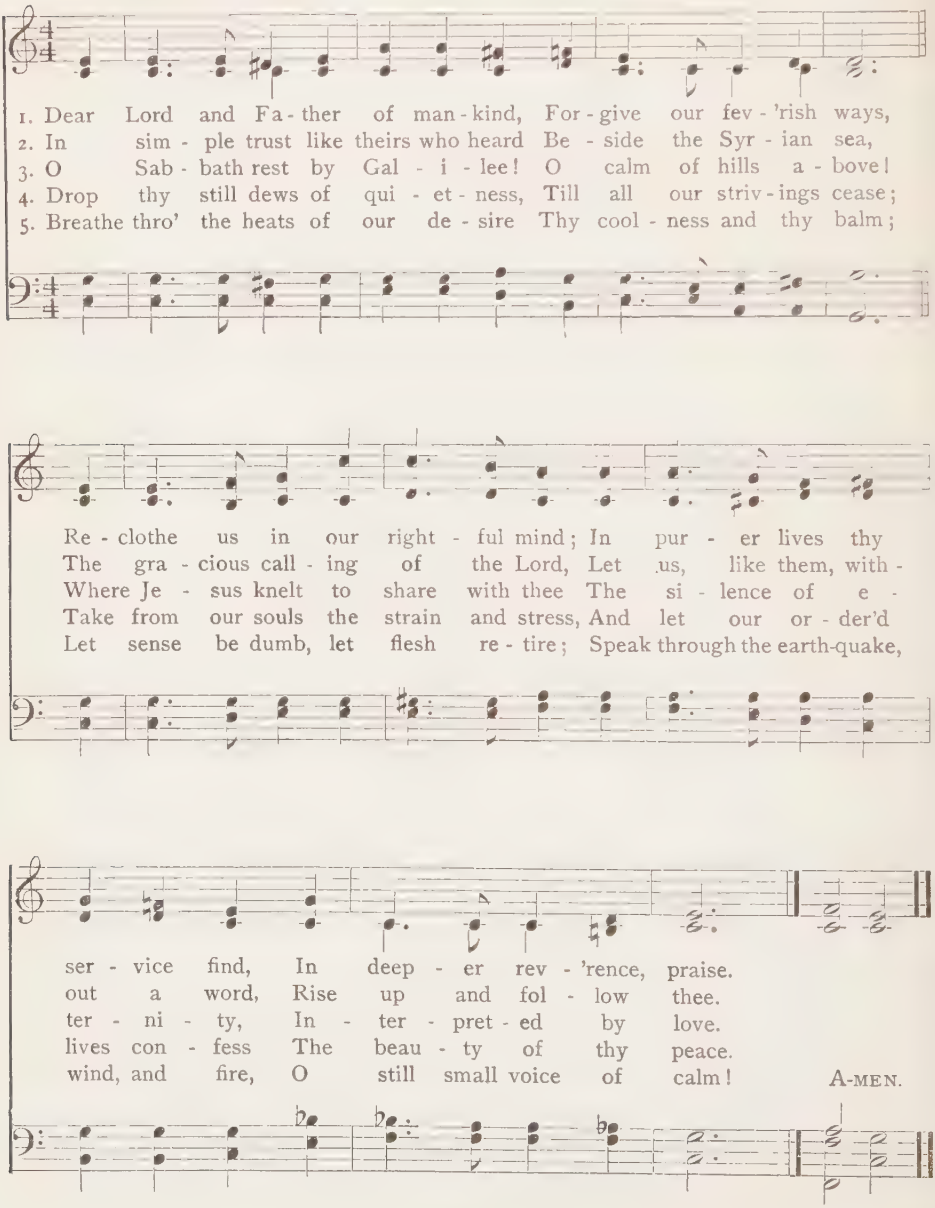
BURLEIGH 10, 10, 10, 10

William H. Burleigh, 1868
Joseph Barnby, 1883

167 Gracious Spirit, Dwell With Me

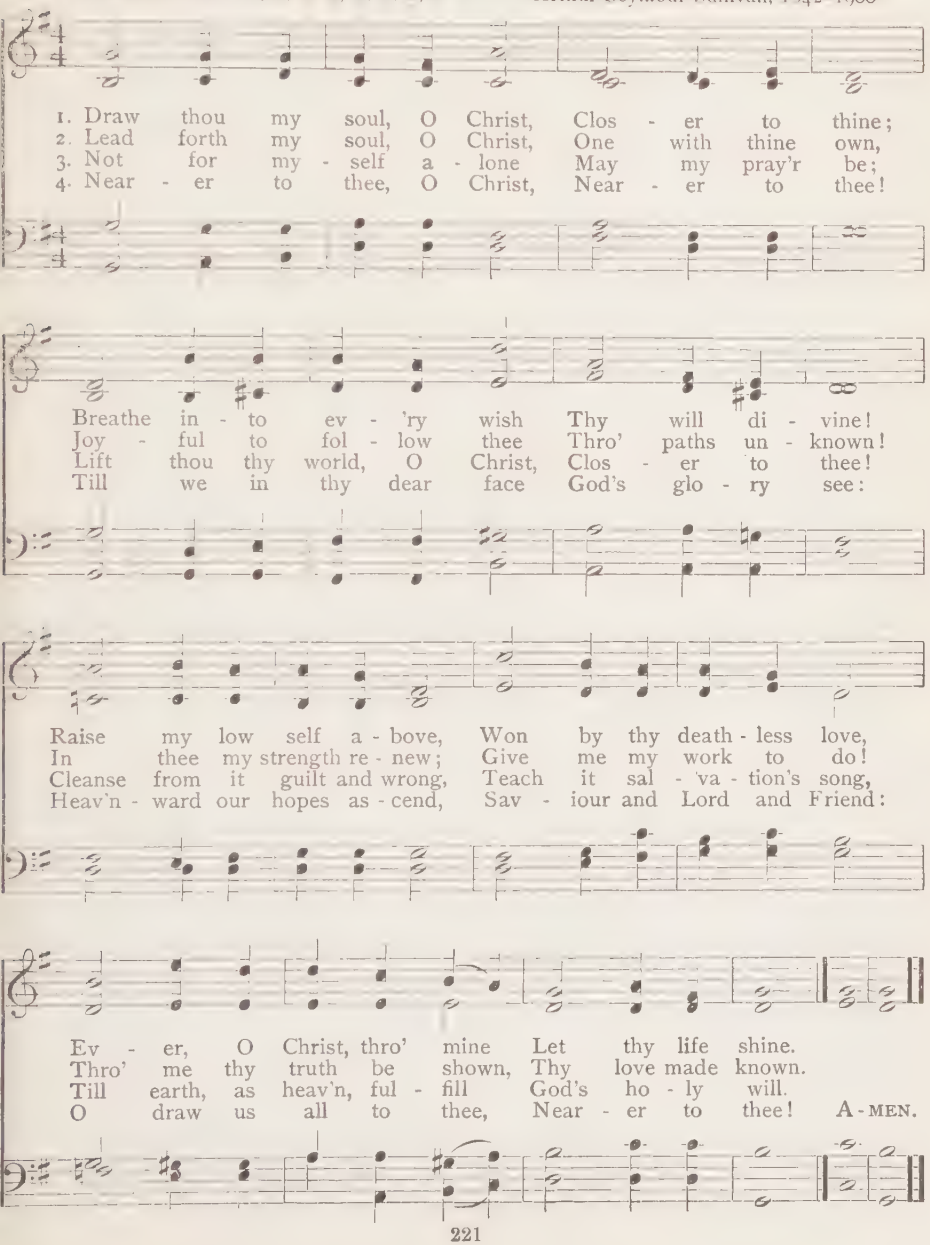
PALGRAVE 7, 7, 7, 7, 7, 7

Thomas T. Lynch, 1818–1871
H. de la Haye Blackith

168 Dear Lord and Father of Mankind

WHITTIER 8, 6, 8, 8, 6

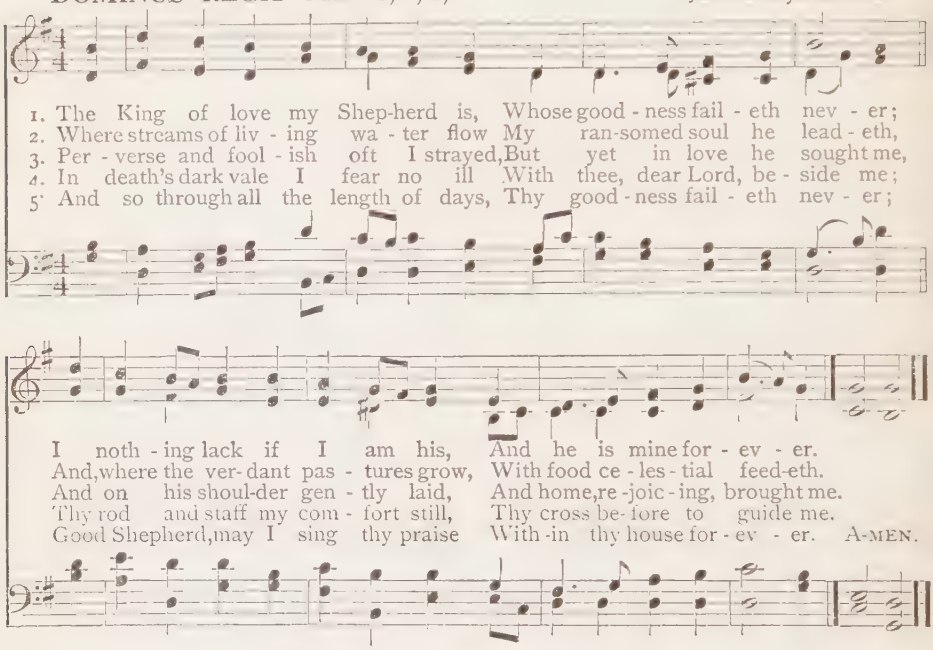
John Greenleaf Whittier, 1872
Frederick C. Maker, 1887

169 Draw Thou My Soul, O Christ

ST. EDMUND 6, 4, 6, 4, 6, 6, 6, 4

Lucy Larcom, 1826–1893
Arthur Seymour Sullivan, 1842–1900

170 The King of Love My Shepherd Is

DOMINUS REGIT ME 8, 7, 8, 7

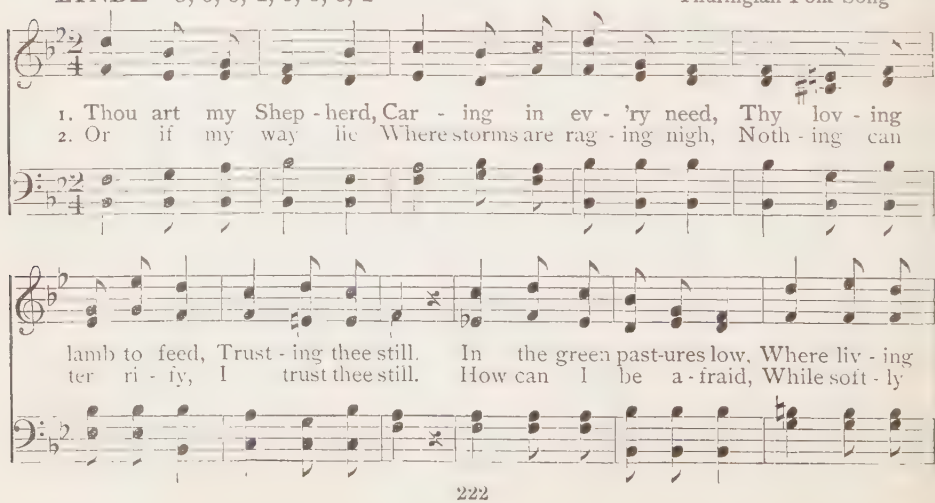
Henry W. Baker, 1868
John B. Dykes, 1868

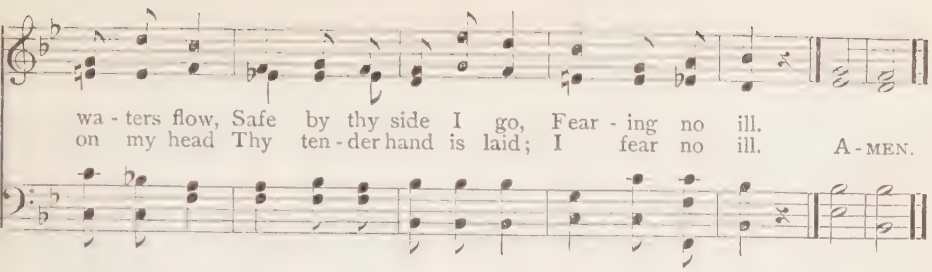


171 Thou Art My Shepherd

LYNDE 5, 6, 6, 4, 6, 6, 6, 4

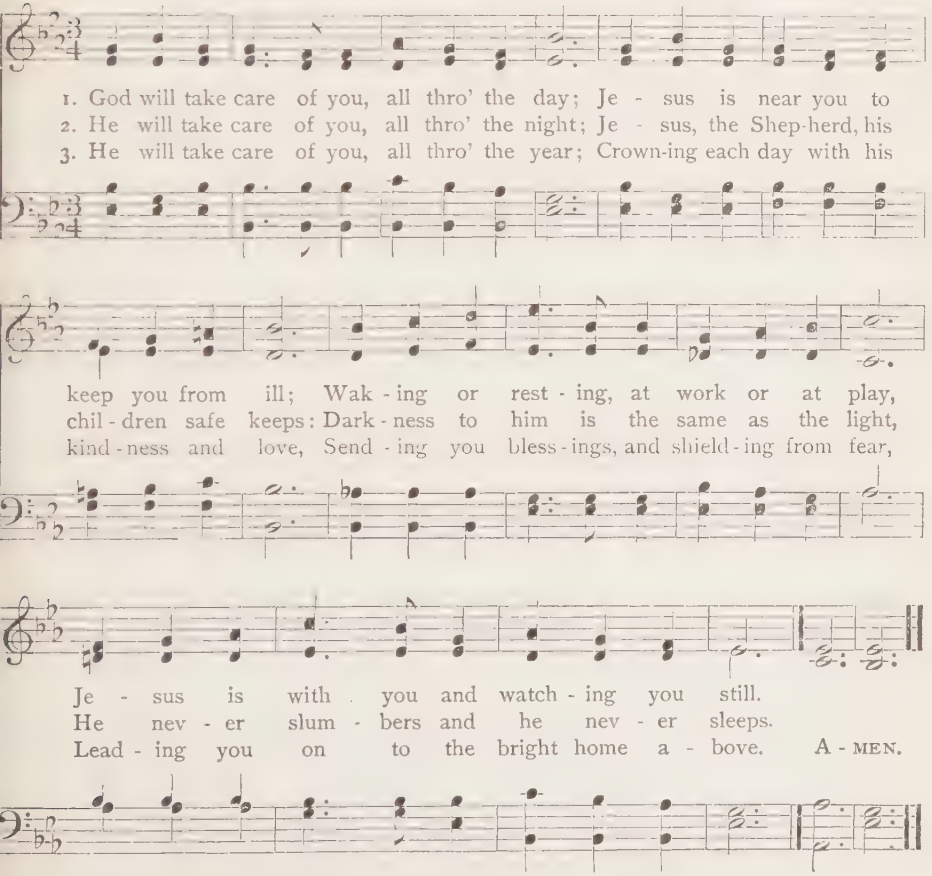
Elsie Thalheimer, 1800
Thuringian Folk Song





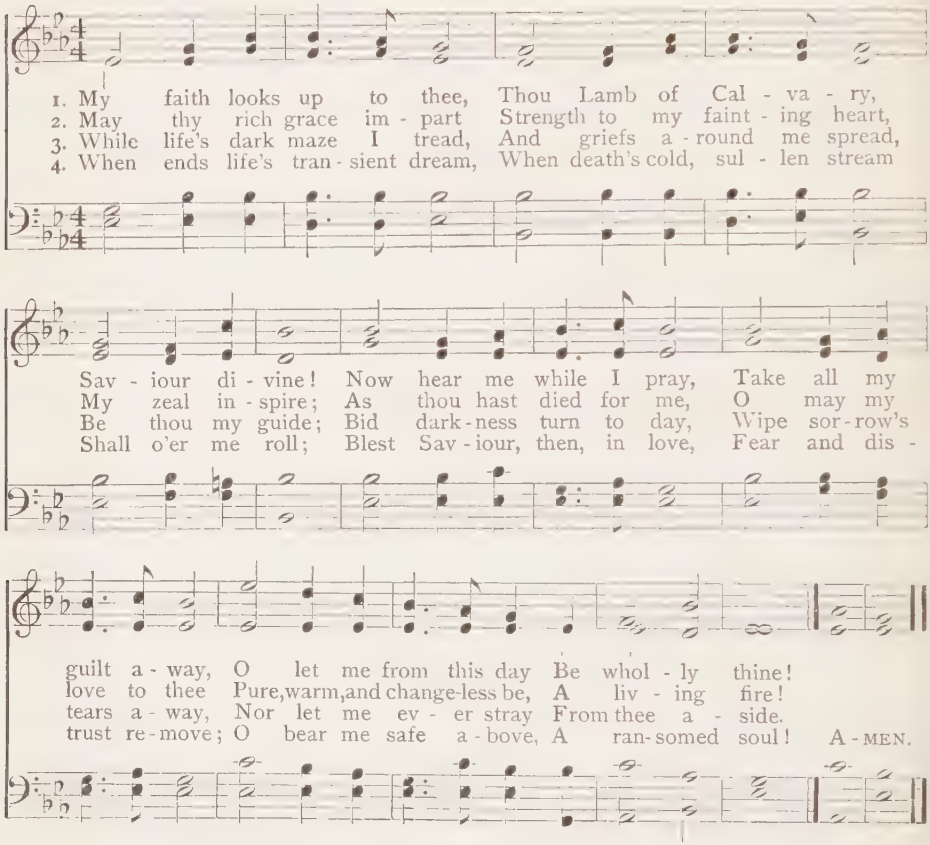
172 God Will Take Care of You

CARITAS 10, 10, 10, 10

Frances R. Havergal, 1836-1879
George A. Burdett, 1897

Copyright, 1897, by George A. Burdett. Used by permission

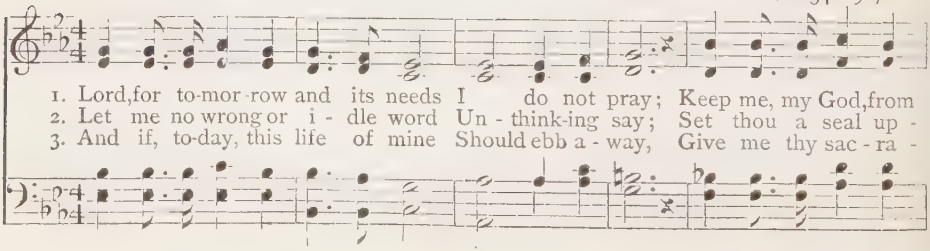
173 My Faith Looks Up to Thee

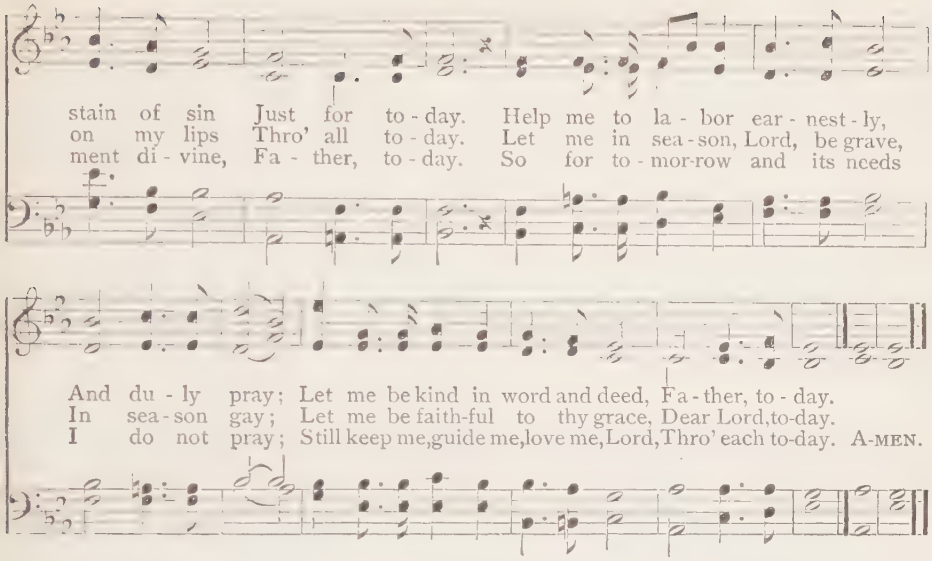
Ray Palmer, 1830
Lowell Mason, 1832

OLIVET 6, 6, 4, 6, 6, 6, 4

174 Lord, for Tomorrow and Its Needs

Sibyl F. Partridge, 1877
Horatio R. Palmer, 1834–1907

VINCENT 8, 4, 8, 4, D.

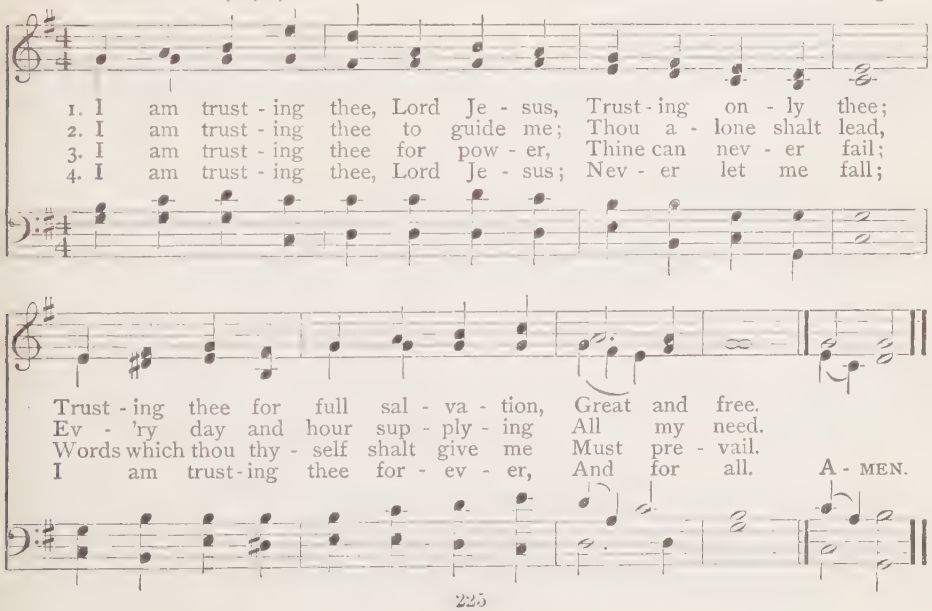




175 I Am Trusting Thee, Lord Jesus

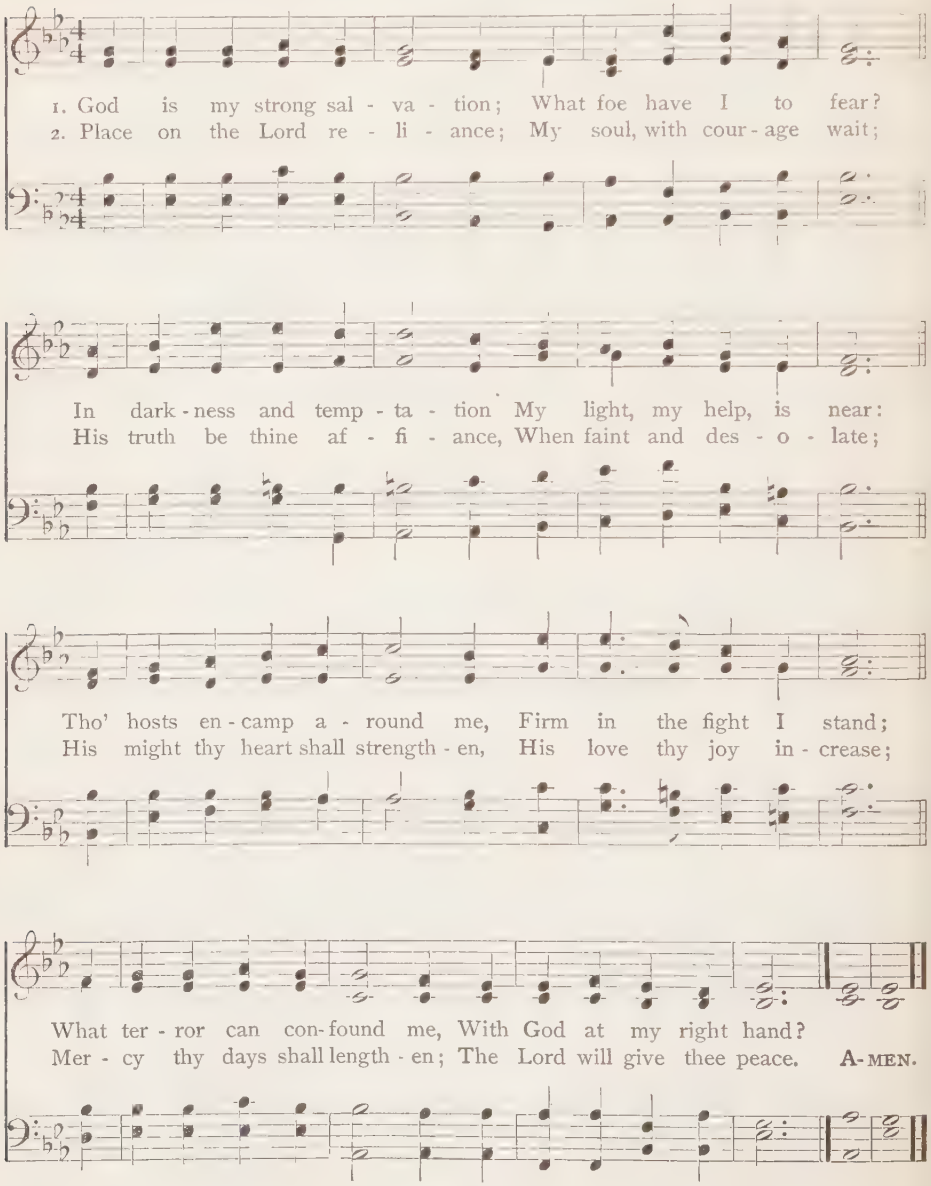
Frances R. Havergal, 1874
H. A. Harding

HILLSIDE 8, 5, 8, 3

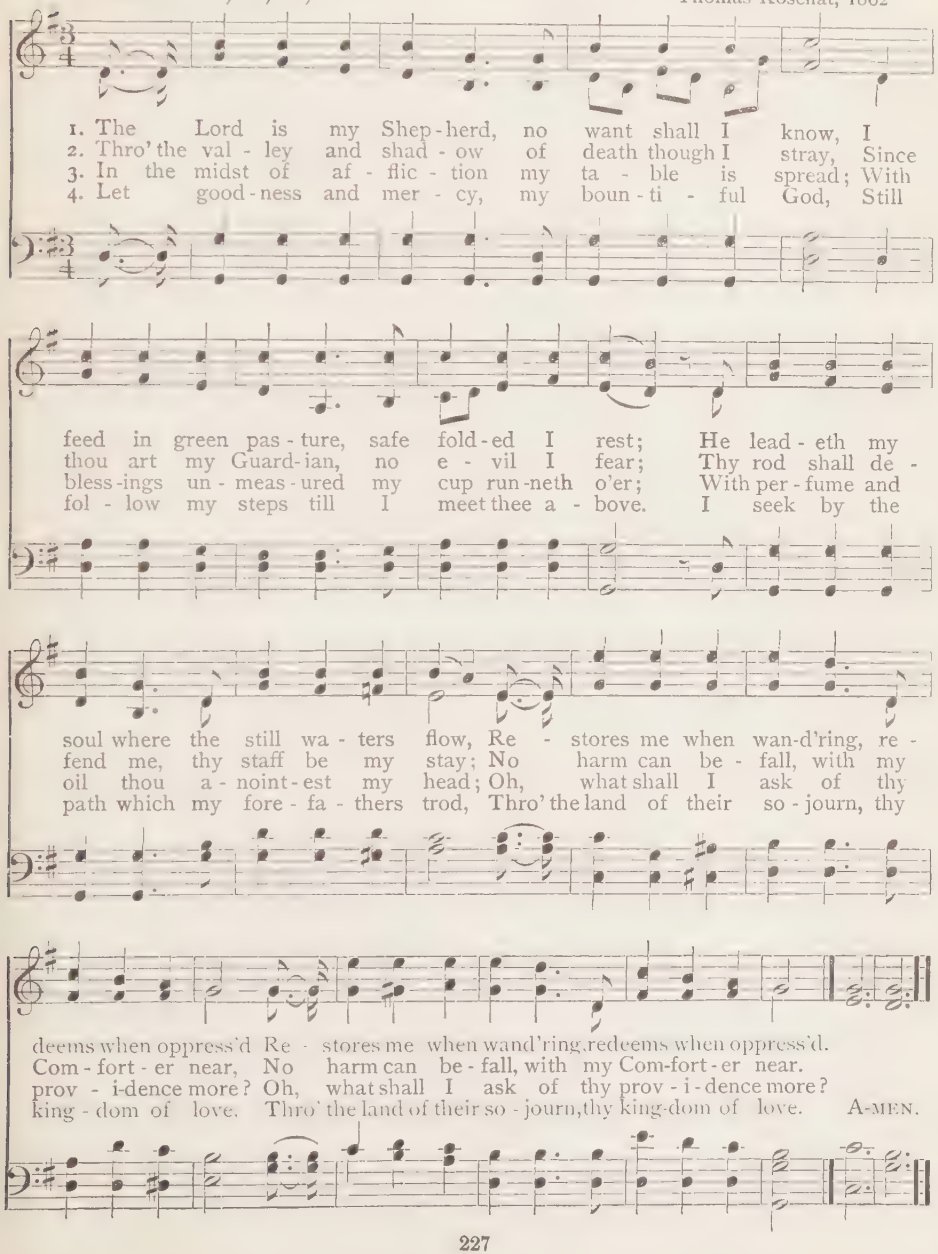


176 God Is My Strong Salvation

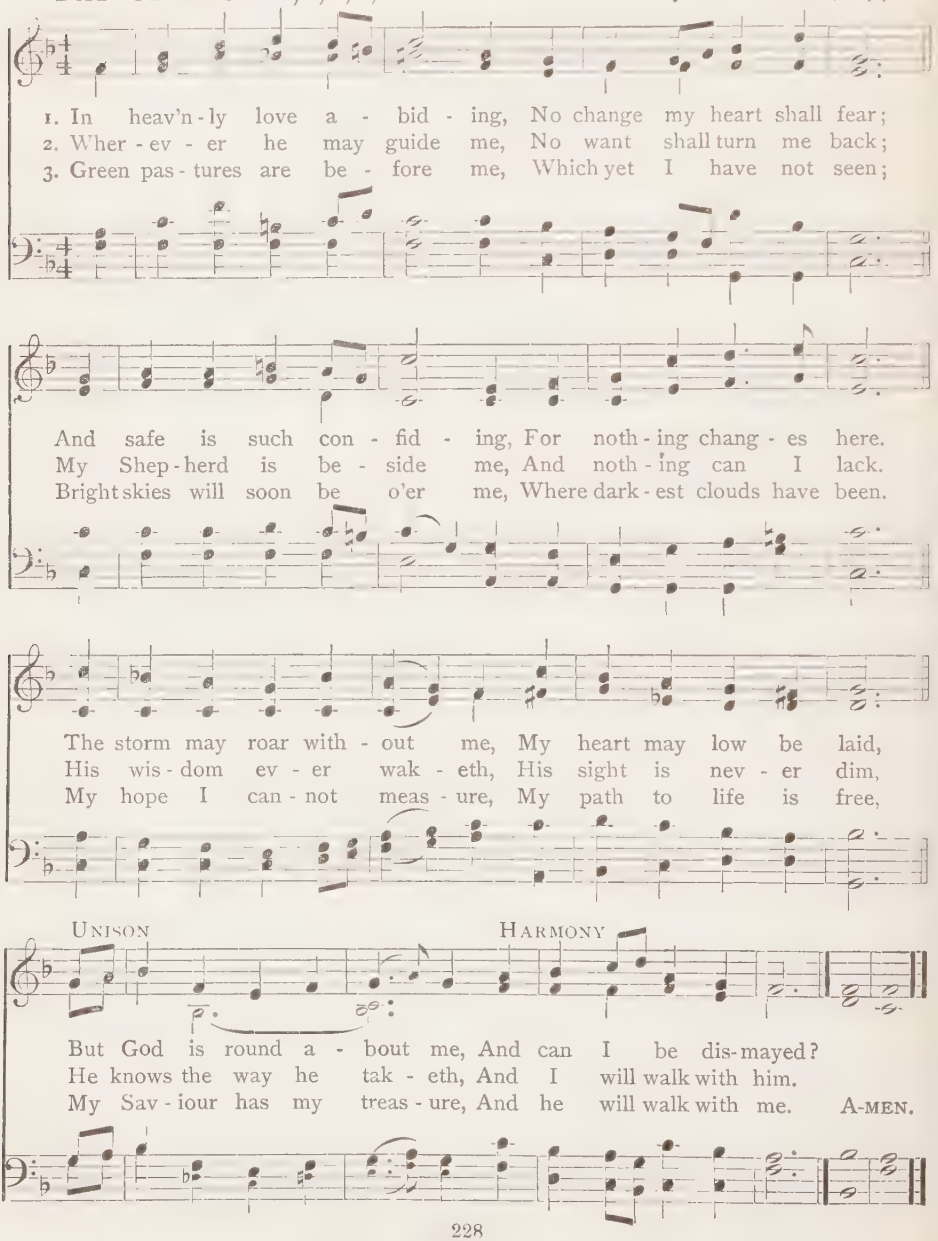
AURELIA 7, 6, 7, 6, D.

James Montgomery, 1822
Samuel S. Wesley, 1864

177 The Lord Is My Shepherd

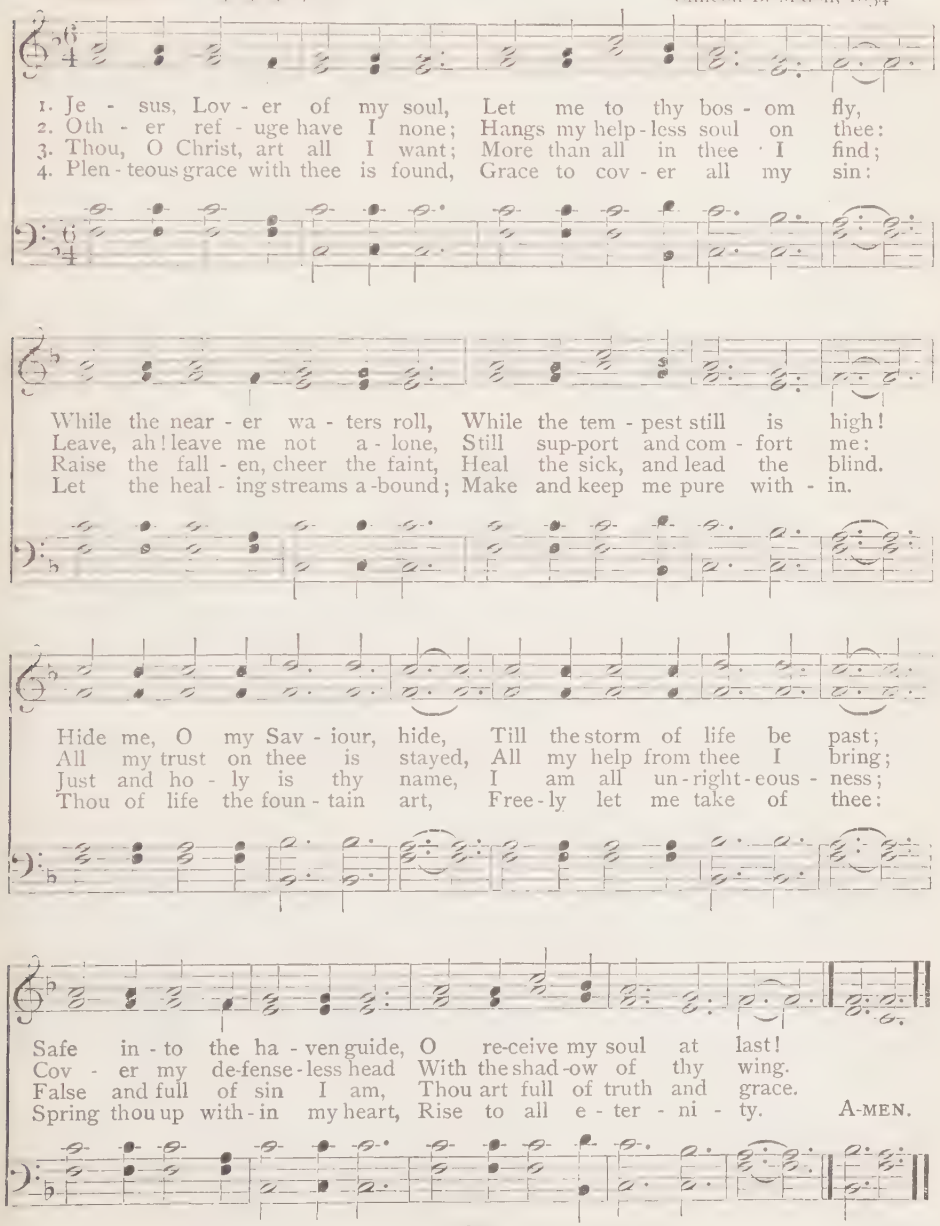
POLAND 11, 11, 11, 11

James S. Montgomery, 1822
Thomas Koschat, 1862

178 In Heavenly Love Abiding

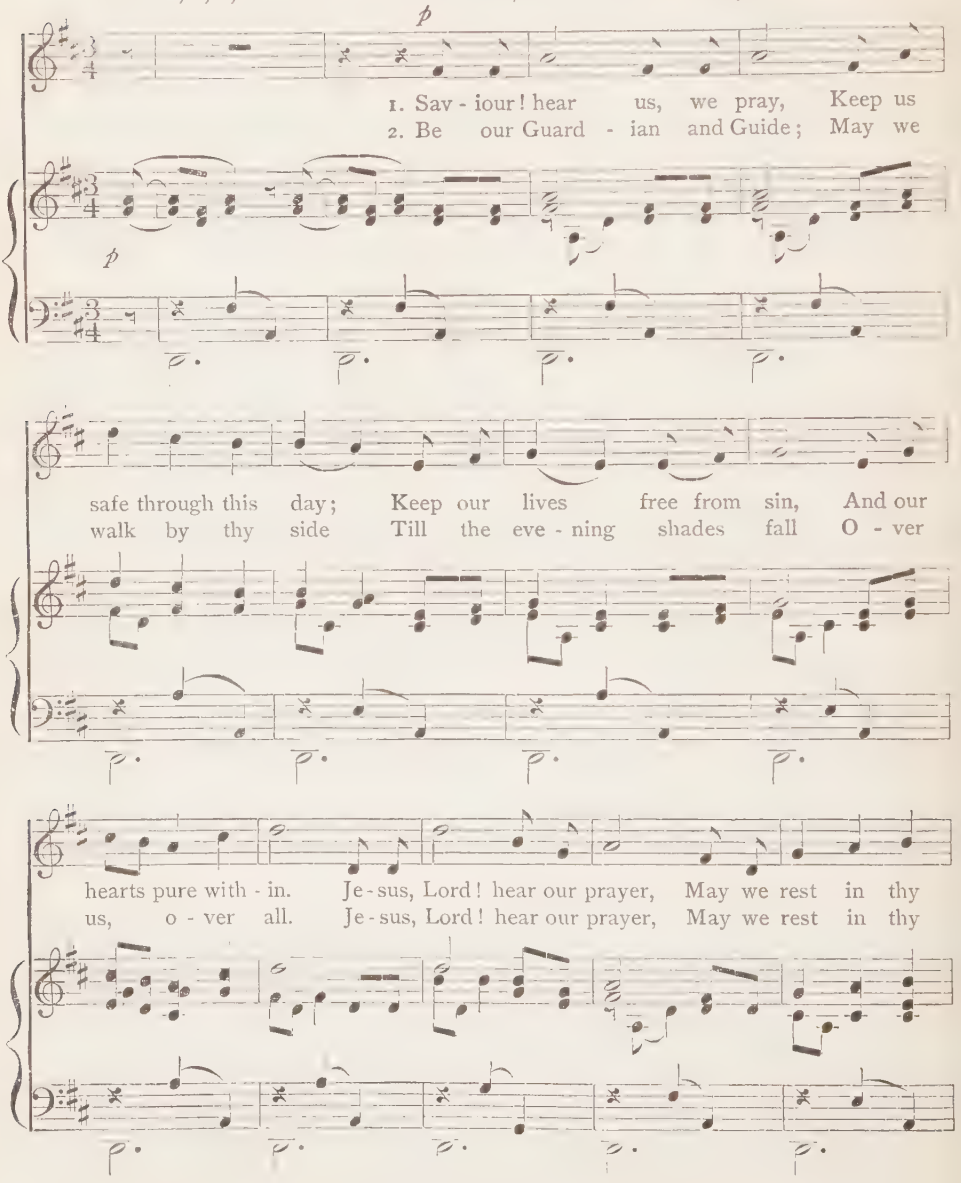
DAY OF REST 7, 6, 7, 6, D.

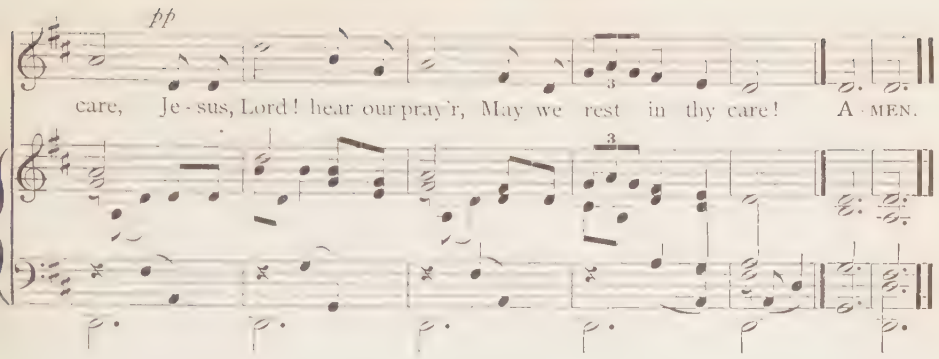
Anna L. Waring, 1850
James W. Elliott, 1874

179 Jesus, Lover of My Soul

MARTYN 7, 7, 7, 7, D.

Charles Wesley, 1740
Simeon B. Marsh, 1834

180 Saviour! Hear Us, We Pray

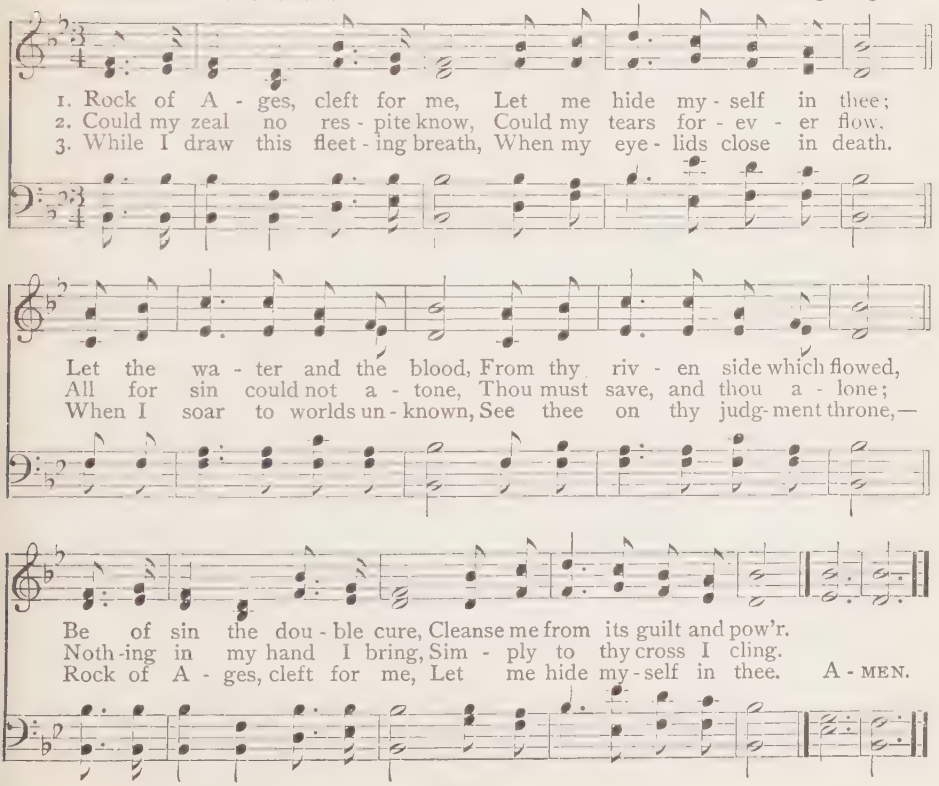
W. W. Ellsworth
Johannes Brahms, 1833–1897
Arr. by Peter C. Lutkin

LUCY 6, 6, 6, 6. With Refrain

Music copyright, 1911, by The Board of Sunday Schools of the Methodist Episcopal Church

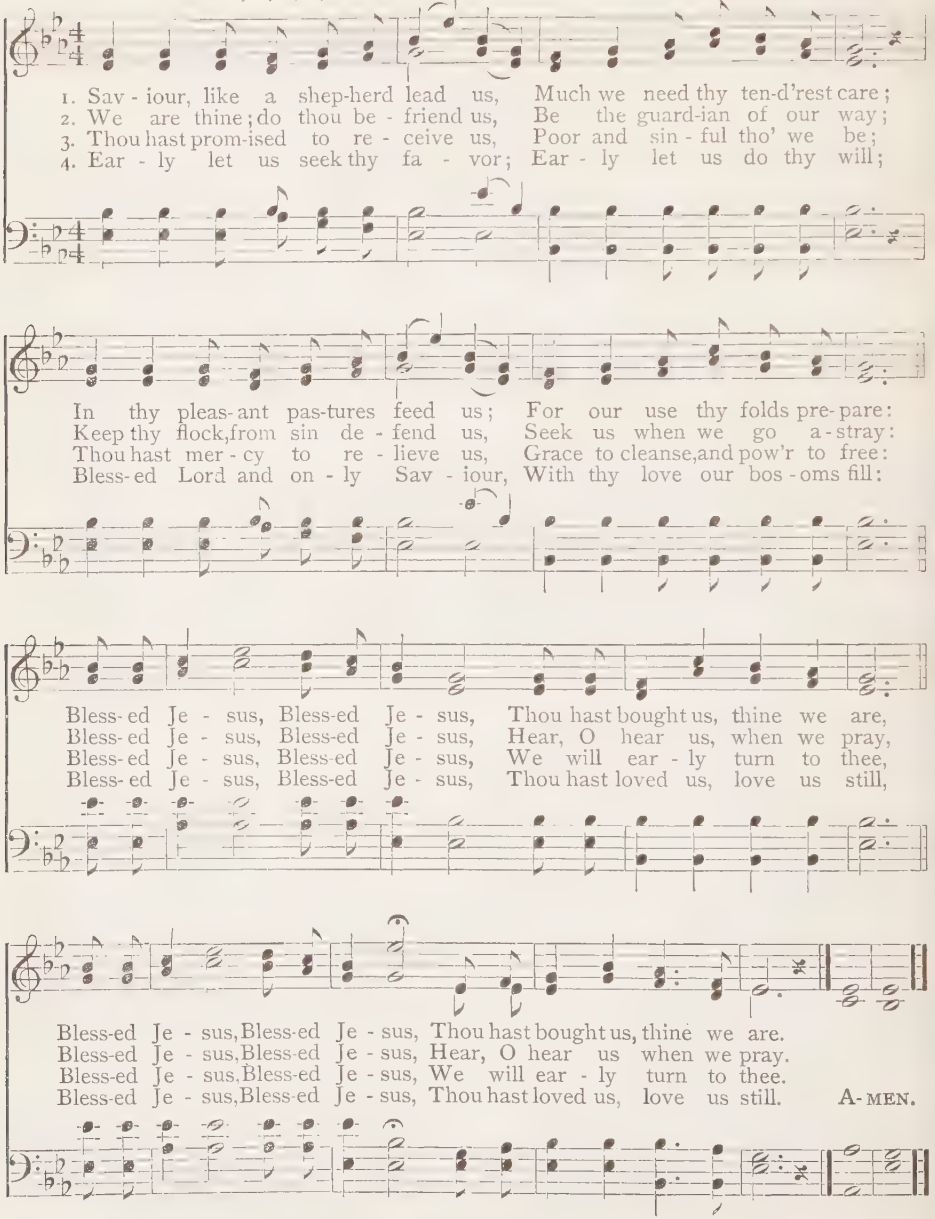


181 Rock of Ages, Cleft for Me

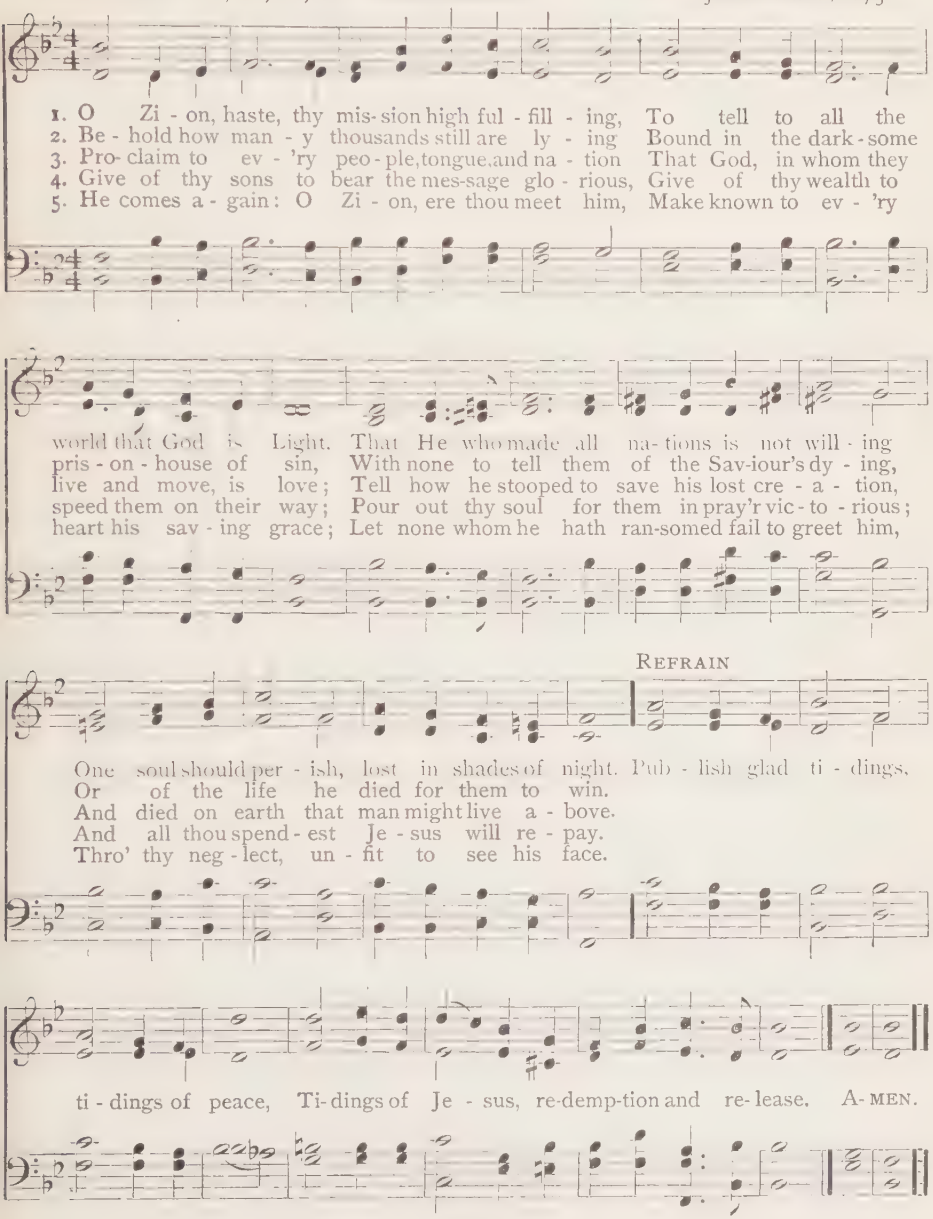
TOPLADY 7,7,7,7,7,7

Augustus M. Toplady, 1776
Thomas Hastings, 1830

182 Saviour, Like a Shepherd Lead Us

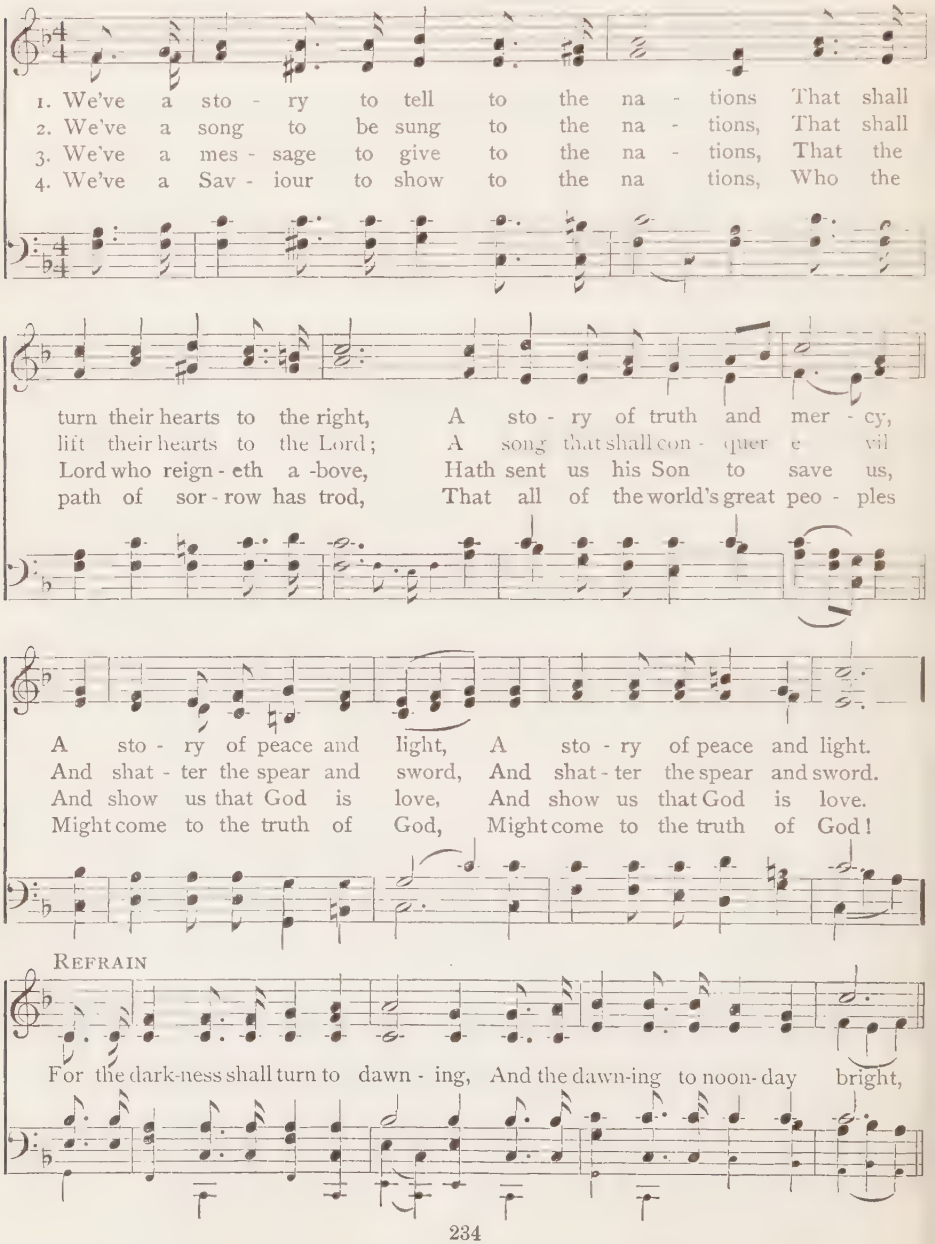
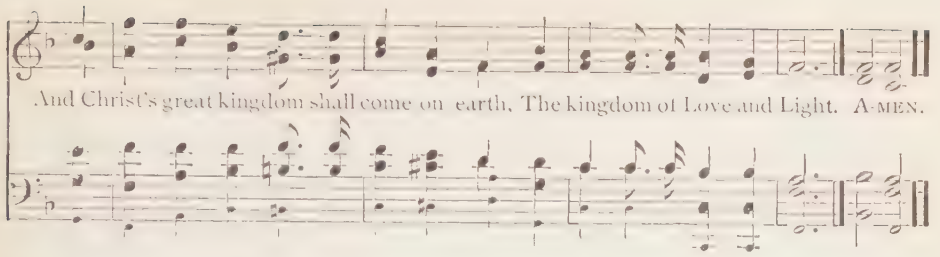
BRADBURY 8, 7, 8, 7, D.

Dorothy Ann Thrupp, 1836 (?)
William B. Bradbury, 1859

183 O Zion, Haste, Thy Mission

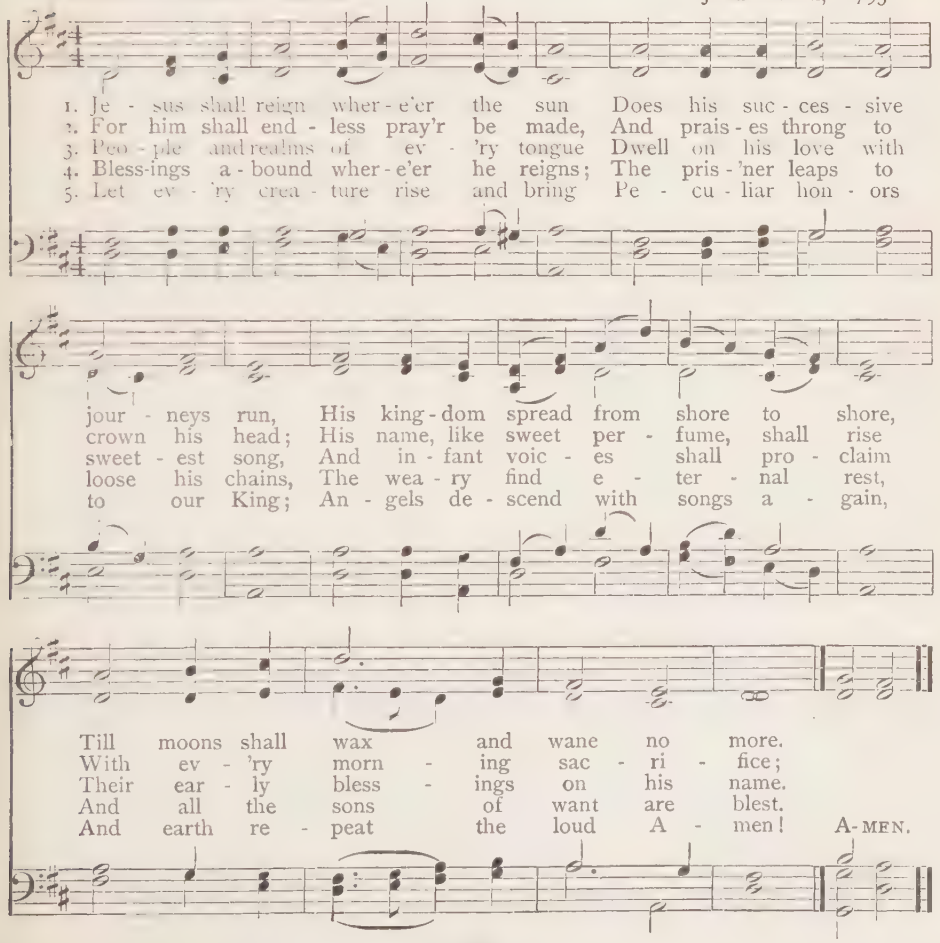
TIDINGS 11, 10, 11, 10. With Refrain

Mary A. Thomson, 1871
James Walch, 1875

184 We've a Story to Tell

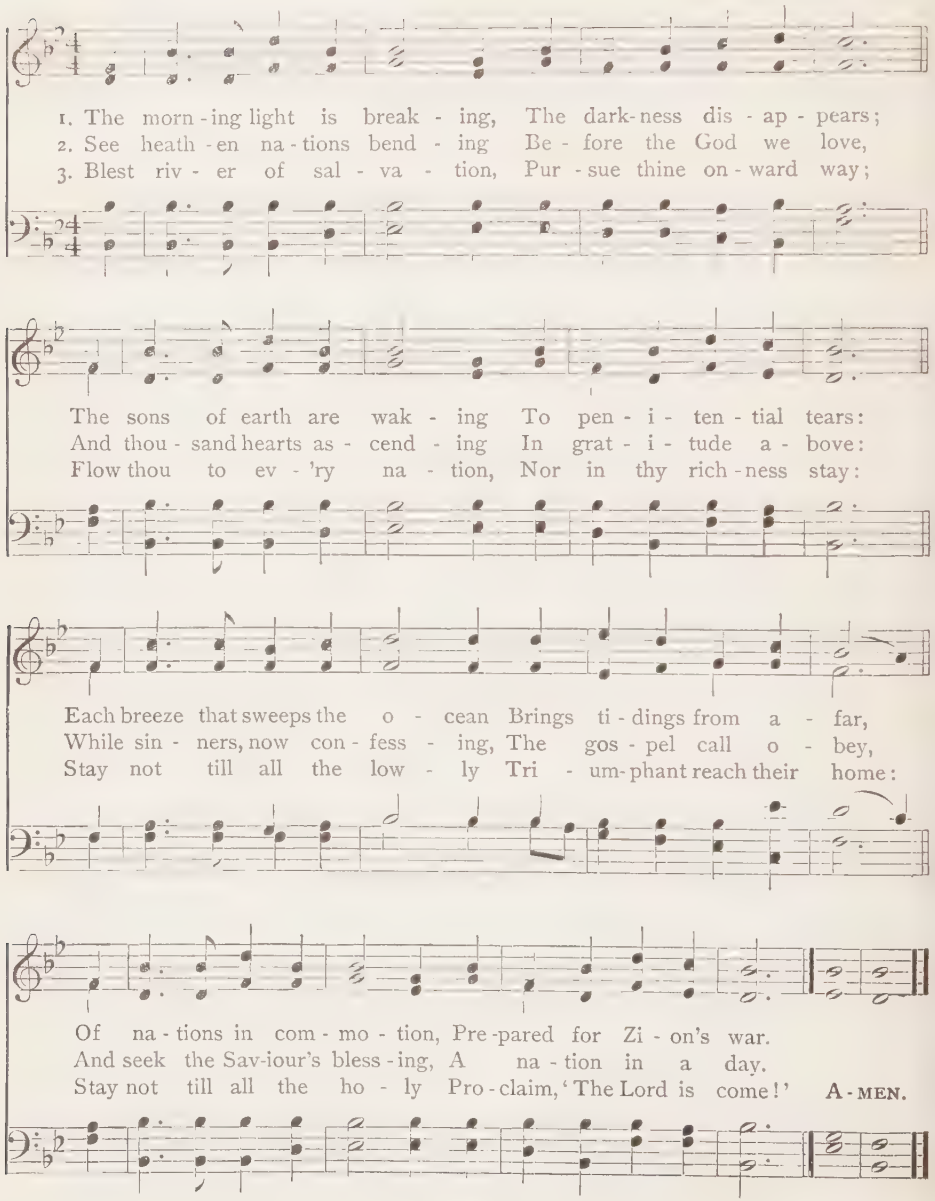
MESSAGE 10, 8, 8, 7, 7. With Refrain

Colin Sterne, 1896
H. Ernest Nichol, Adapted, 1896

185 Jesus Shall Reign Where'er the Sun

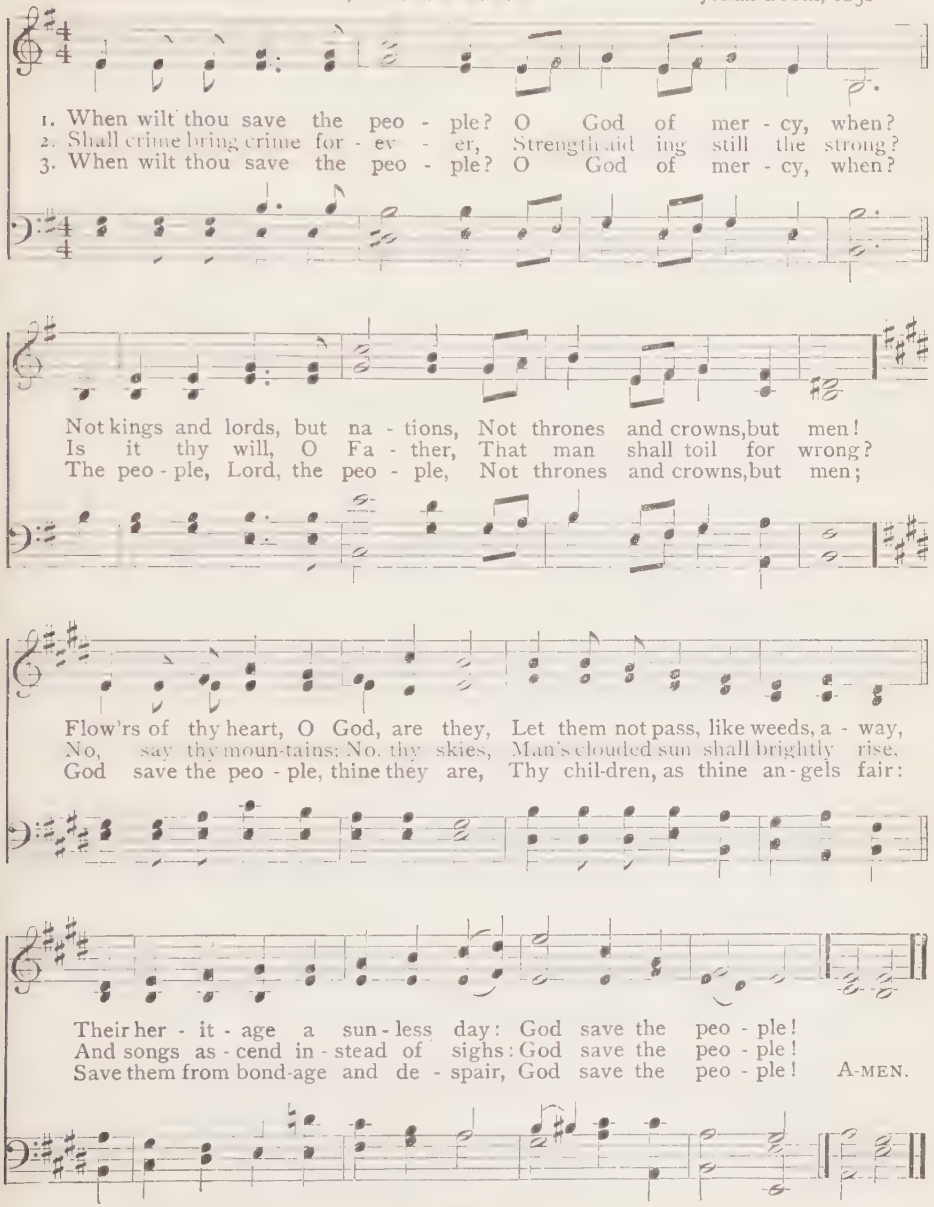
DUKE STREET L. M.

Isaac Watts, 1719
John Hatton, –1793

186 The Morning Light Is Breaking

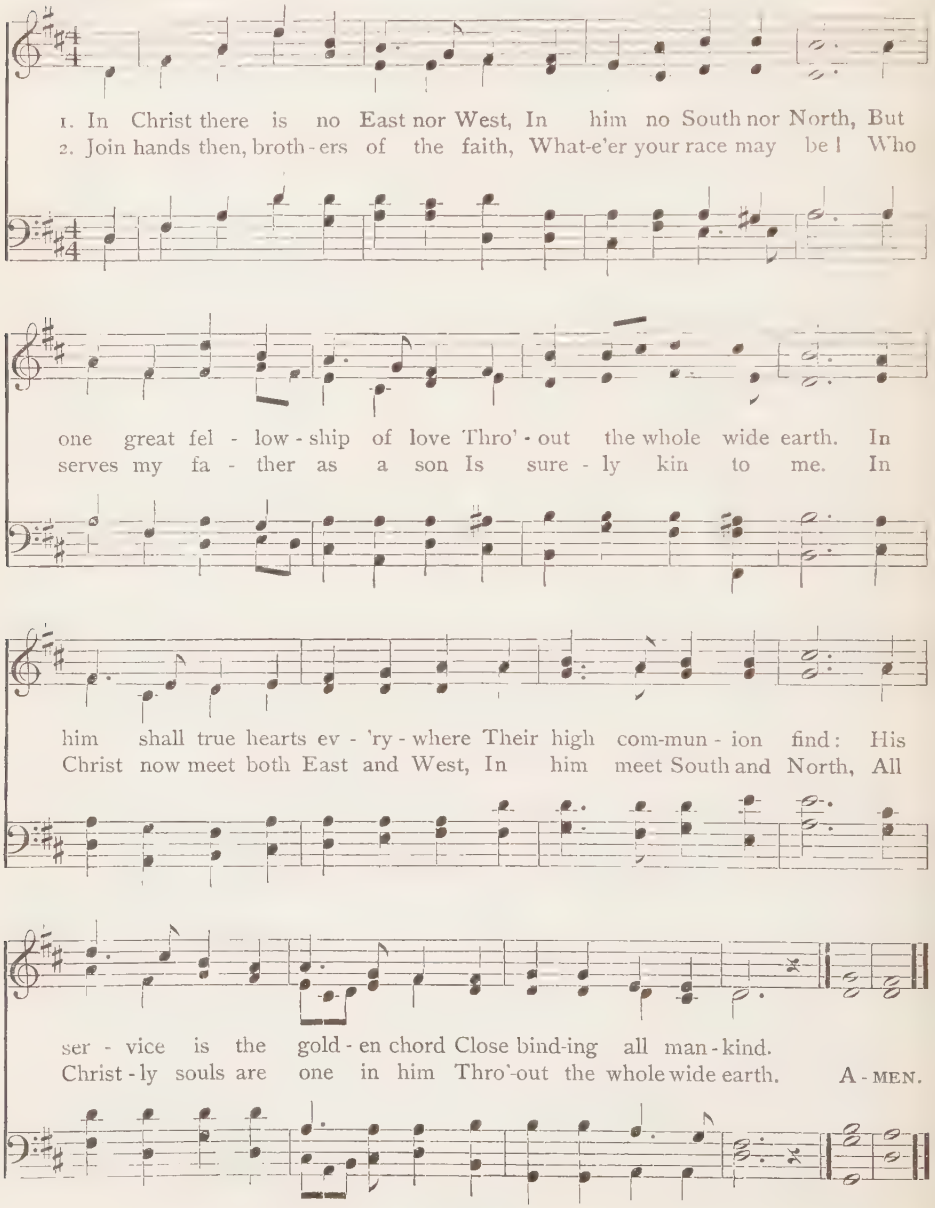
WEBB. 7, 6, 7, 6, D

Samuel F. Smith, 1839
George J. Webb, 1830

187 When Wilt Thou Save the People ?

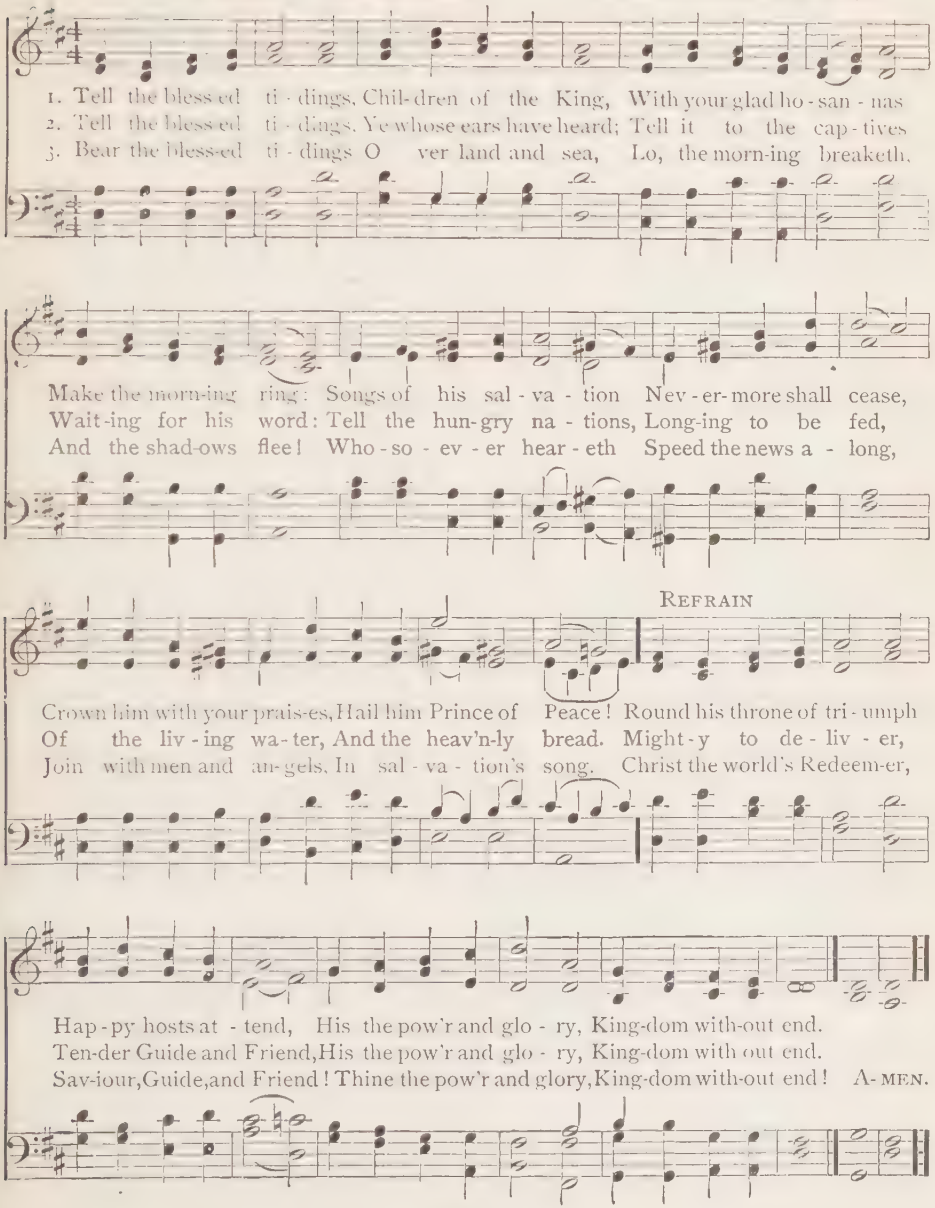
COMMONWEALTH 7, 6, 7, 6, 8, 8, 8, 5

Ebenezer Elliott, 1781–1849
Josiah Booth, 1852–

188 In Christ There Is No East Nor West

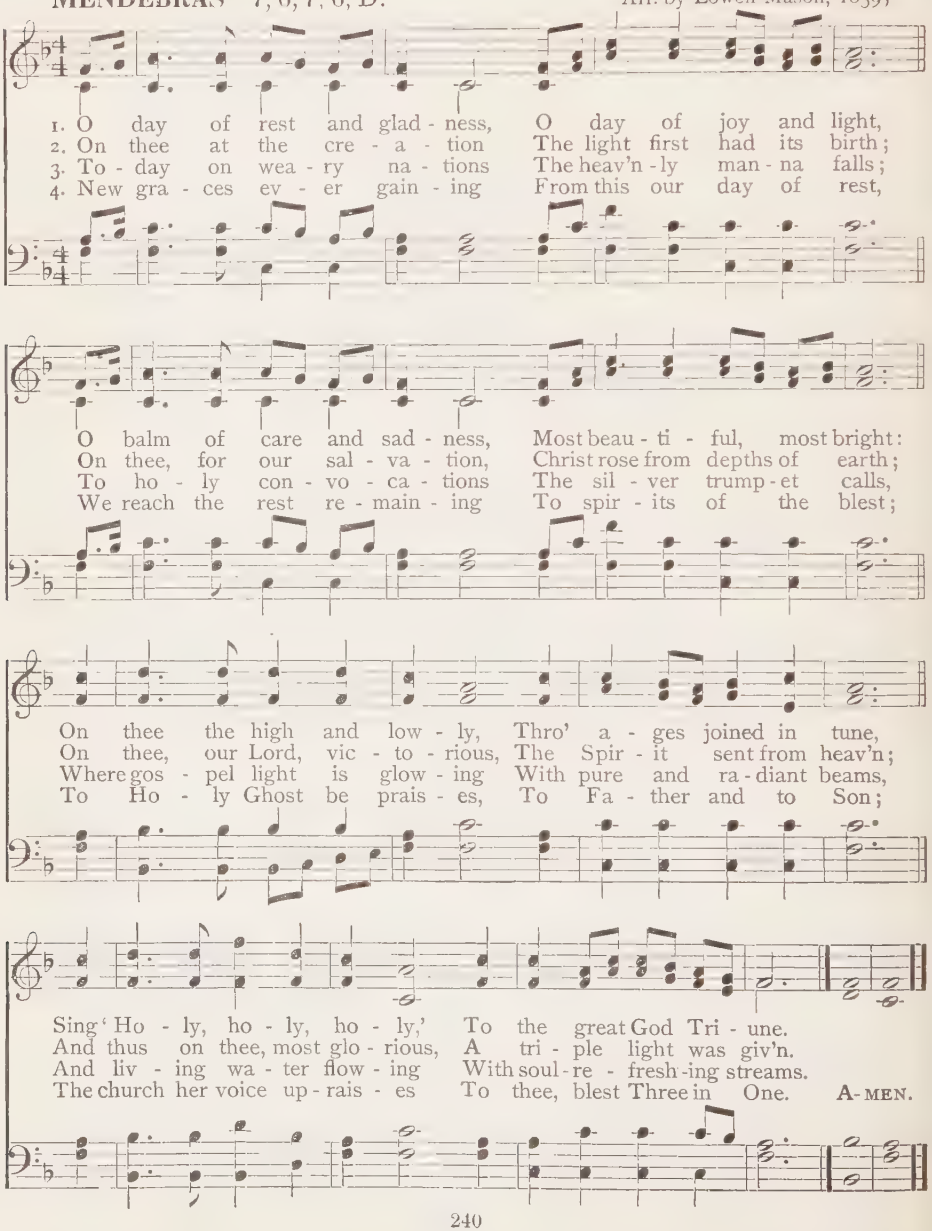
PETERSHAM C. M. D.

John Oxenham, 1908
Clement William Poole, 1875

189 Tell the Blessed Tidings

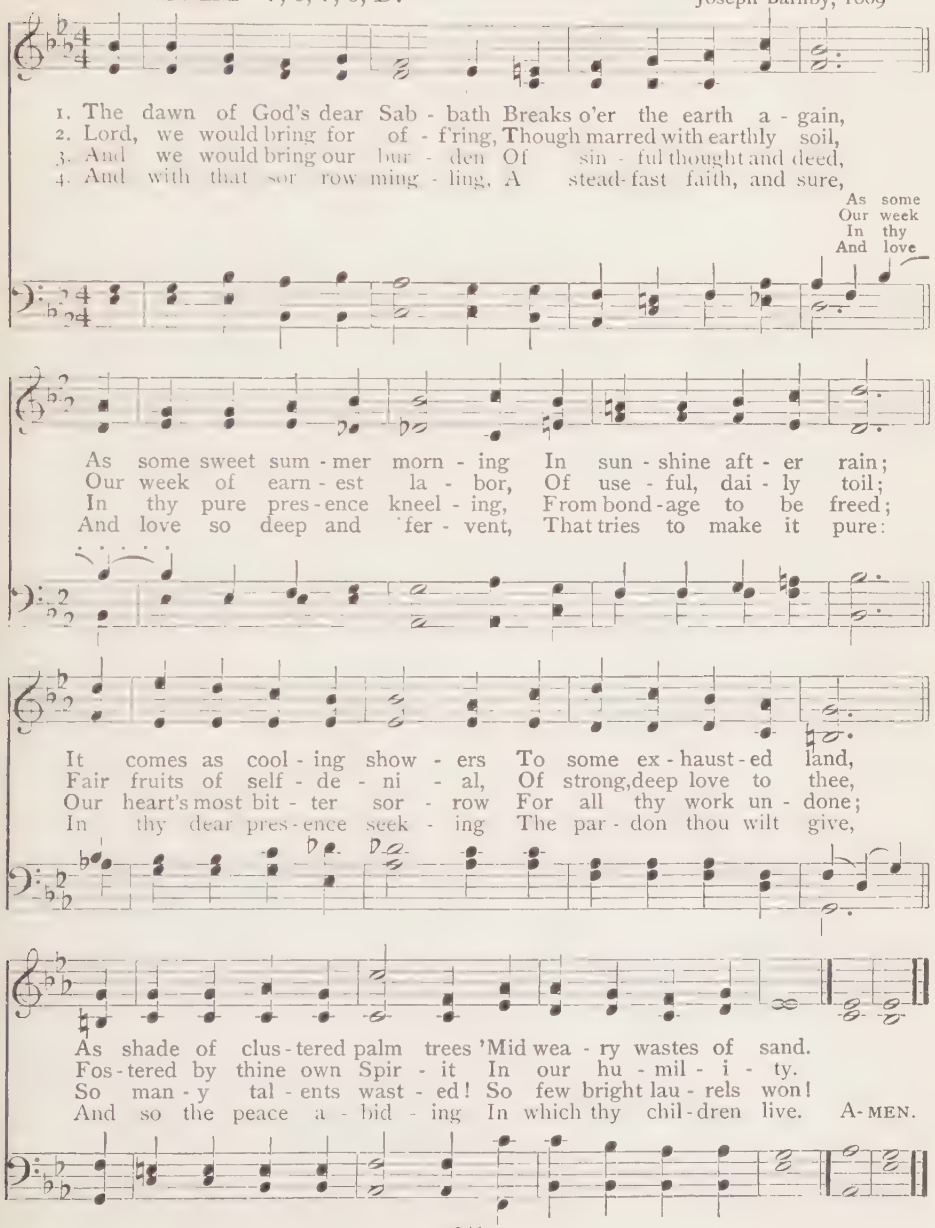
DEVA 6, 5, 6, 5, D. With Refrain

Emily H. Miller, 1833–
Edward J. Hopkins, 1818–1901

190 O Day of Rest and Gladness

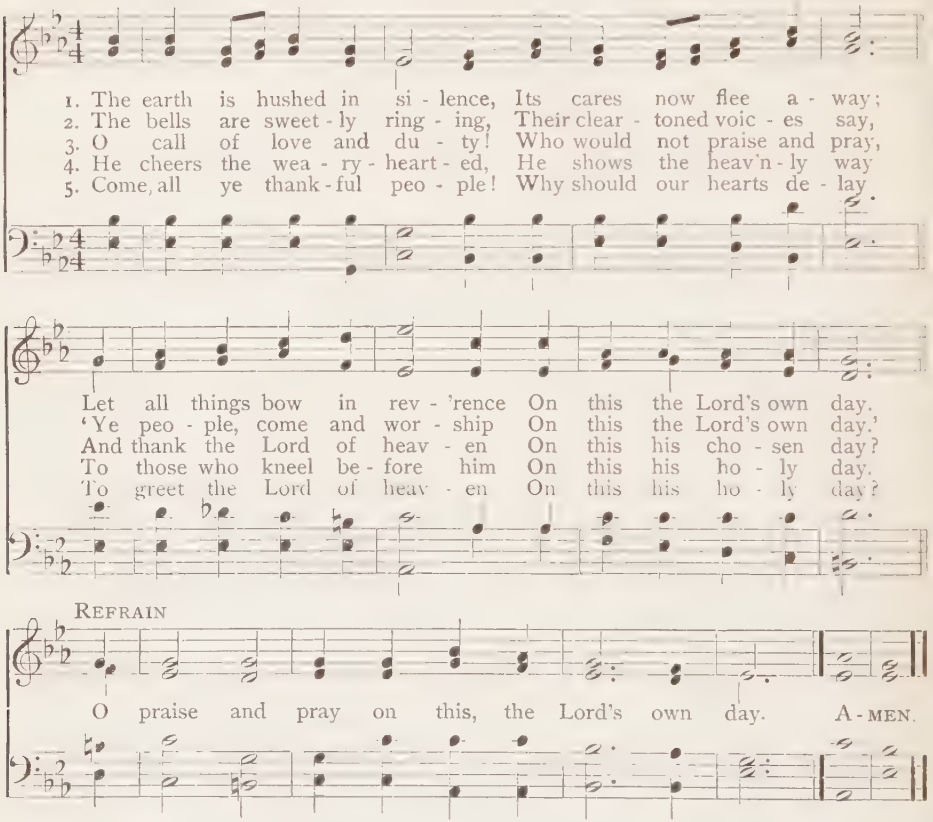
Christopher Wordsworth, 1862
German Melody, 1
Arr. by Lowell Mason, 1839

MENDEBRAS 7, 6, 7, 6, D.

191 The Dawn of God's Dear Sabbath

ST. ANSELM 7, 6, 7, 6, D.

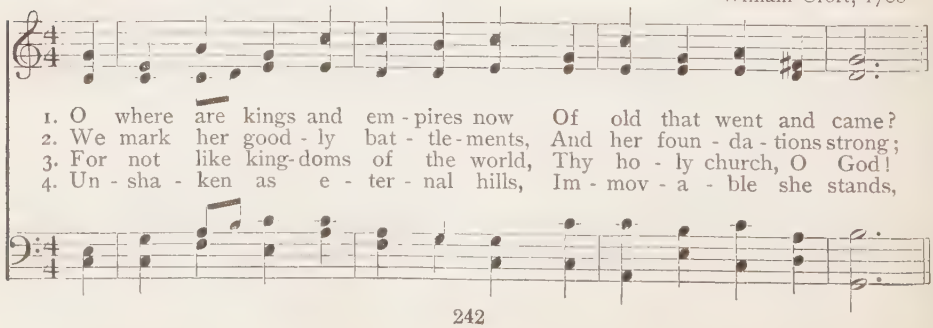
Ada C. Cross, 1866
Joseph Barnby, 1869

192 The Earth Is Hushed in Silence

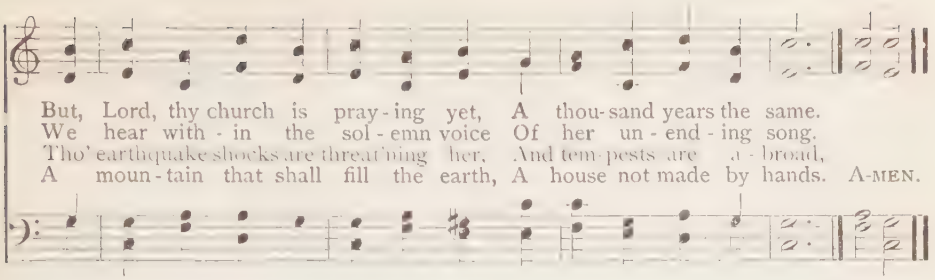
LORD'S DAY 7, 6, 7, 6 With Refrain

Anonymous
Felix Mendelssohn, 1809–1847

193 O Where Are Kings and Empires Now?

ST. ANNE C. M.

Arthur Cleveland Coxe, 1839
William Croft, 1708

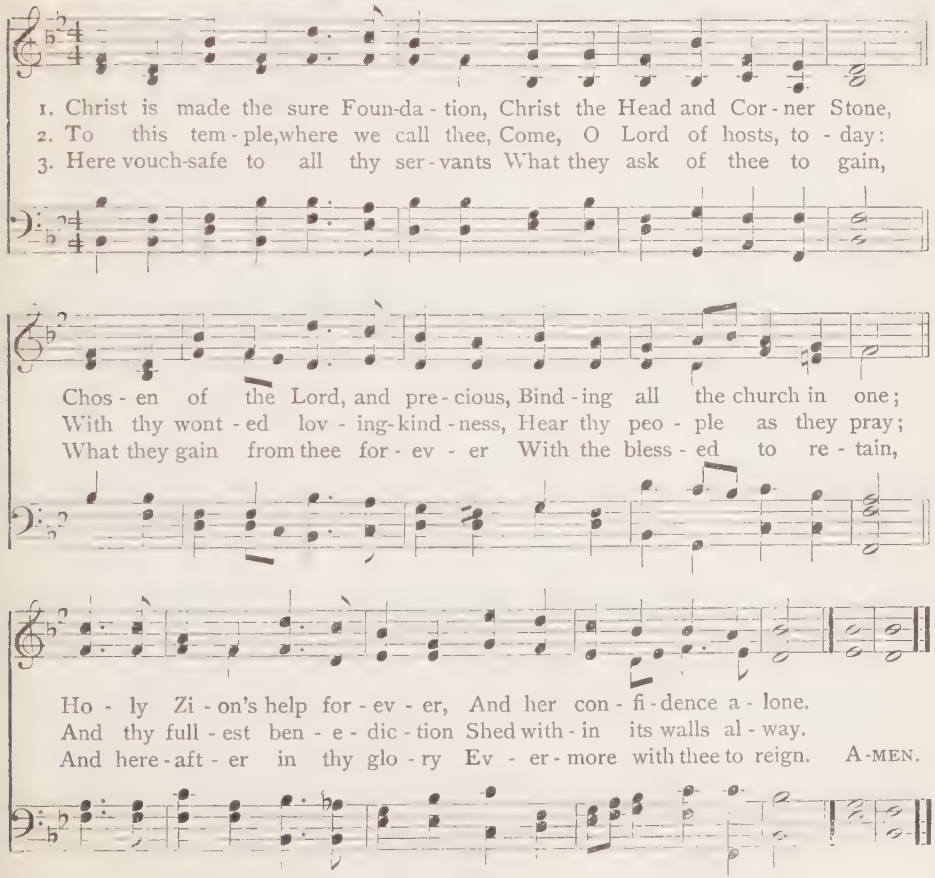




194 Christ Is Made the Sure Foundation

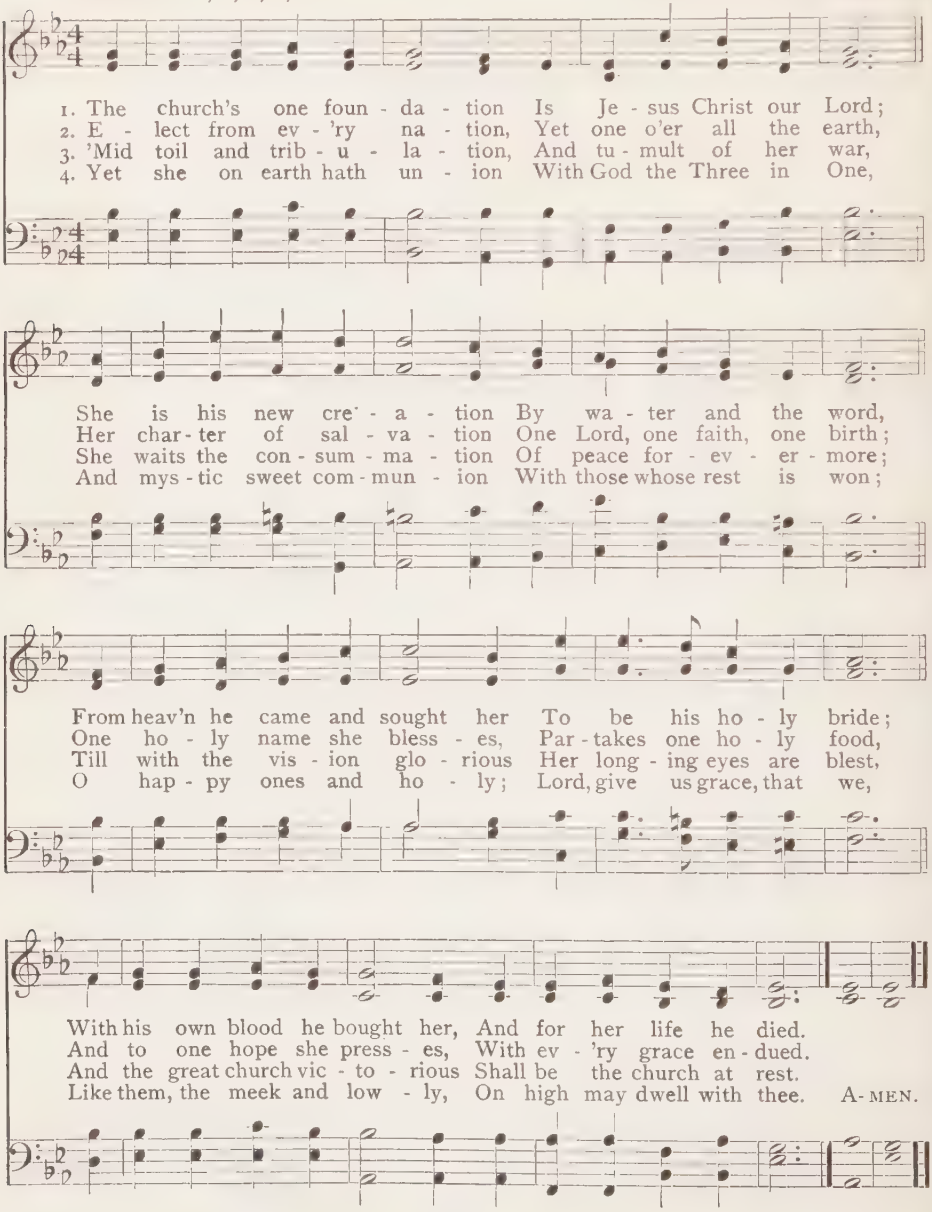
From the Latin, 6th or 7th Century
Tr. by John M. Neale
Henry Smart, 1867

REGENT SQUARE 8, 7, 8, 7, 8, 7

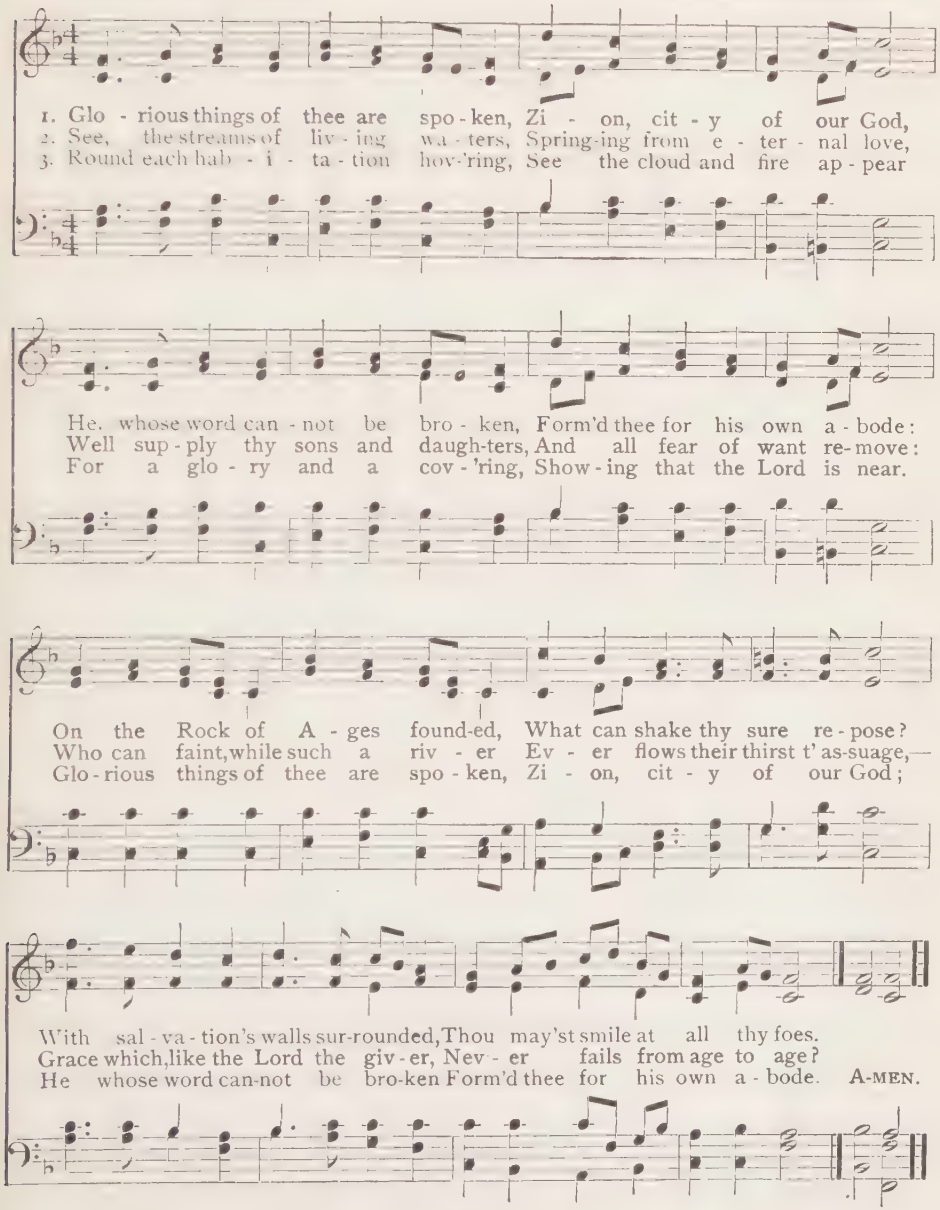


195 The Church's One Foundation

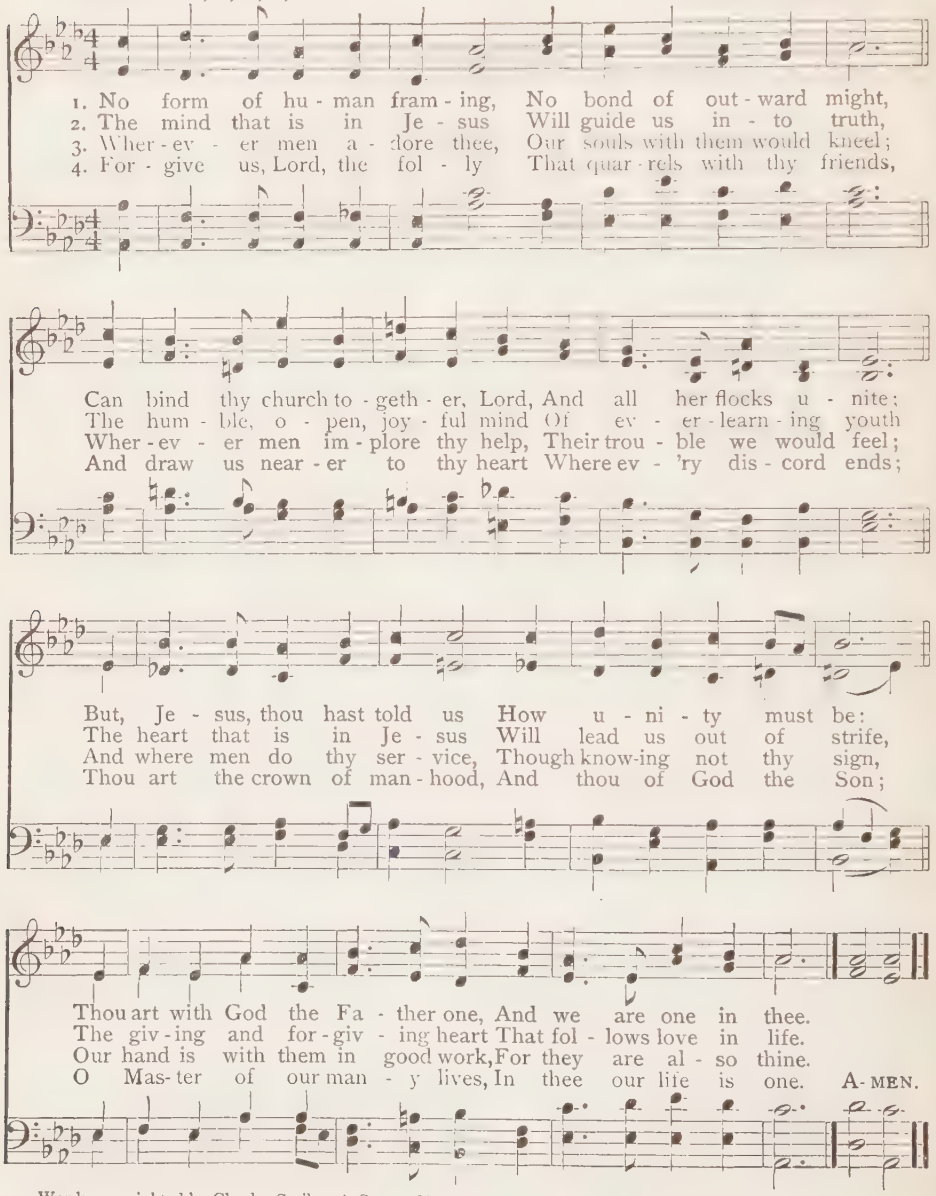
AURELIA 7, 6, 7, 6, D.

Samuel J. Stone, 1866
Samuel S. Wesley, 1864

196 Glorious Things of Thee Are Spoken

AUSTRIA 8, 7, 8, 7, D.

John Newton, 1779
Franz Joseph Haydn, 1797

197 No Form of Human Framing

ALFORD 7, 6, 8, 6, D.

Henry van Dyke, 1852–
John B. Dykes, 1875

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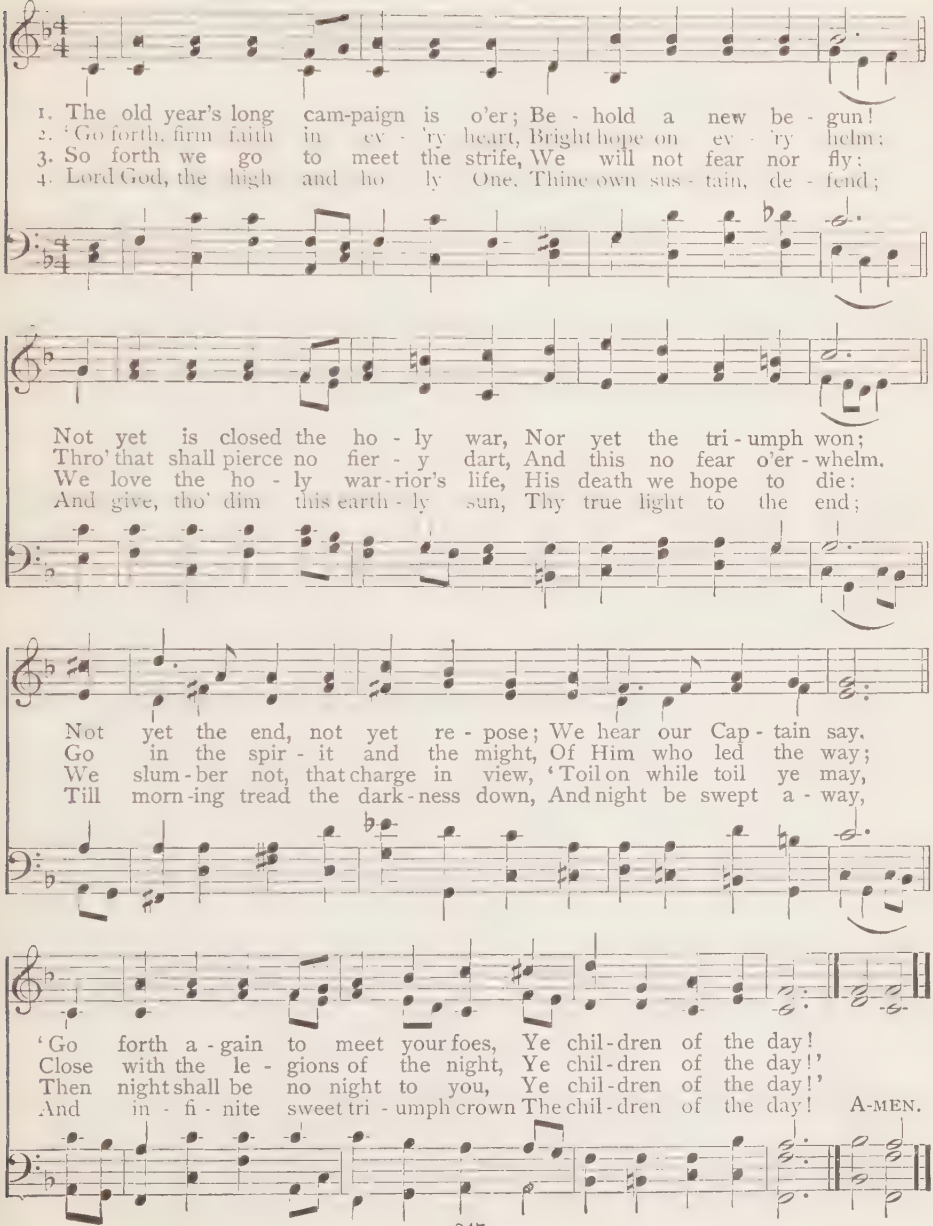
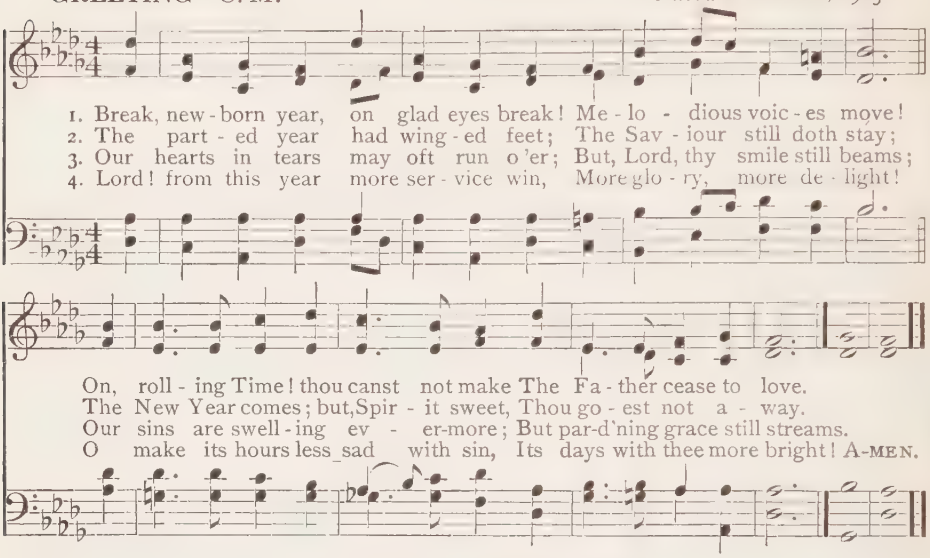
198 The Old Year's Long Campaign

CLARION C. M. D.

Samuel J. Stone, 1868
George E. Alvis, 1890

199 Break, New-Born Year

GREETING C. M.

Thomas H. Gill, 1869
Alfred G. Wathall, 1905

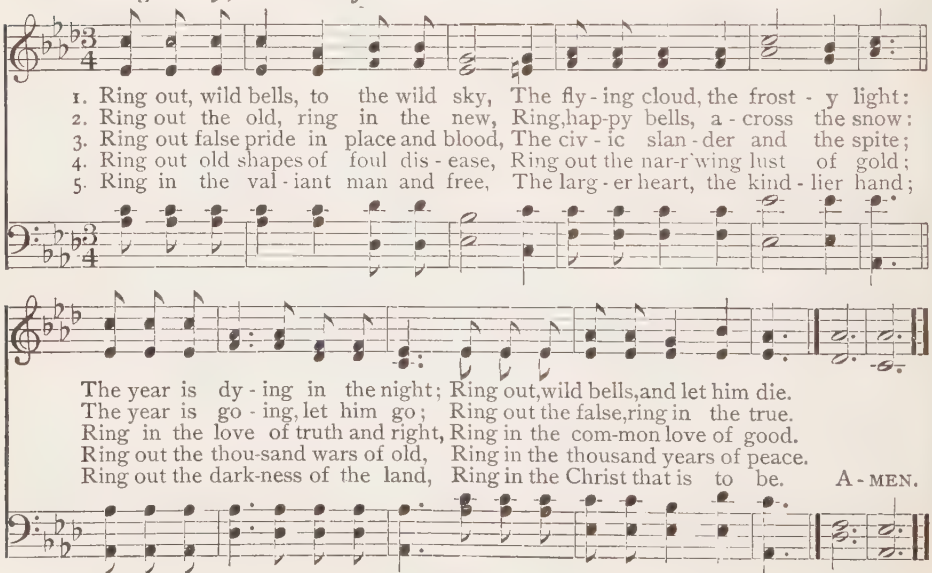


200 Ring Out, Wild Bells

MISSIONARY CHANT L. M.

Vigorously, but not too fast

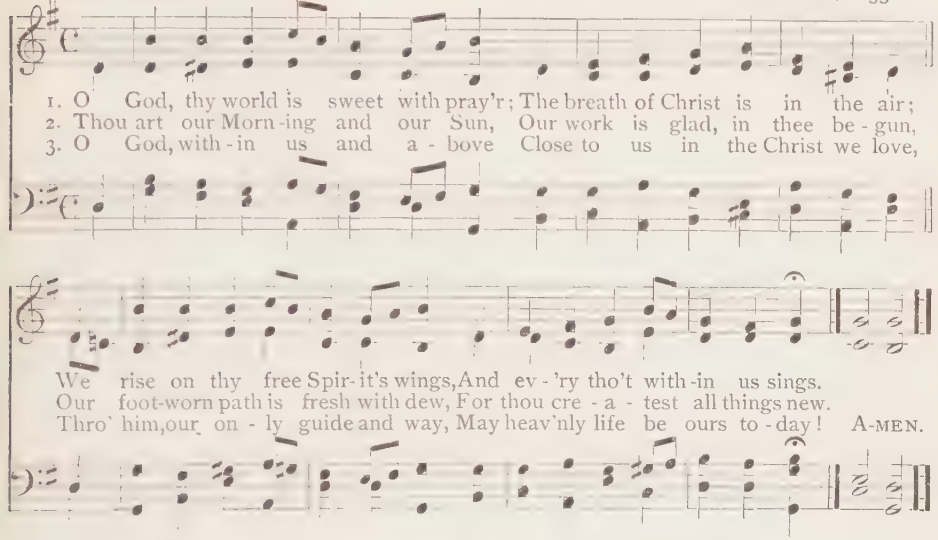
Alfred Lord Tennyson, 1849
Charles Heinrich C. Zeuner, 1832



201 O God, Thy World Is Sweet

CANONBURY L. M.

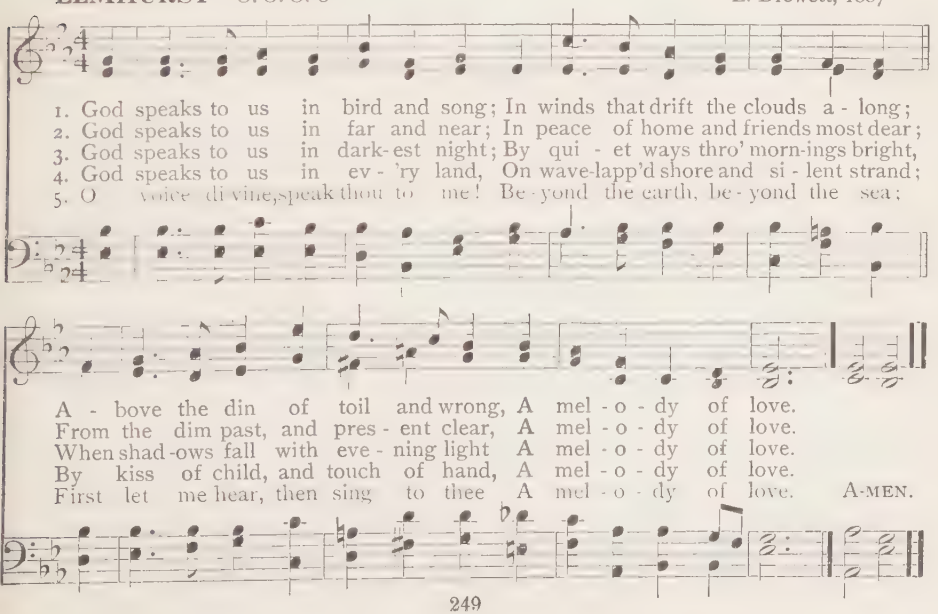
Lucy Larcom, 1892
Robert Schumann, 1833



202 God Speaks to Us in Bird and Song

ELMHURST 8. 8. 8. 6

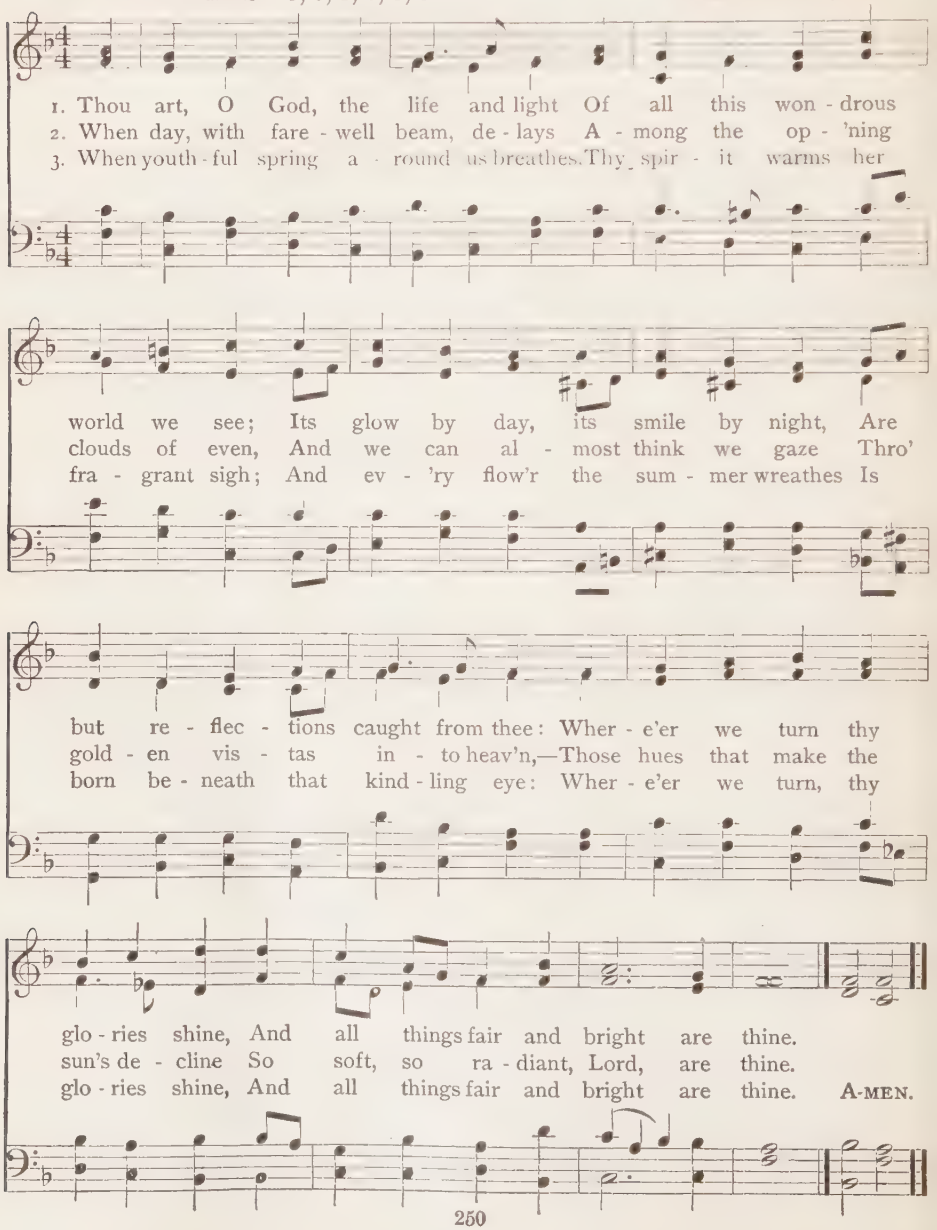
Joseph Johnson, 1890
E. Drewett, 1887



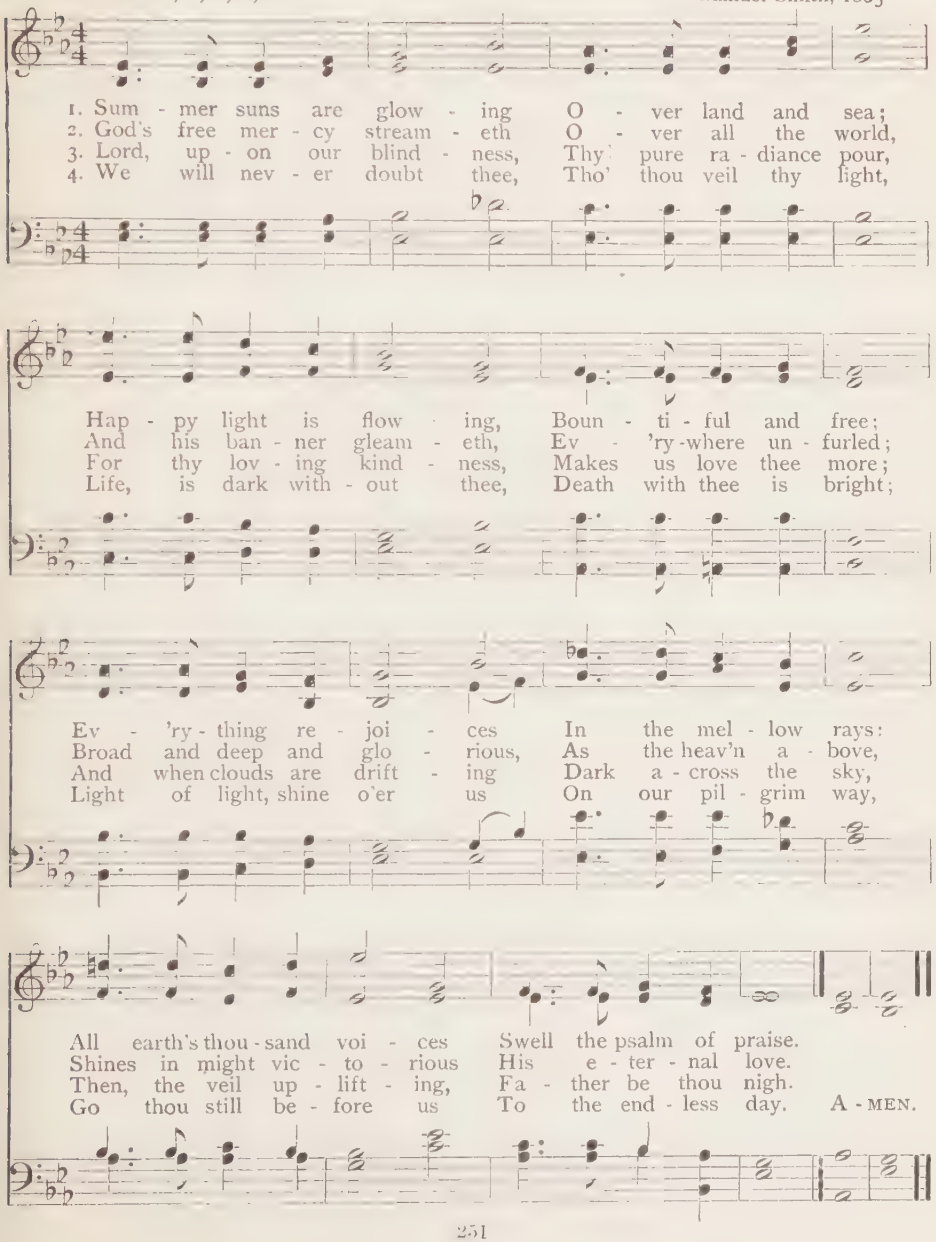
203 Thou Art, O God, the Life and Light

A Song of Spring

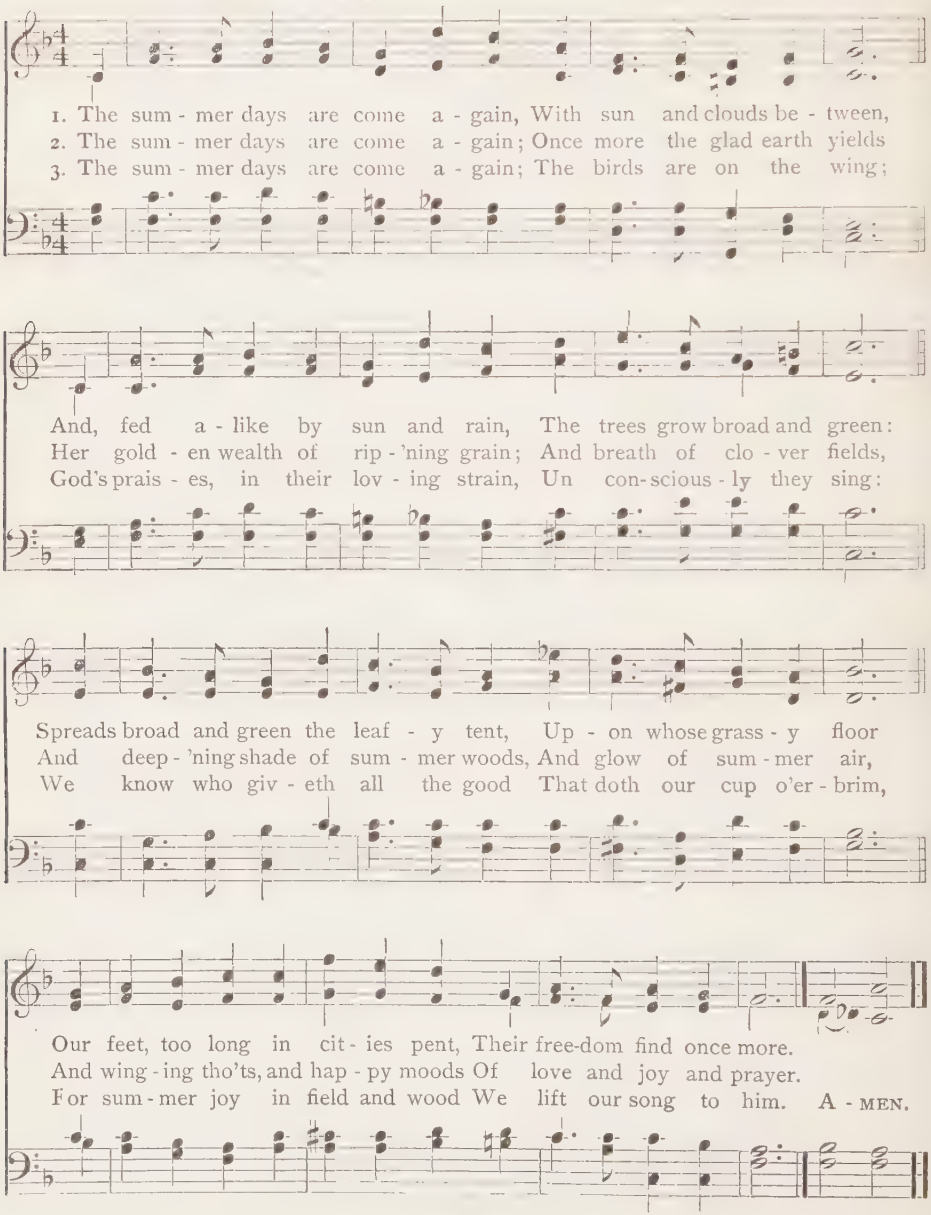
ST. MATTHIAS 8, 8, 8, 8, 8, 8

Thomas Moore, 1816
Willlam H. Monk, 1861

204 Summer Suns Are Glowing

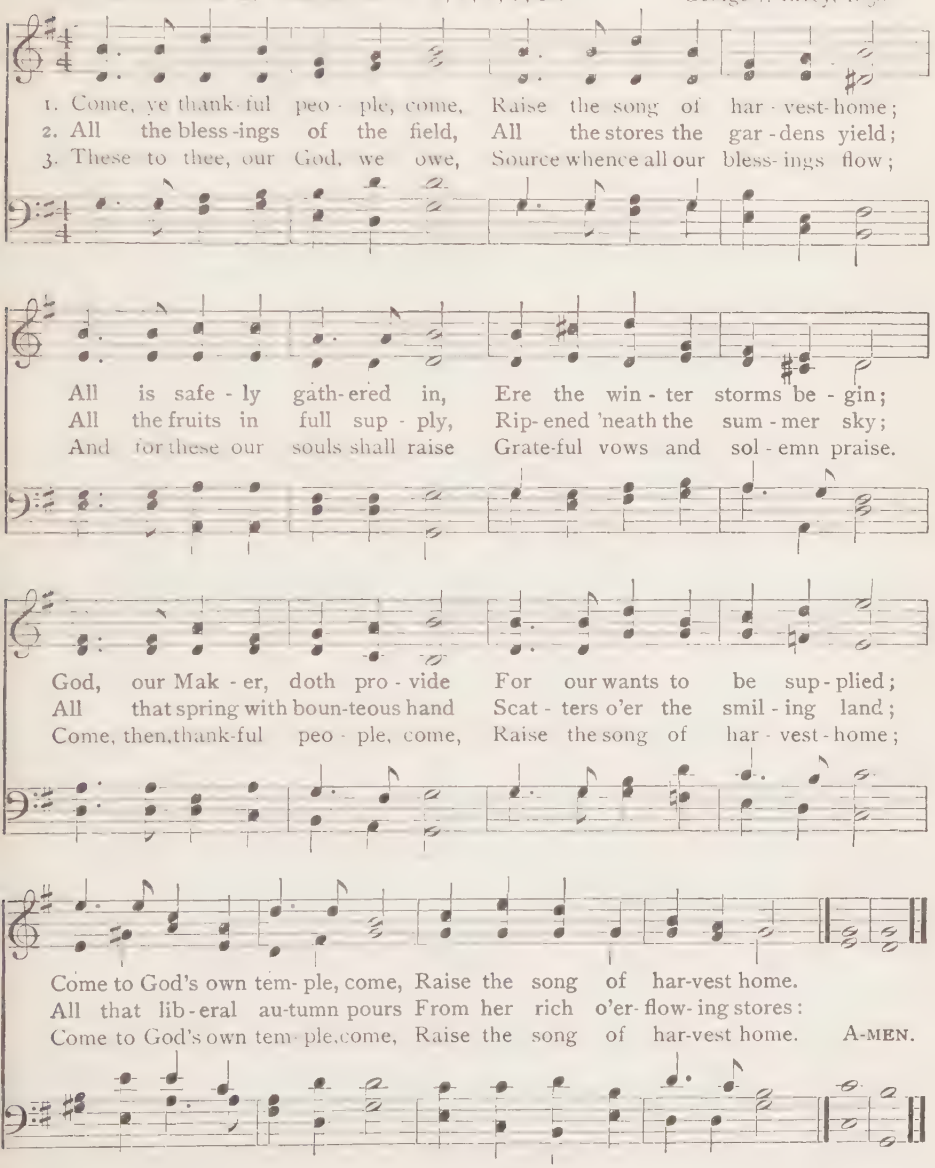
RUTH 6, 5, 6, 5, D.

William Walsham How, 1871
Samuel Smith, 1865

205 The Summer Days Are Come Again

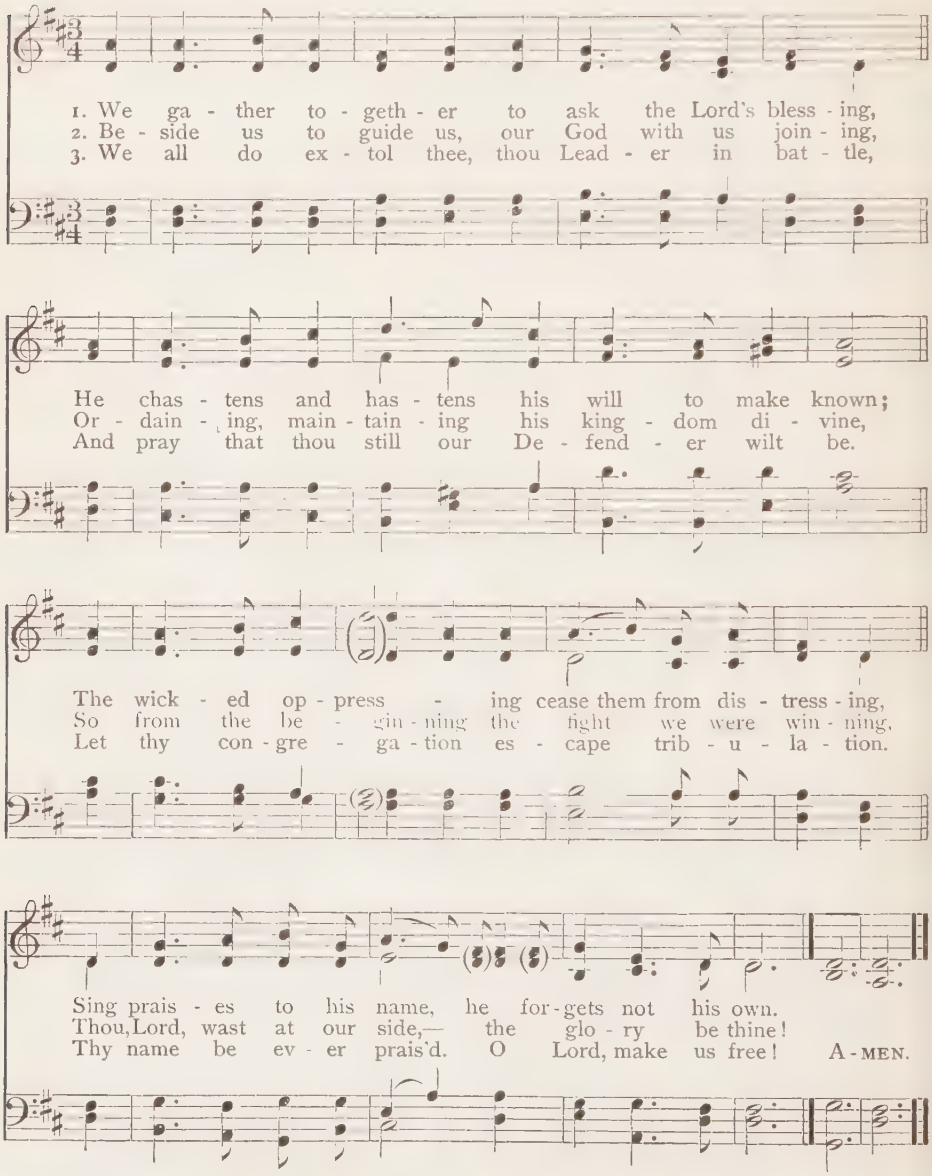
Samuel Longfellow, 1859
Richard S. Newman, 1879

LAND OF REST C. M. D.

206 Come, Ye Thankful People, Come

Henry Alford, 1844
Anna L. Barbauld, 1772
Alt. by Hugh Hartshorne
George J. Elvey, 1858

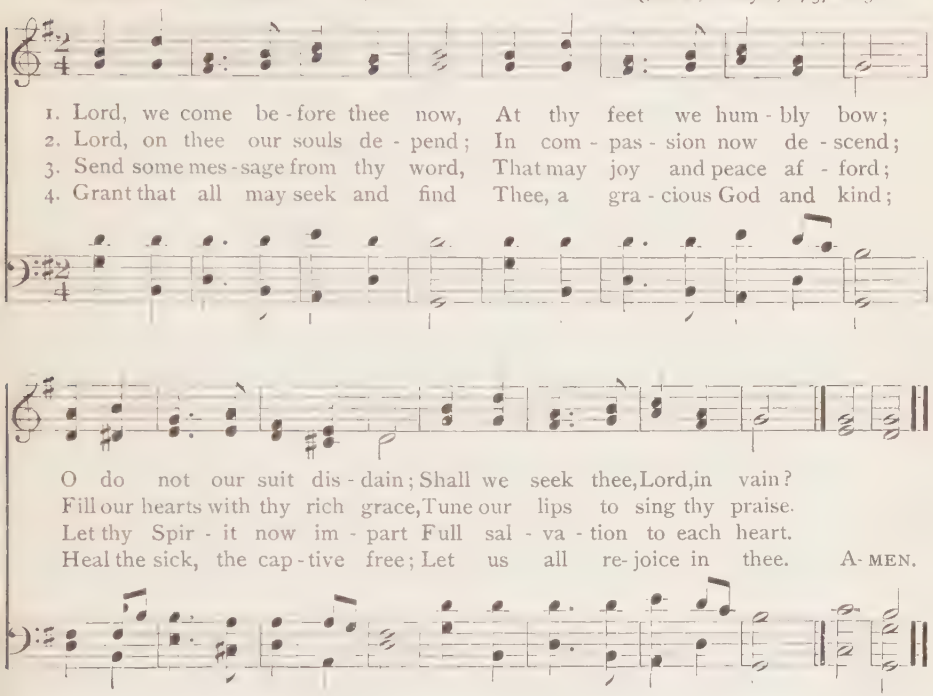
ST. GEORGE'S, WINDSOR 7, 7, 7, 7, D.

207 We Gather Together

KREMSER 12, 11, 12, 11

Folksong of the Netherlands
Arr. by E. Kremser

The first two stanzes should be sung in unison (alternately by the male and female voices if desired), and the last stanza in full harmony

208 Lord, We Come Before Thee Now

PLEYEL'S HYMN. 7, 7, 7, 7

William Hammond, 1719–1783
Ignace J. Pleyel, 1757–1831

209 We Praise Thee, O God, Our Redeemer

(Tune, "Kremser," No. 207)

1 We praise thee, O God, our Redeemer, Creator,
In grateful devotion our tribute we bring;
We lay it before thee, we kneel and adore thee,
We bless thy holy name, glad praises we sing.

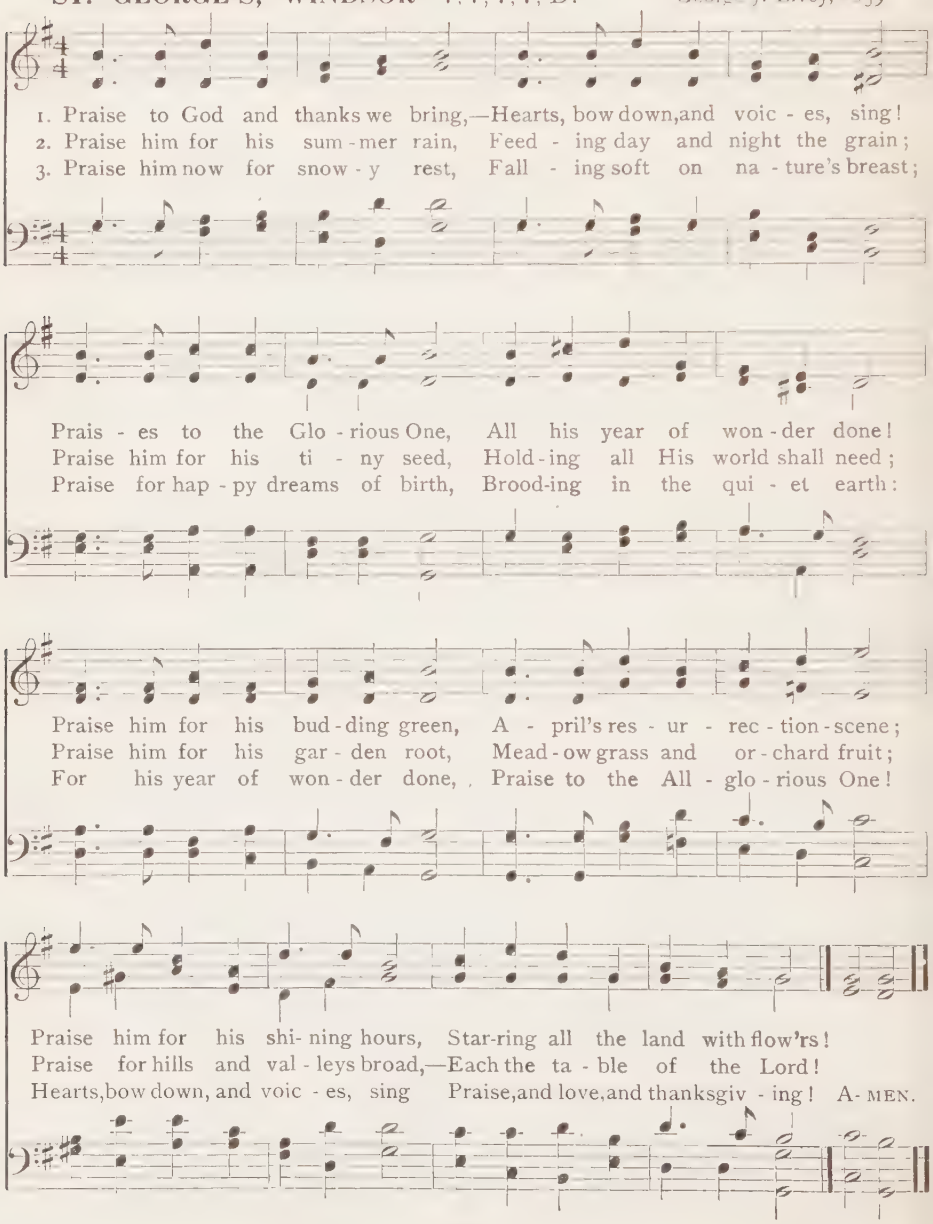
2 We worship thee, God of our fathers, we bless thee;
Through life's storm and tempest our Guide hast thou been;
When perils o'ertake us, escape thou wilt make us,
And with thy help, O Lord, our battles we win.

3 With voices united our praises we offer,
To thee, great Jehovah, glad anthems we raise;
Thy strong arm will guide us, our God is beside us,
To thee, our great Redeemer, forever be praise. Amen.

Julia Bulkley Cady, 1882–

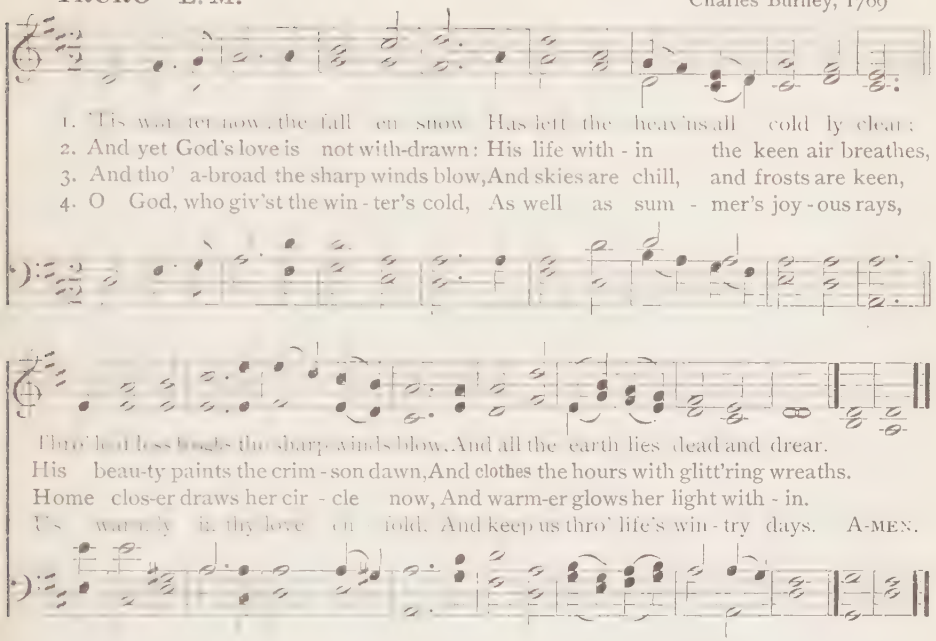
210 Praise to God and Thanks

ST. GEORGE'S, WINDSOR 7, 7, 7, 7, D.

William C. Gannett, 1882
George J. Elvey, 1859

211 'Tis Winter Now

TRURO L. M.

Samuel Longfellow, 1819–1892
Charles Burney, 1769



212 All Beautiful the March of Days

(Tune, "Land of Rest," No. 205)

1 All beautiful the march of days
As seasons come and go;
The hand that shaped the rose hath wrought
The crystal of the snow;
Hath sent the hoary frost of heaven,
The flowing waters sealed,
And laid a silent loveliness
On hill and wood and field.

2 O'er white expanses sparkling pure
The radiant morns unfold;
The solemn splendors of the night
Burn brighter through the cold;
Life mounts in every throbbing vein,
Love deepens round the hearth,
And clearer sounds the angel-hymn,
'Good-will to men on earth!'

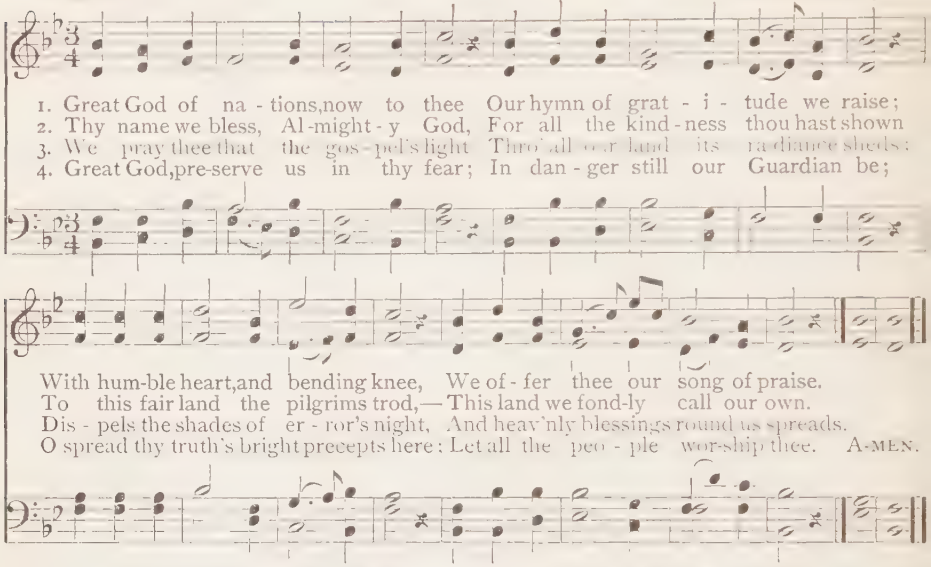
3 O Thou from whose unfathomed law
The year in beauty flows,
Thyself the vision passing by
In crystal and in rose,
Day unto day doth utter speech,
And night to night proclaim,
In ever-changing words of light,
The wonder of thy name. AMEN.

Frances Whitmarsh Wile, 1878–

213 Great God of Nations

MENDON L. M.

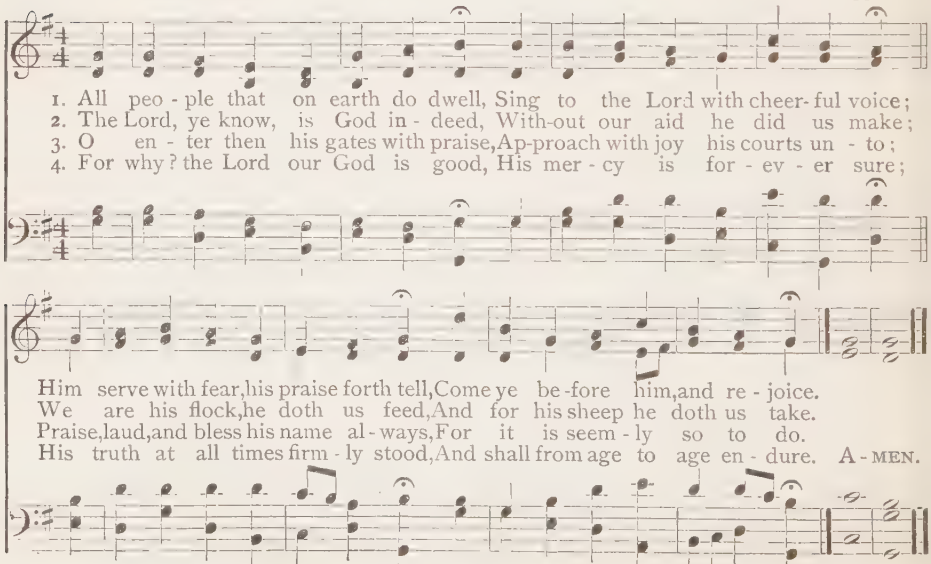
A. A. Woodhull, 1829
German Melody



214 All People That on Earth Do Dwell

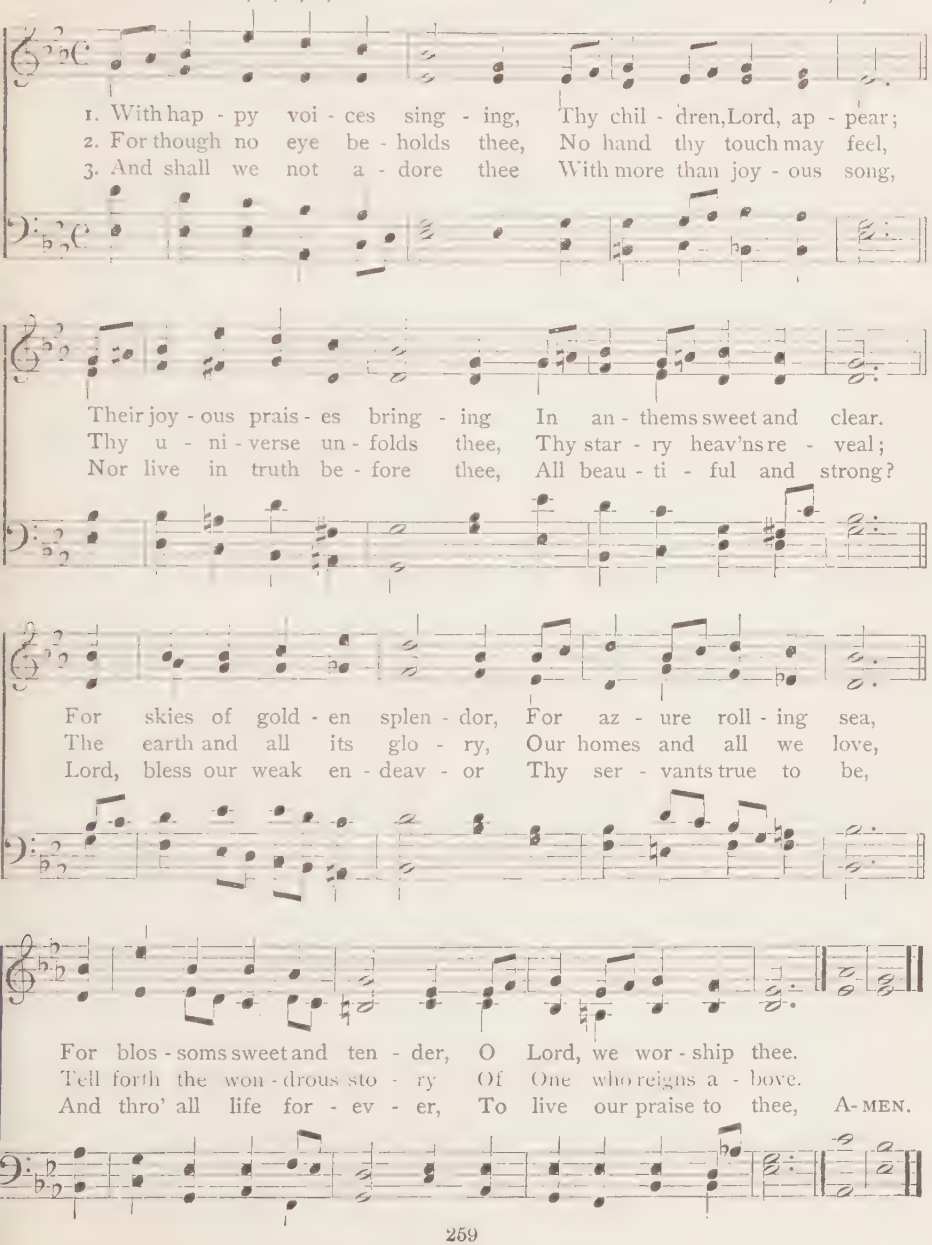
OLD HUNDRED L. M.

William Kethe, 1561
Genevan Psalter, 1551



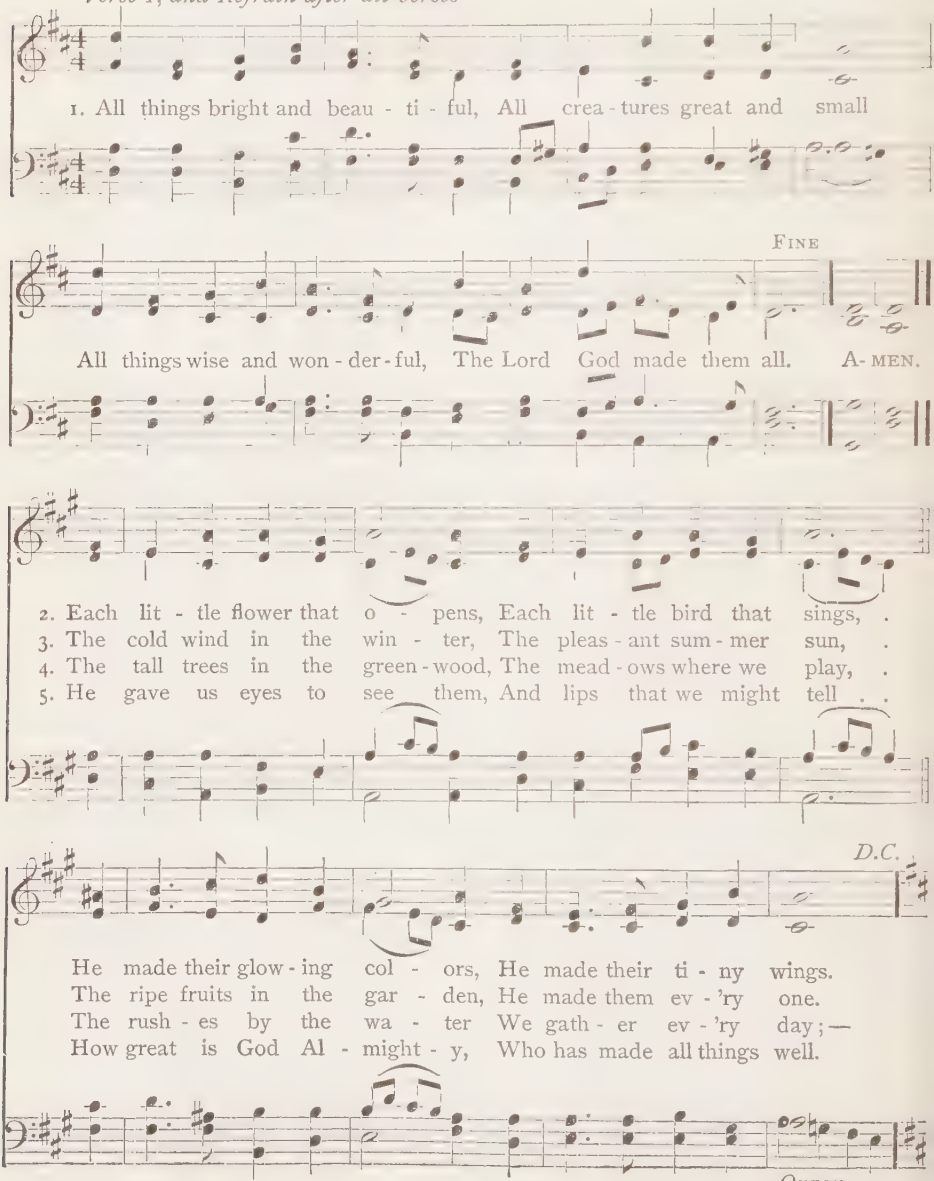
215 With Happy Voices Singing

BERTHOLD 7, 6, 7, 6, D.

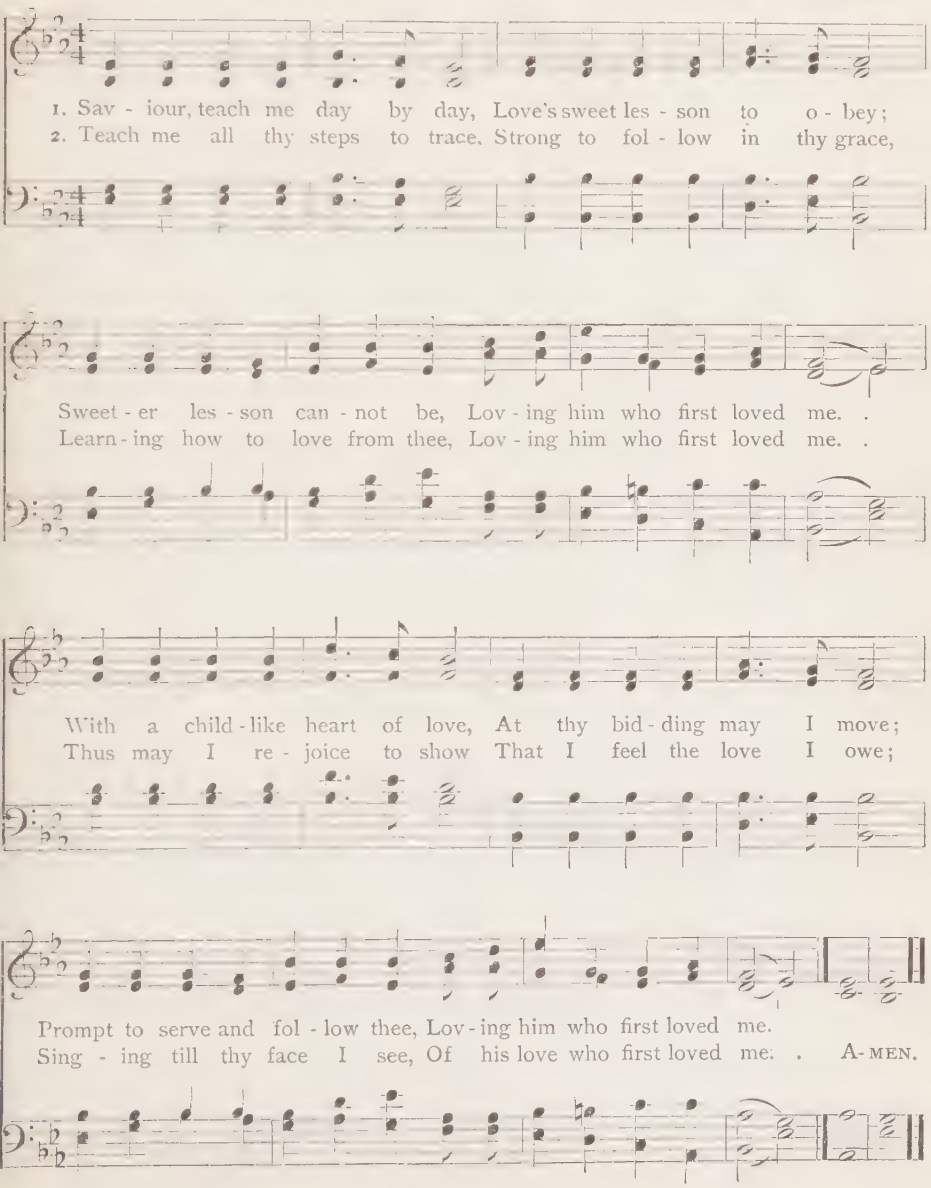
William G. Tarrant, 1890
Berthold Tours, 1872

216 All Things Bright and Beautiful

KEATS 7, 6, 7, 6. With Refrain

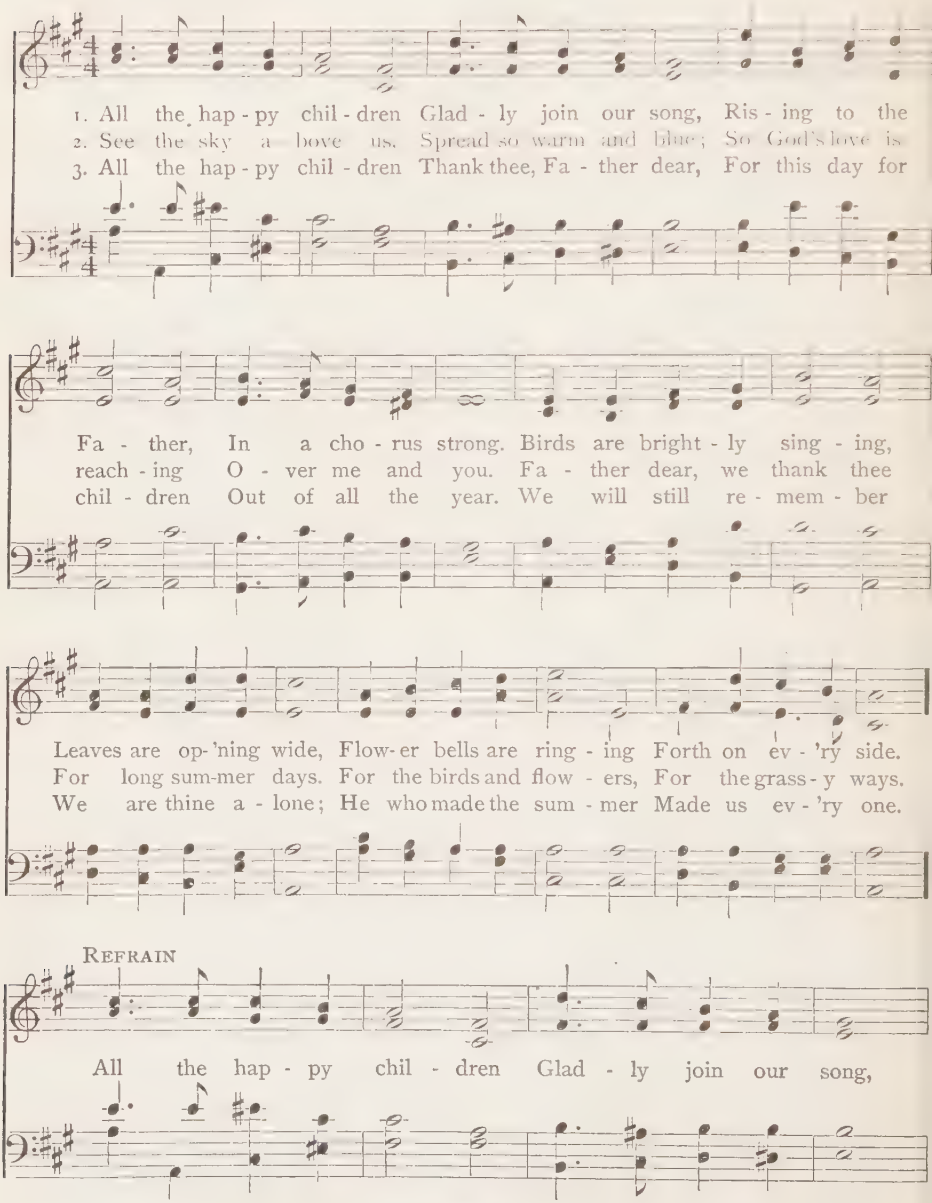
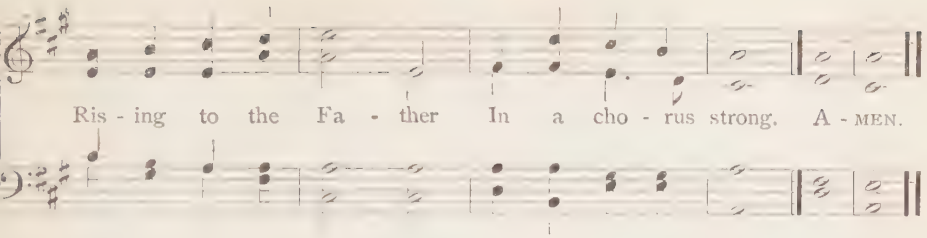
Cecil F. Alexander, 1848
William H. Monk, 1823–1889

Verse 1, and Refrain after all verses

217 Saviour, Teach Me Day by Day

BENEVENTO 7, 7, 7, 7, D.

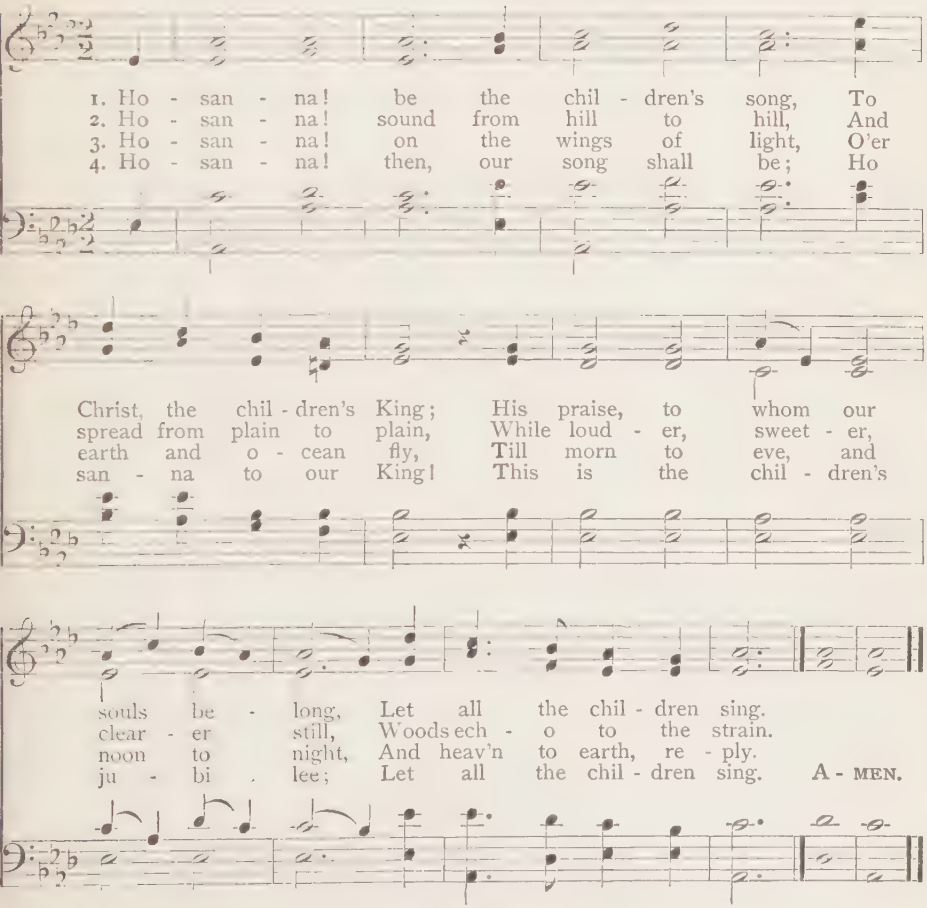
Jane E. Leeson, 1842
Arr. from Samuel Webbe, 1792

218 All the Happy Children

HERMAS 6, 5, 6, 5, D.

Frances R. Havergal, 1872
Frances Bent Dillingham



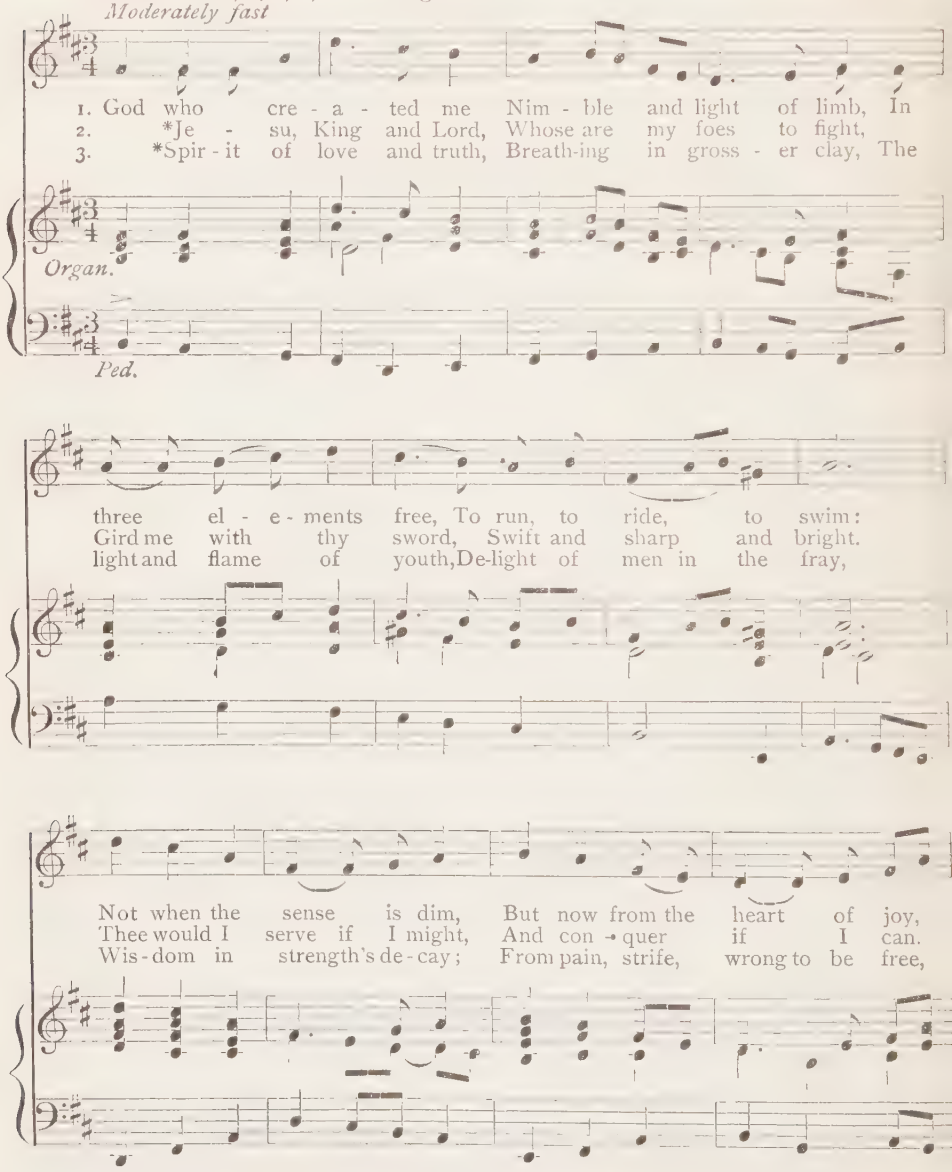
219 Hosanna! Be the Children's Song

HUMMEL C. M.

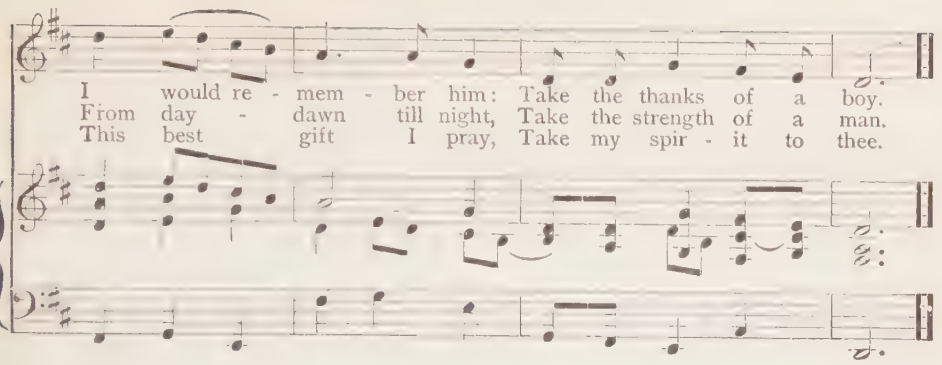
James Montgomery, 1771–1854
Charles Heinrich C. Zeuner, 1795–1857

220 God Who Created Me

H. C. Beeching, 1859–1919
R. H. Milford

PRAYERS 6, 6, 6, 6, D. Irregular

Moderately fast

From 'Songs of Praise.' Copyright, 1925, by Oxford University Press. Used by permission

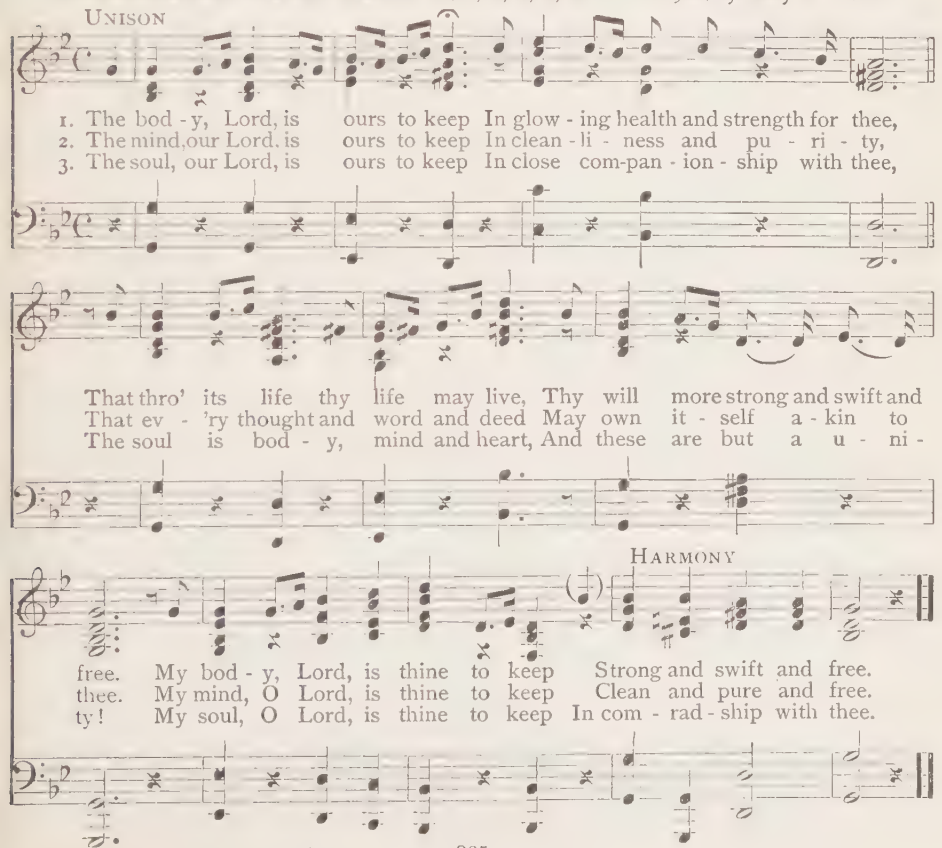
* If singers find starting on the 2nd beat in verses 2 and 3 too difficult, they may start on the 1st beat, though this is not desirable.



221 The Body, Lord, Is Ours to Keep

NORWEGIAN FOLK TUNE 8, 6, 8, 8, 8, 5

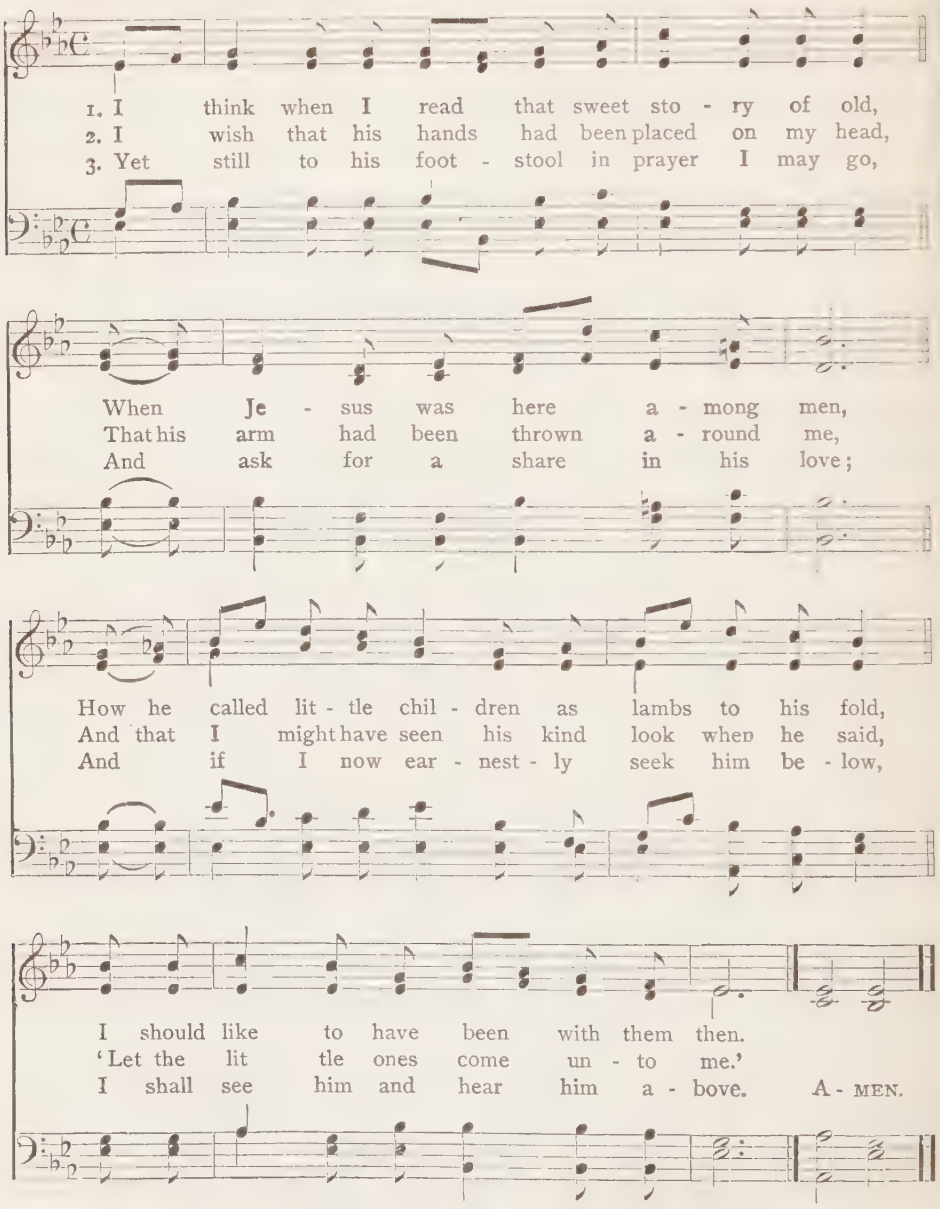
Eleanor B. Stock
Arr. 1928, by Mary S. Dickie



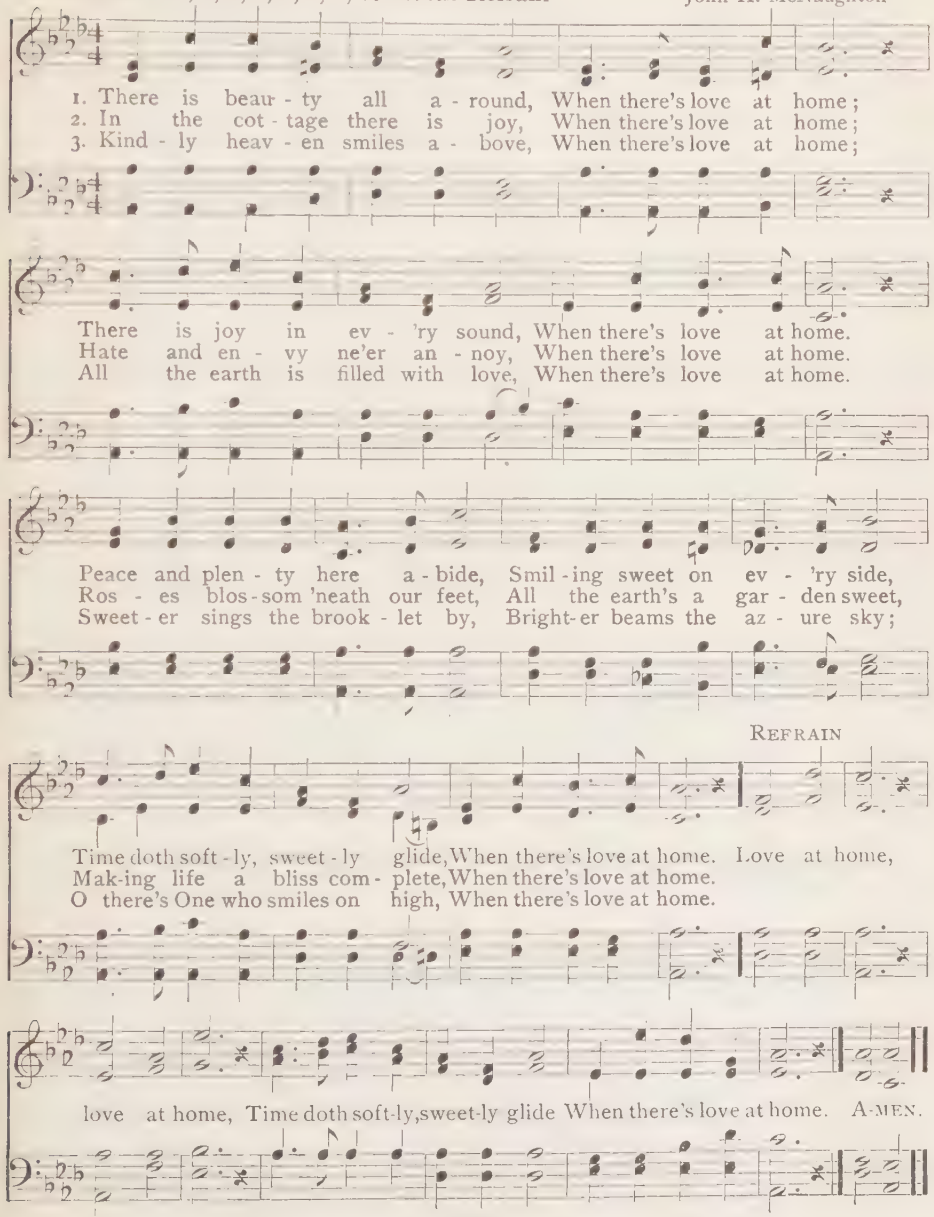
Copyright, 1928, by Mary S. Dickie

222 I Think When I Read That Sweet Story

Jemima Luke, 1841
Traditional English Melody

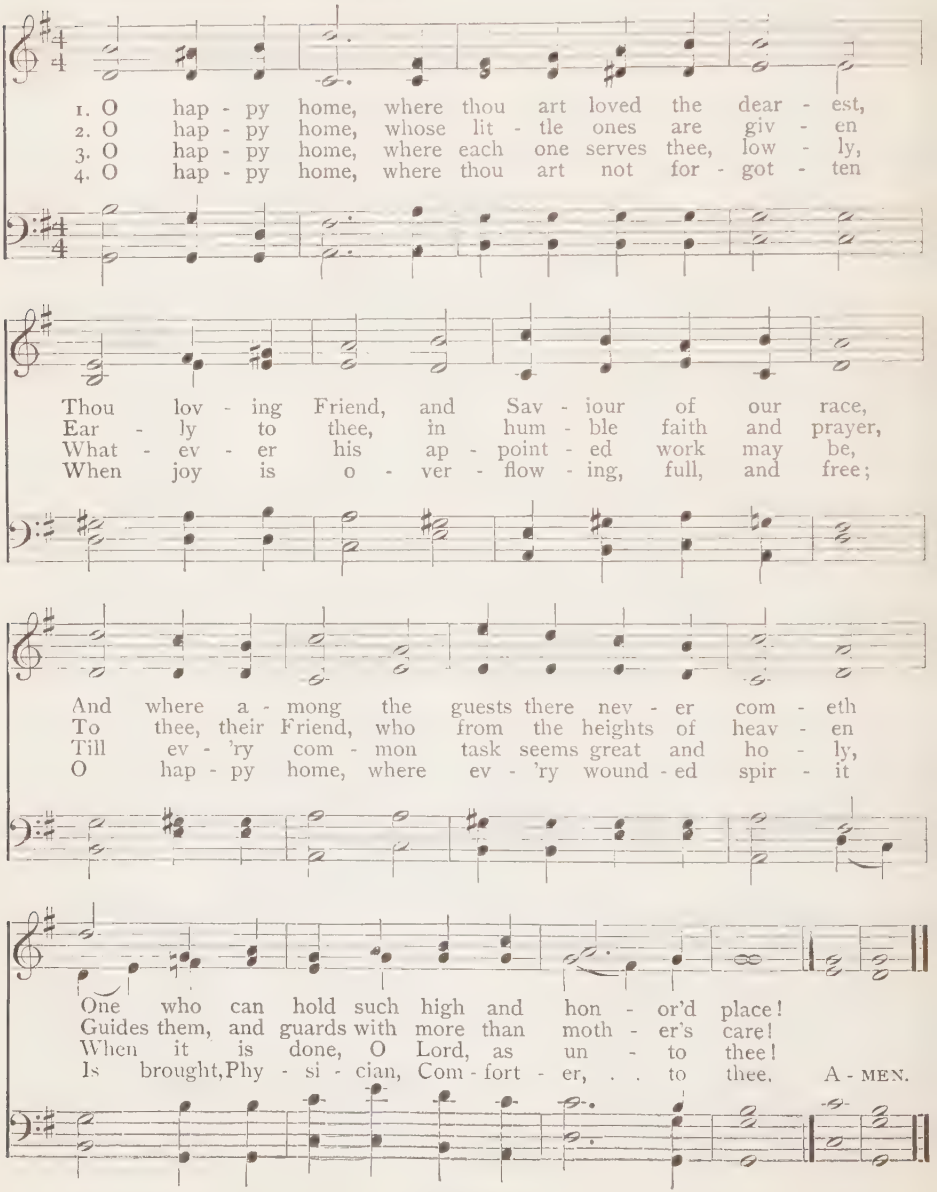
SWEET STORY 11, 8, 12, 9

223 There Is Beauty All Around

HOME 7, 5, 7, 5, 7, 7, 7, 5. With Refrain

Words and Music by
John H. McNaughton

224 O Happy Home

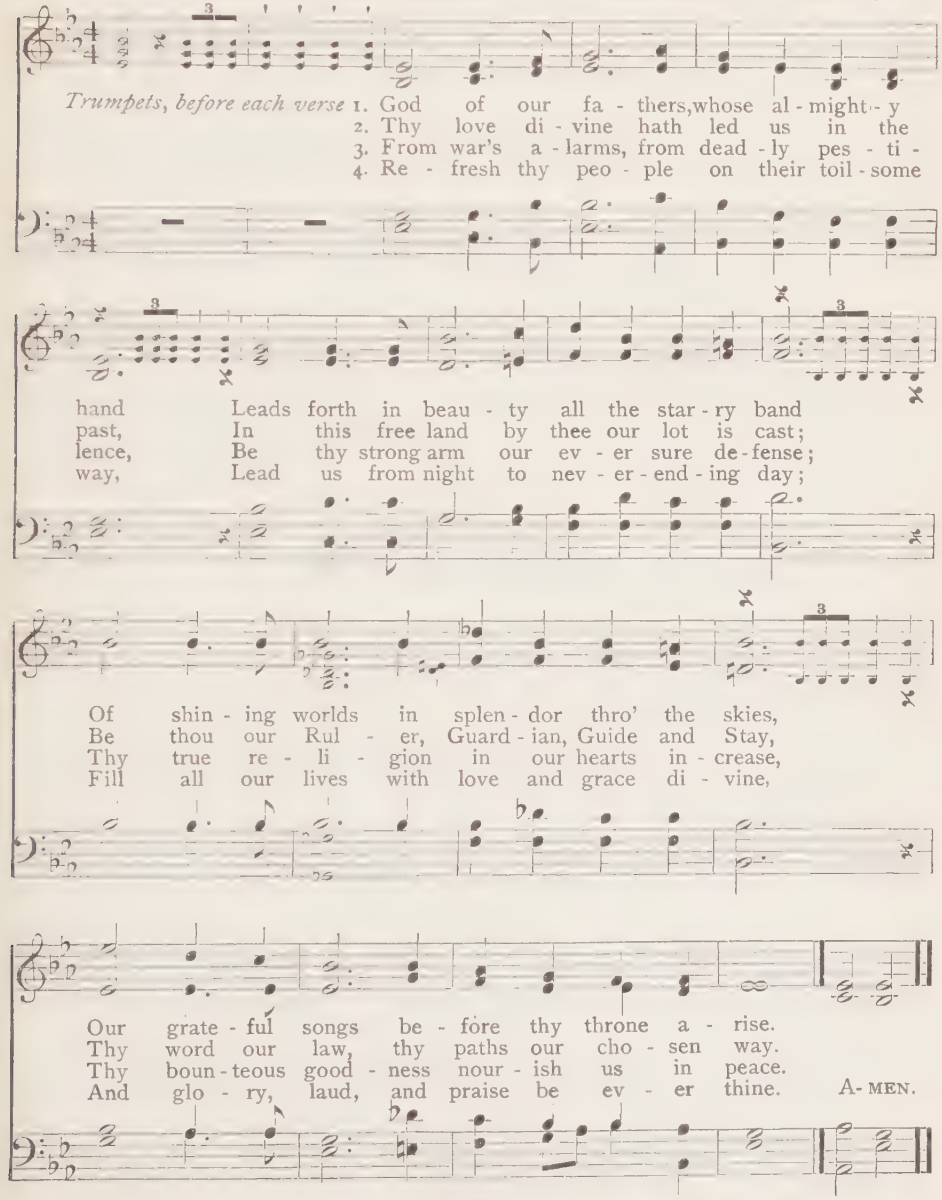
Carl J. P. Spitta, 1801–1859
Tr. by Sarah Borthwick Findlater, 1823–1886
Joseph Barnby, 1838–1896

ALVERSTROKE 11, 10, 11, 10

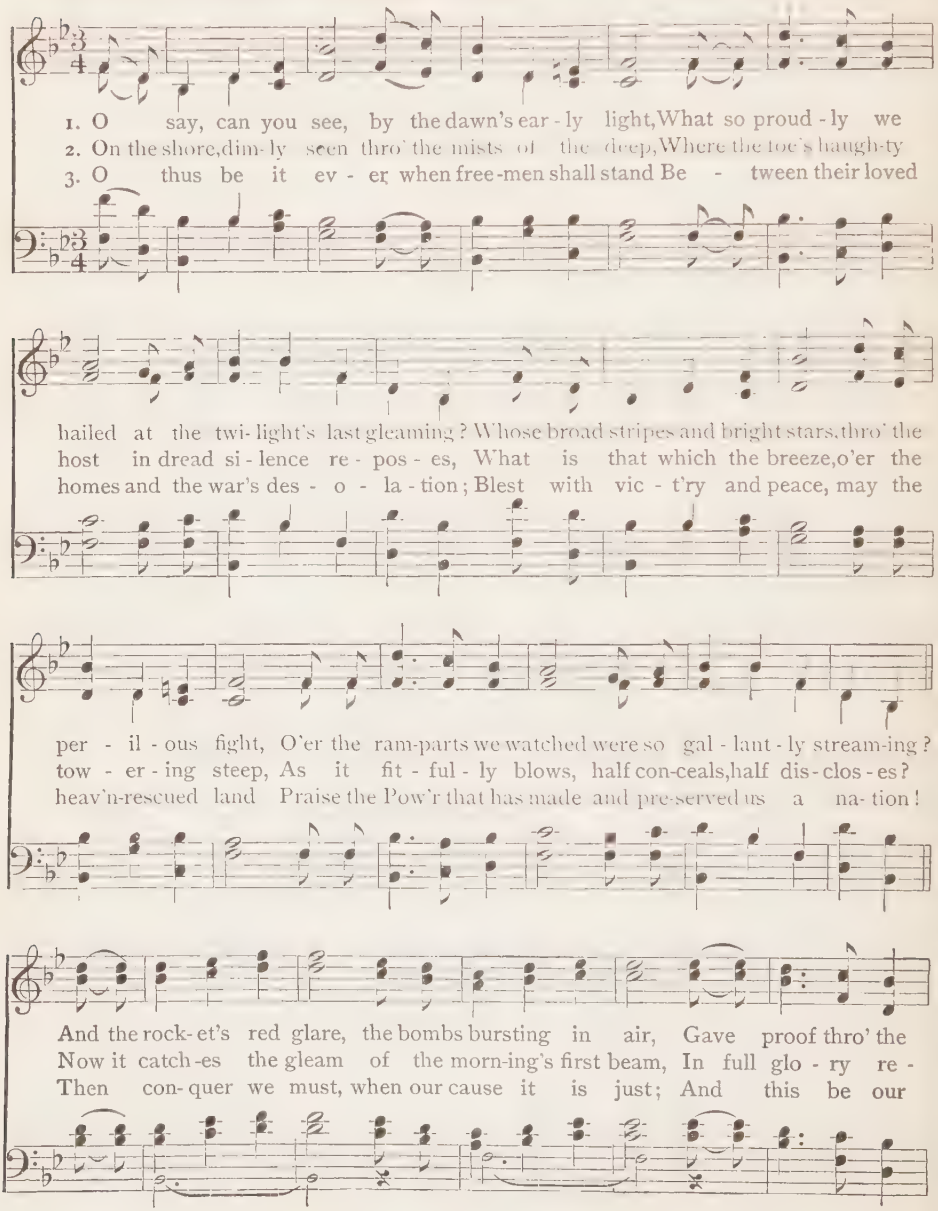
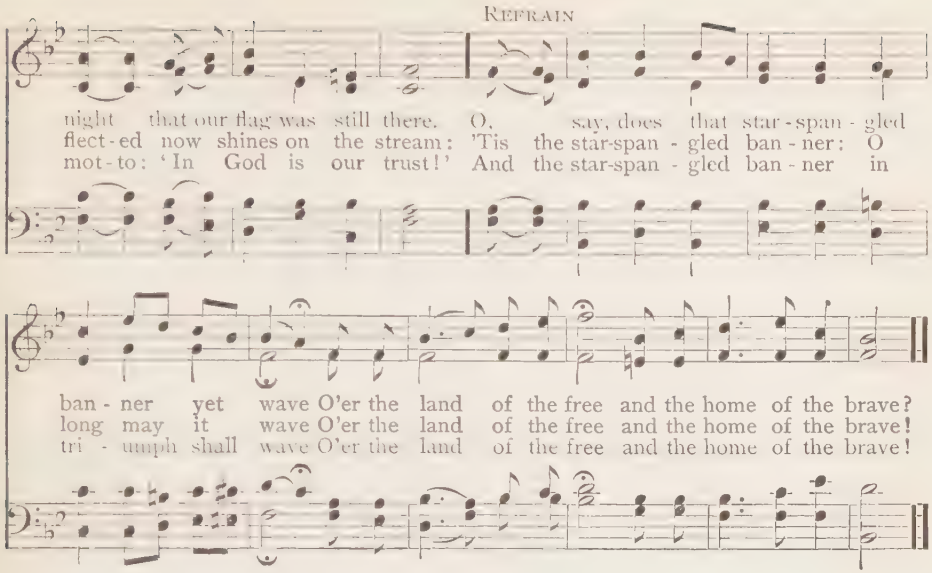


225 God of Our Fathers, Whose Almighty Hand

NATIONAL HYMN 10, 10, 10, 10

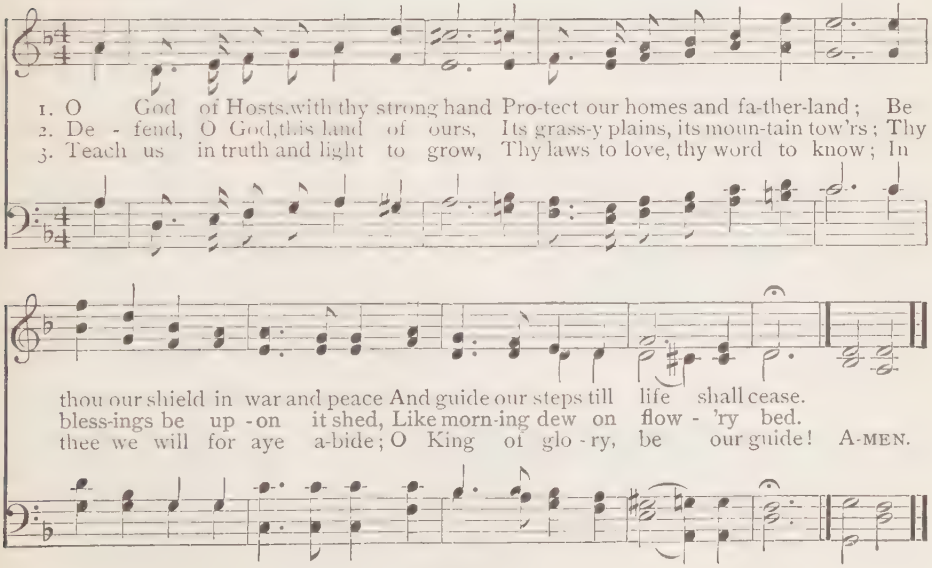
Daniel C. Roberts, 1876
George W. Warren, 1892

226 O Say, Can You See

STAR-SPANGLED BANNER Irregular

Francis Scott Key, 1814
John Stafford Smith, 1780

227 O God of Hosts

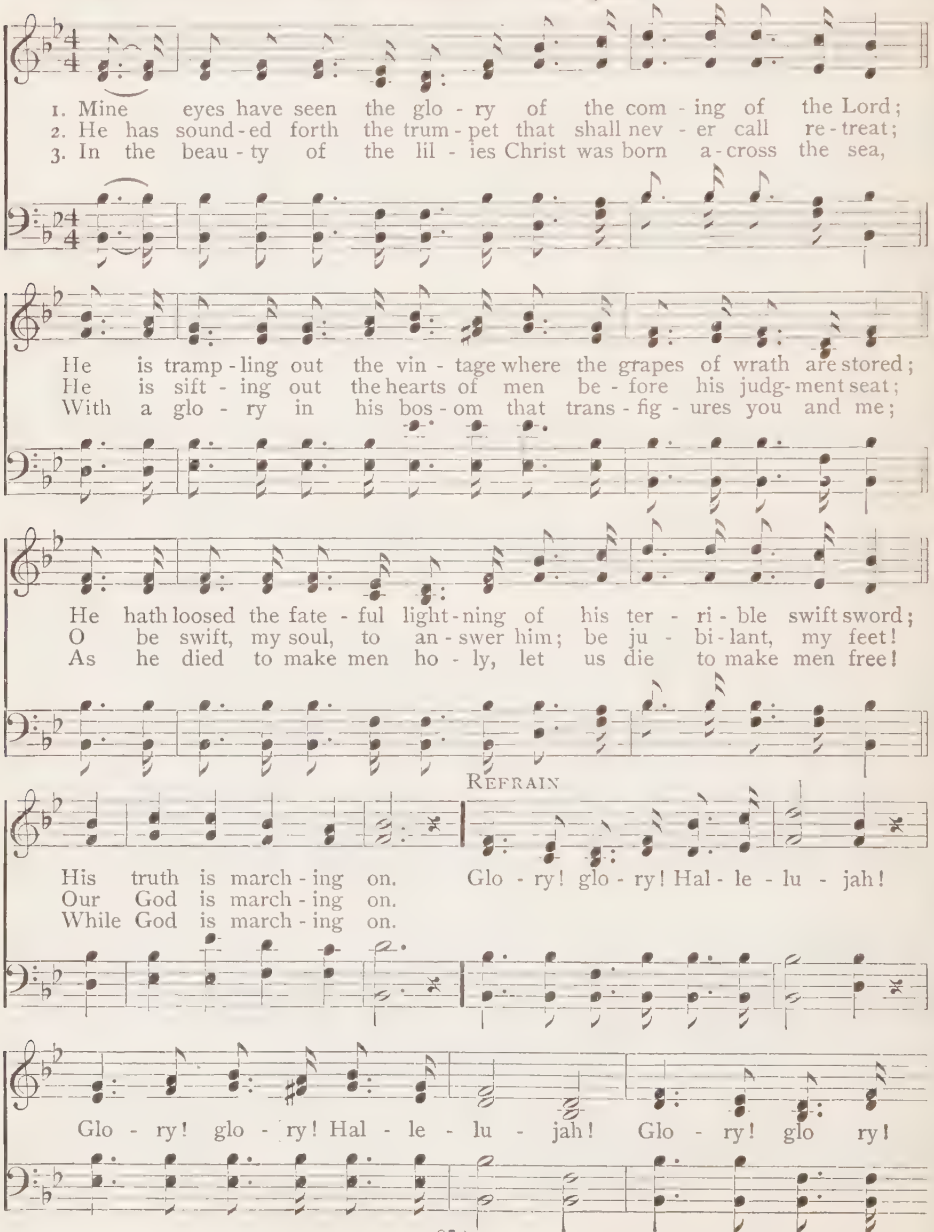
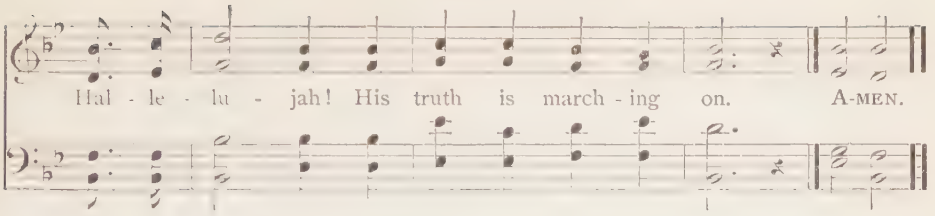
HAGERUP L. M.

Nordahl Rolfsen
Edward H. Grieg



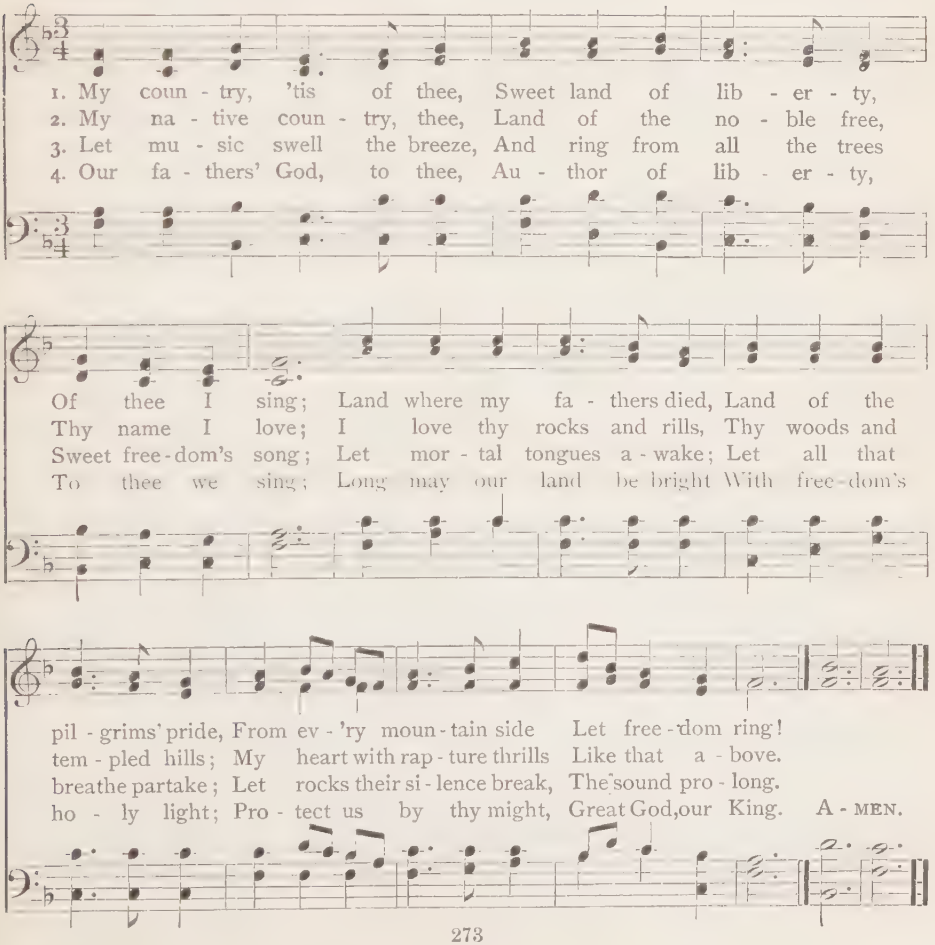
228 Mine Eyes Have Seen the Glory

BATTLE HYMN OF THE REPUBLIC Irregular

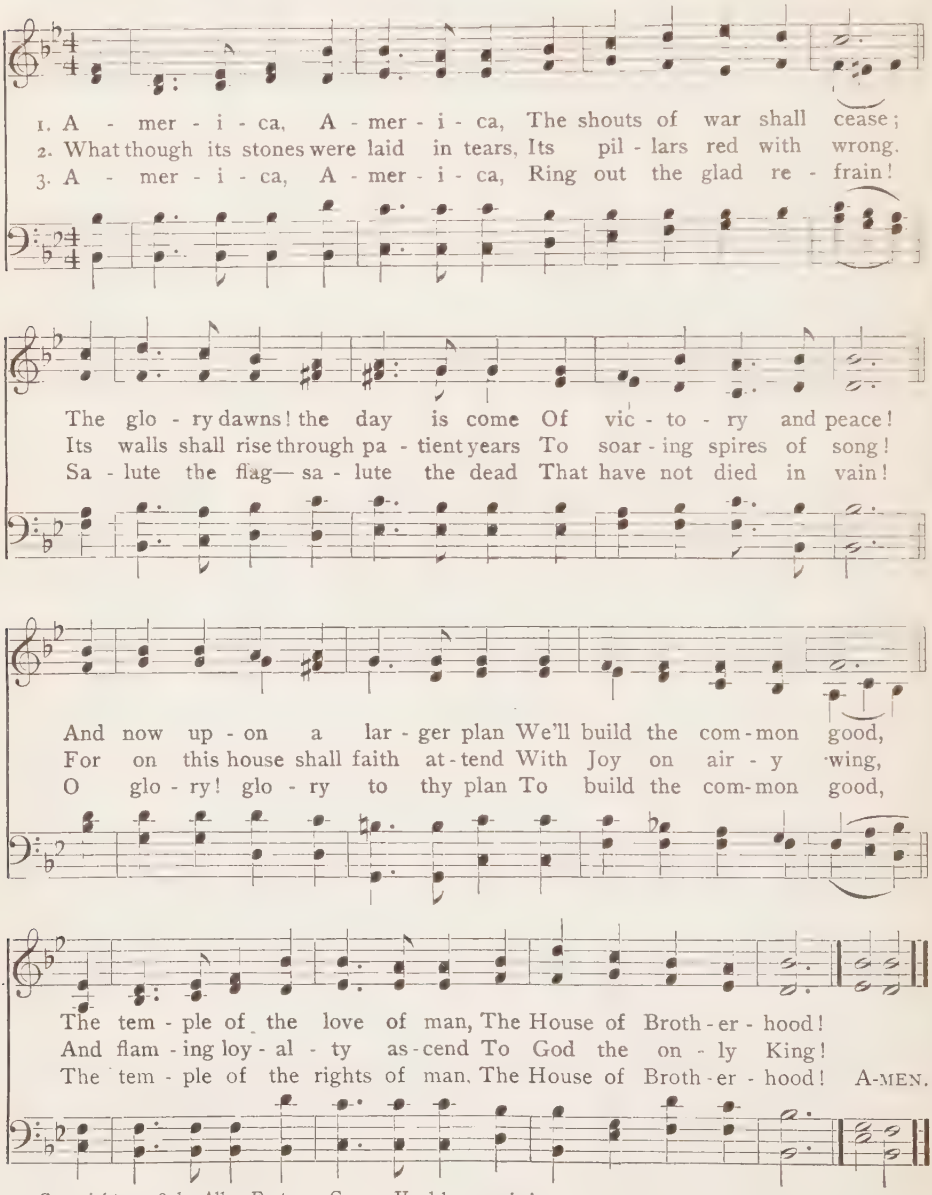
Julia Ward Howe, 1862
William Steffe, 1852



229 My Country, 'Tis of Thee

AMERICA 6, 6, 4, 6, 6, 6, 4

Samuel F. Smith, 1832
Henry Carey, 1743

230 America, America, the Shouts of War

Allen Eastman Cross, 1918
Henry S. Cutler, 1872

ALL SAINTS NEW C. M. D.

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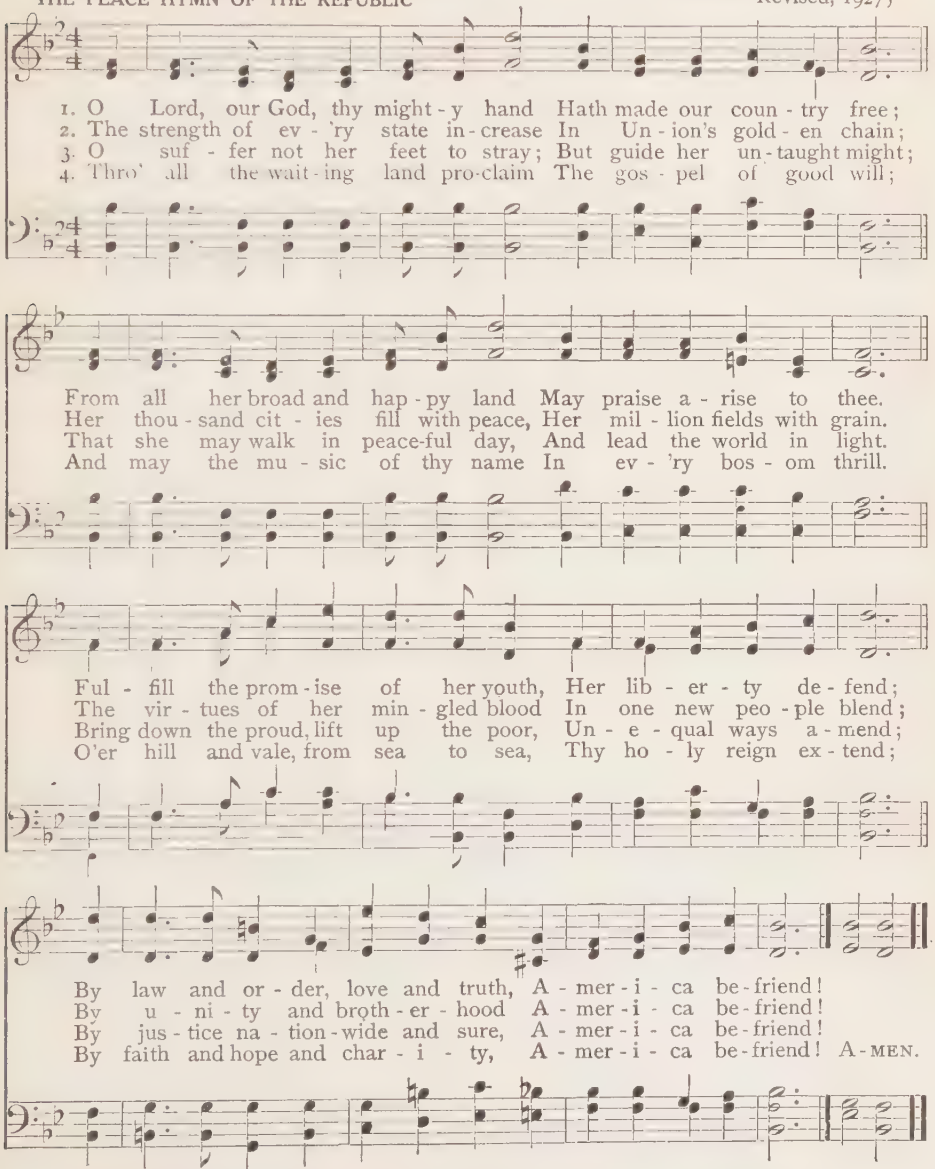
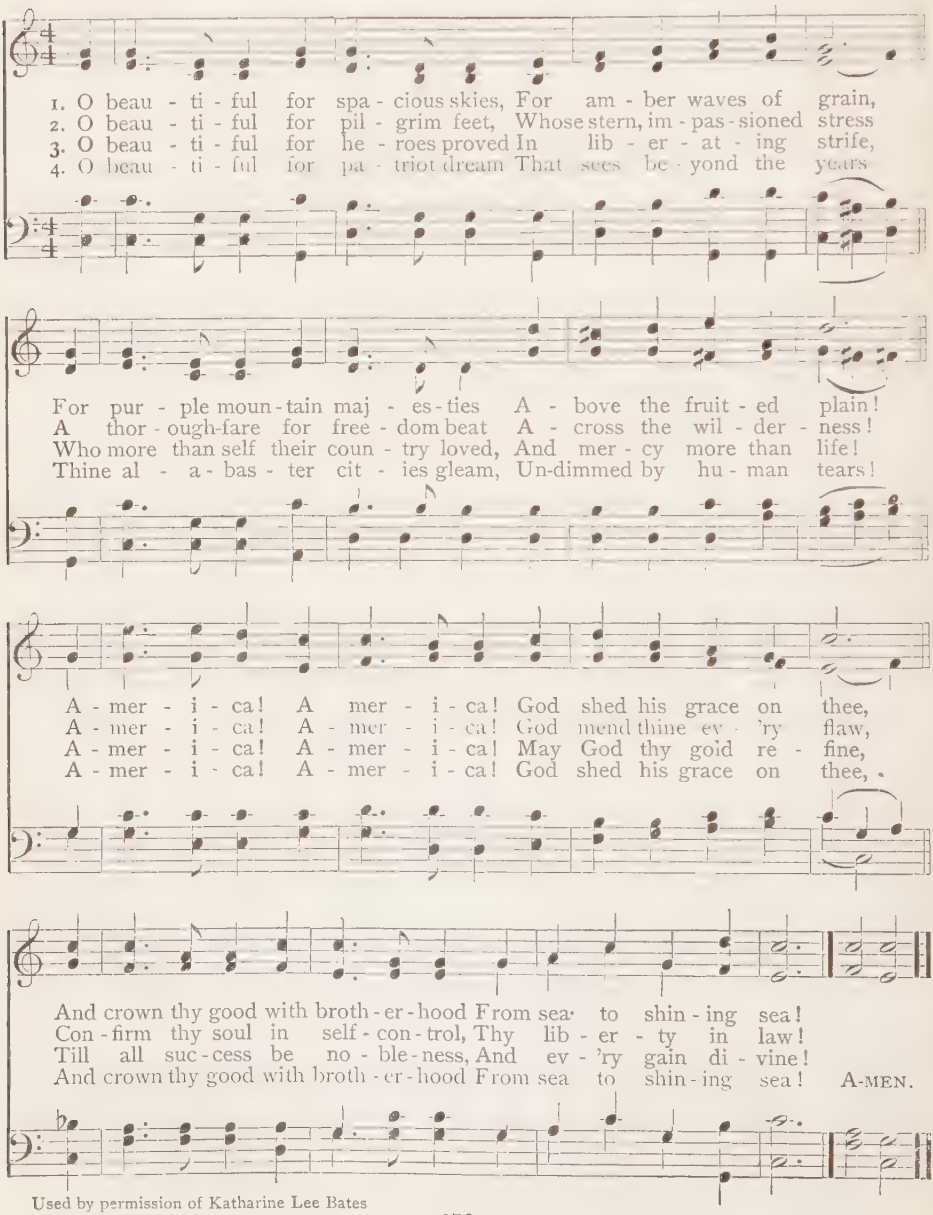
231 O Lord, Our God, Thy Mighty Hand

AMERICA BEAUTIFUL. C. M. D.
THE PEACE HYMN OF THE REPUBLIC

Henry van Dyke
Luthera E. Sibley, 1925
Revised, 1927

Tune copyright, 1925, 1927, by Luthera E. Sibley
Words used by permission of the Fleming H. Revell Company, Publishers
From *Thy Sea Is Great—Our Boats Are Small*

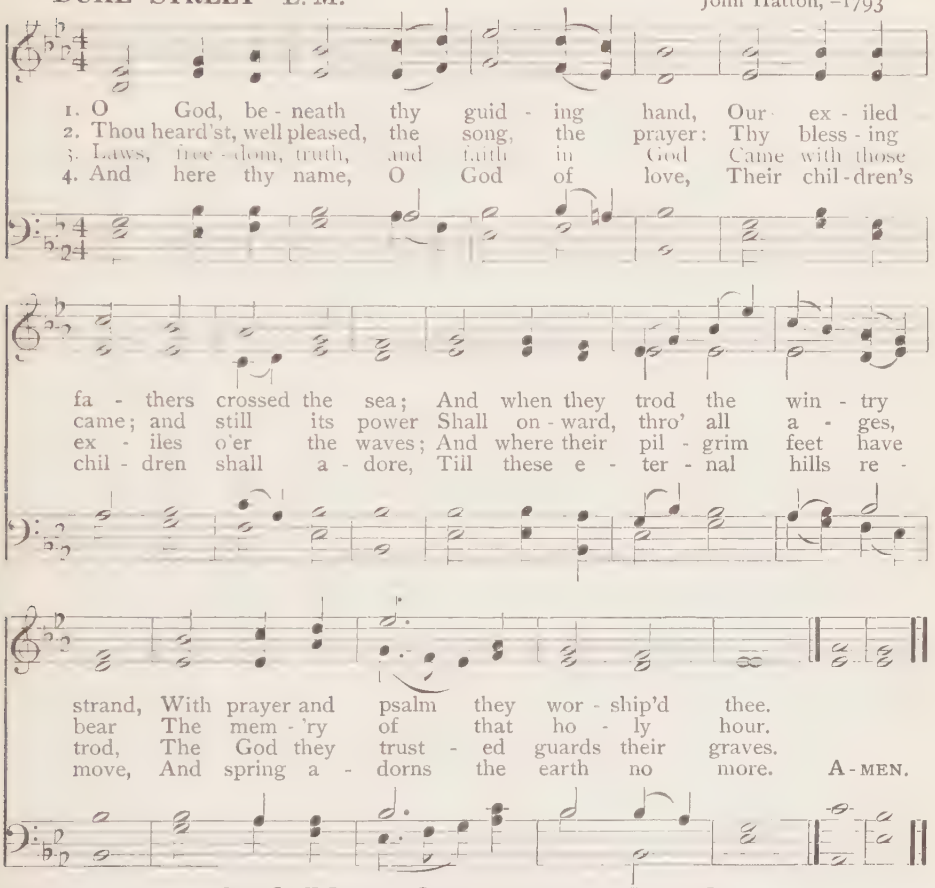
232 O Beautiful for Spacious Skies

Katharine Lee Bates, 1893
Revised, 1910
Samuel A. Ward, 1882

MATERNA C. M. D.

Used by permission of Katharine Lee Bates

233 O God, Beneath Thy Guiding Hand

DUKE STREET L. M.

Leonard Bacon, 1833
John Hatton, –1793

234 God Bless Our Native Land

(Tune "America," No. 229)

1 God bless our native land;
Firm may she ever stand
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do thou our country save
By thy great might.

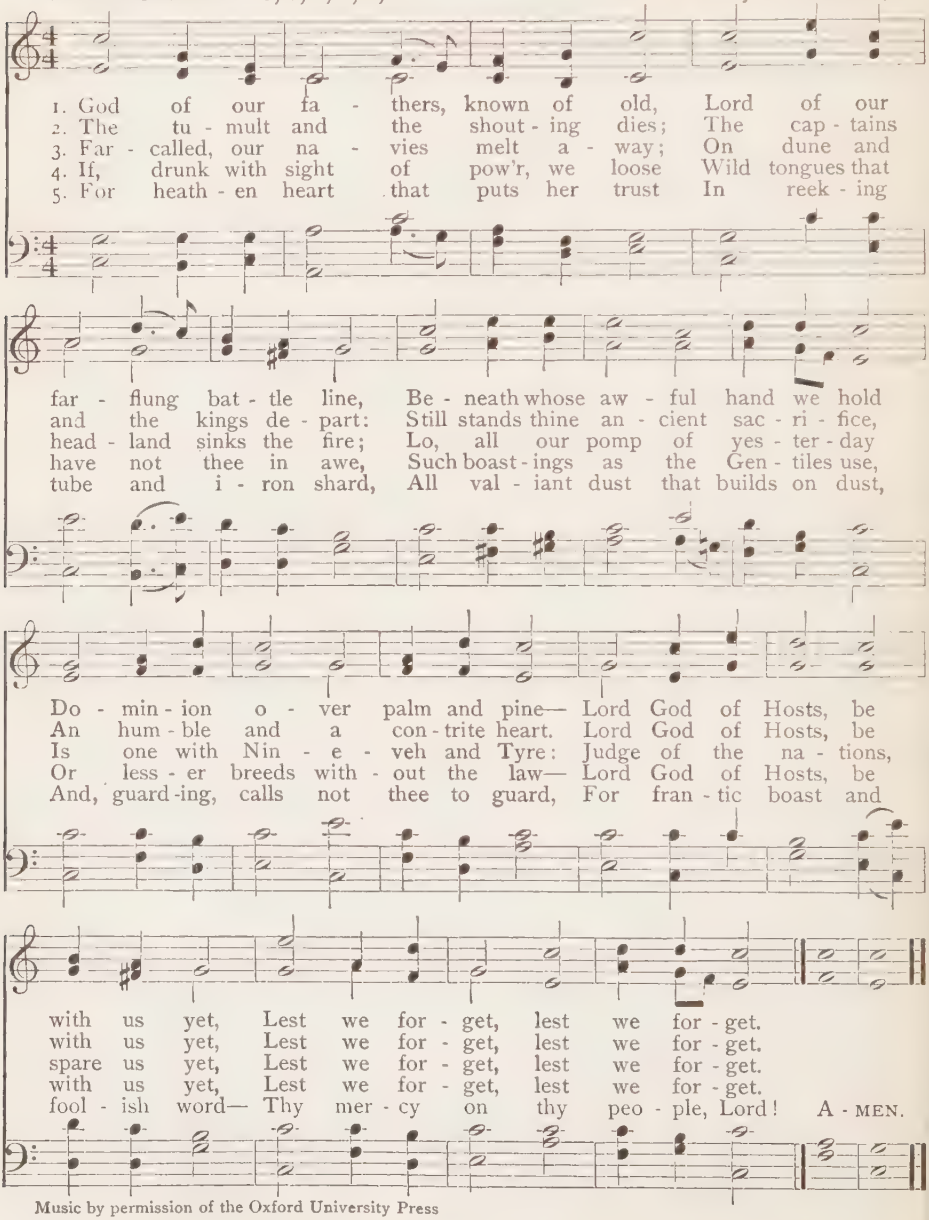
2 For her our prayers shall rise
To God above the skies,
On him we wait;
Thou who art ever nigh,
Guarding with watchful eye,
To thee aloud we cry,
God save the state.

3 Not for this land alone,
But be God's mercies shown
From shore to shore;
And may the nations see
That men should brothers be,
And form one family
The wide world o'er.

Charles T. Brooks, circa 1833
John S. Dwight, 1844
William E. Hickson, 1836

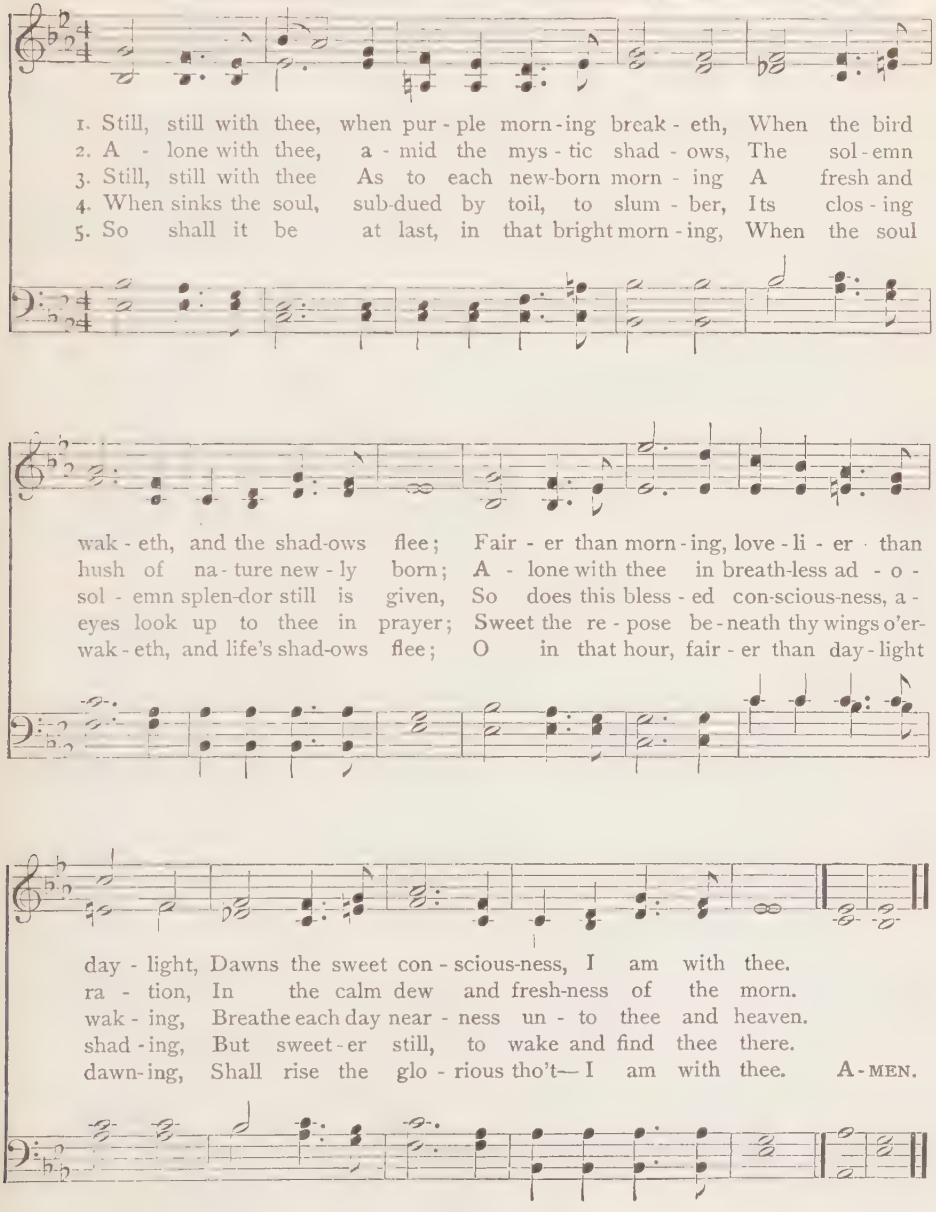
235 God of Our Fathers, Known of Old

Rudyard Kipling, 1897
Old Welsh Hymn Melody
Harmonized by David Evans

MEIRIONYDD 8, 8, 8, 8, 8, 8

Music by permission of the Oxford University Press

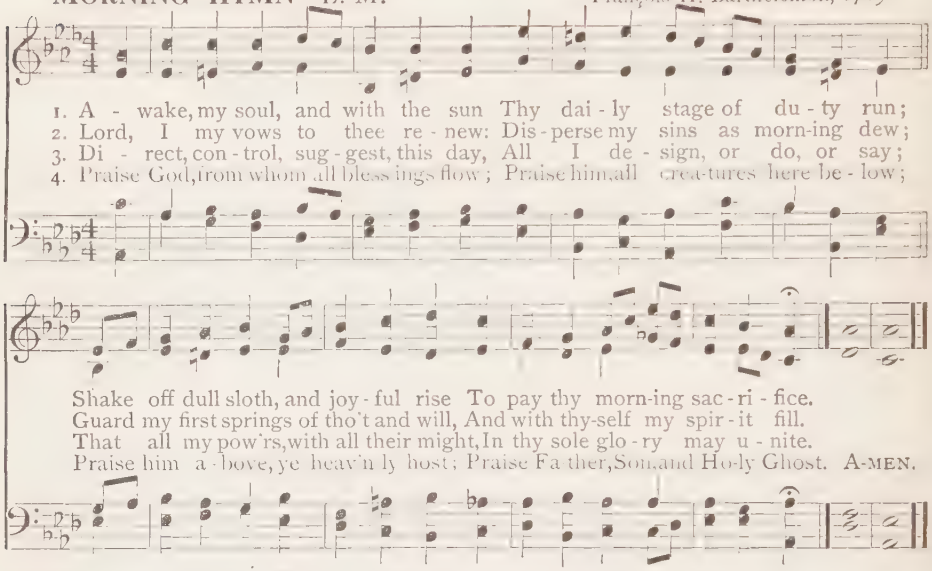
236 Still, Still With Thee

CONSOLATION 11, 10, 11, 10

Harriet B. Stowe, 1855
Arr. from Felix Mendelssohn, 1809–1847

237 Awake, My Soul, and With the Sun

MORNING HYMN L. M.

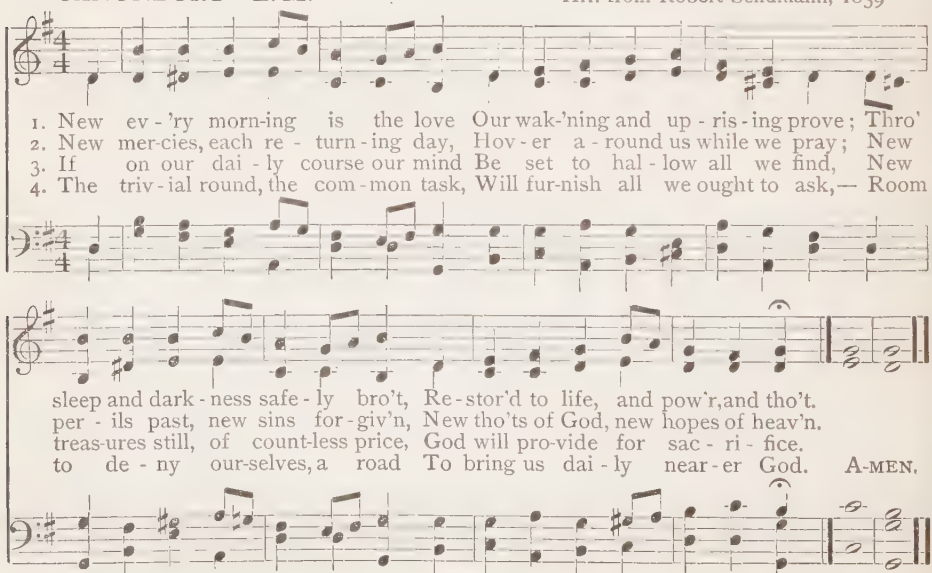
Thomas Ken, 1695
François H. Barthélémon, 1789



238 New Every Morning Is the Love

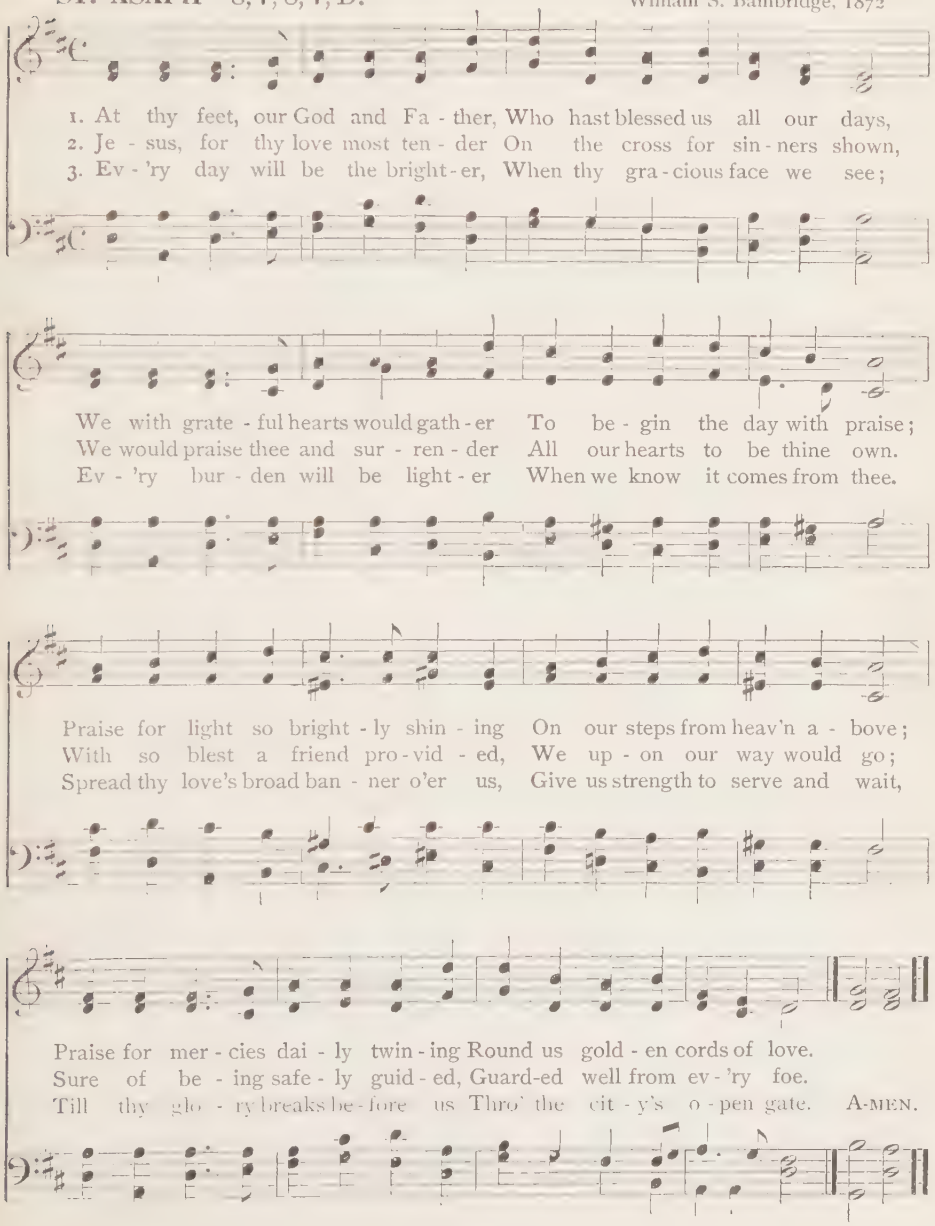
CANONBURY L. M.

John Keble, 1822
Arr. from Robert Schumann, 1839

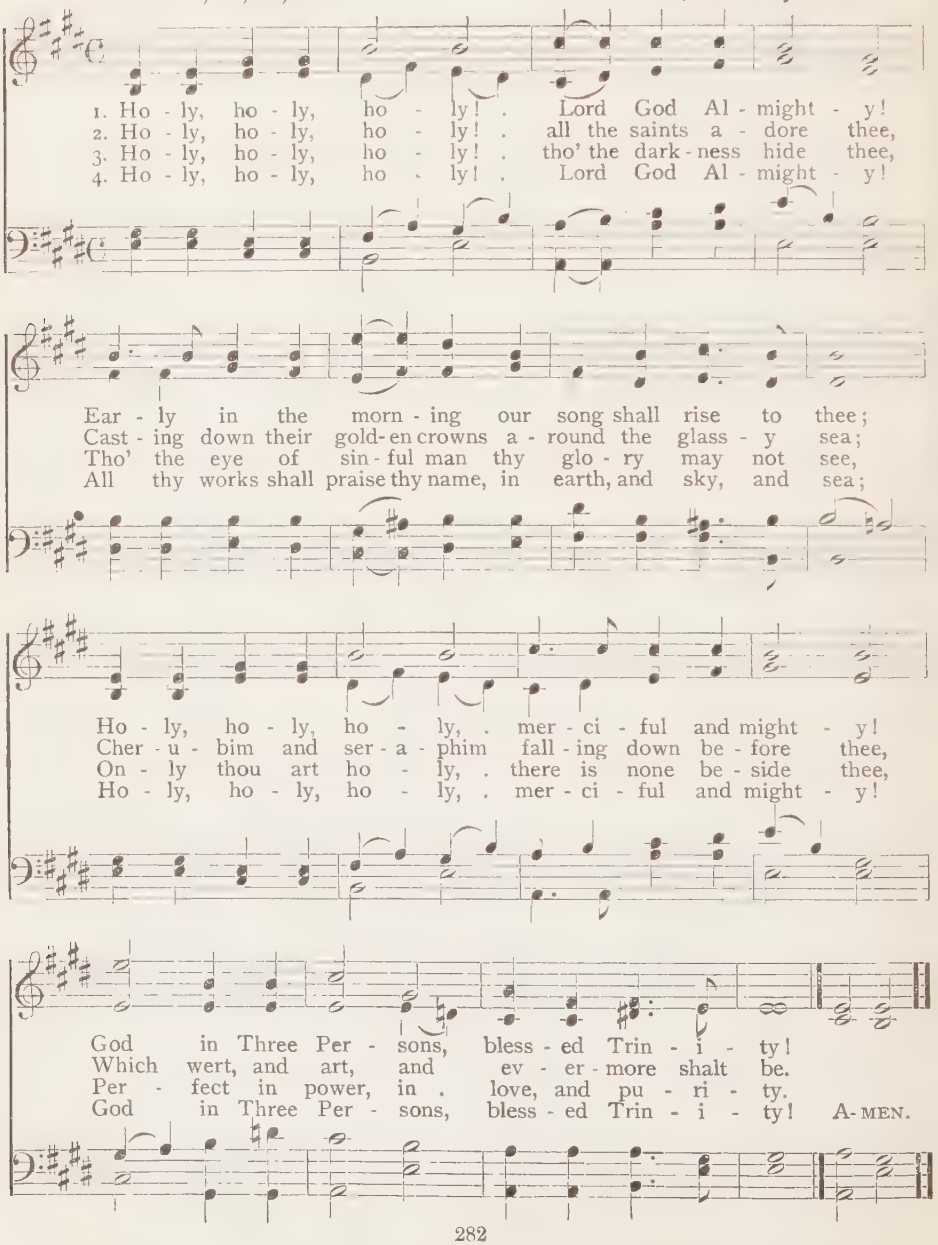


239 At Thy Feet, Our God and Father

ST. ASAPH 8, 7, 8, 7, D.

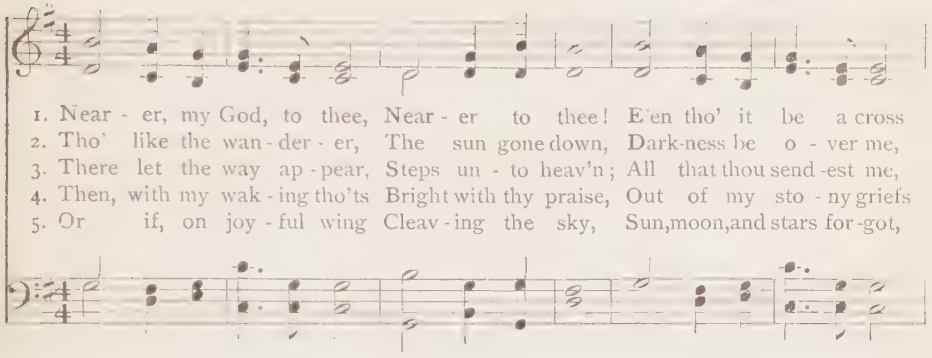
James D. Burns, 1823–1864
William S. Bambridge, 1872

240 Holy, Holy, Holy, Lord God Almighty

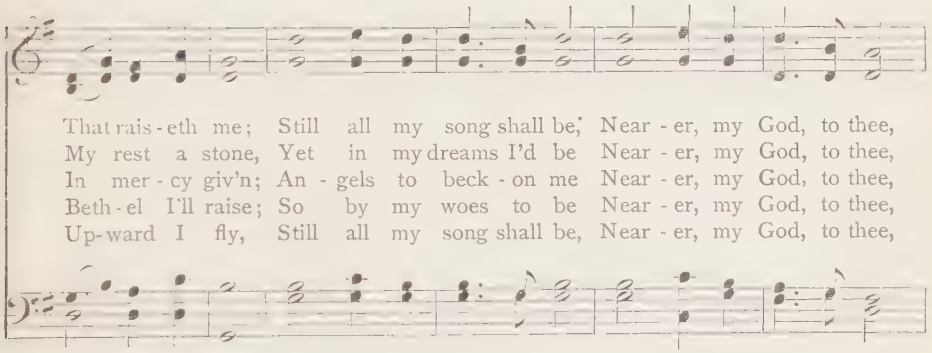
NICAEA 11, 12, 12, 10

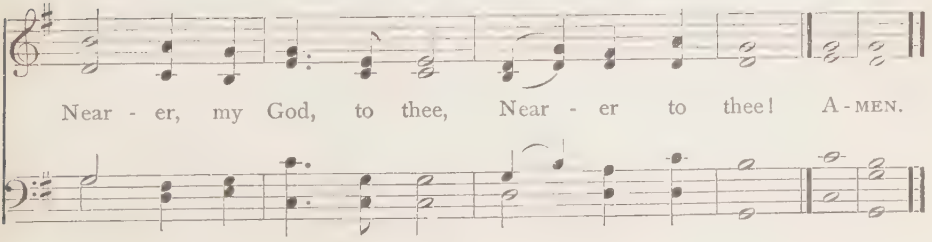
Reginald Heber, 1826
John B. Dykes, 1861

241 Nearer, My God, to Thee

BETHANY 6, 4, 6, 4, 6, 6, 6, 4

Sarah F. Adams, 1841
Lowell Mason, 1856

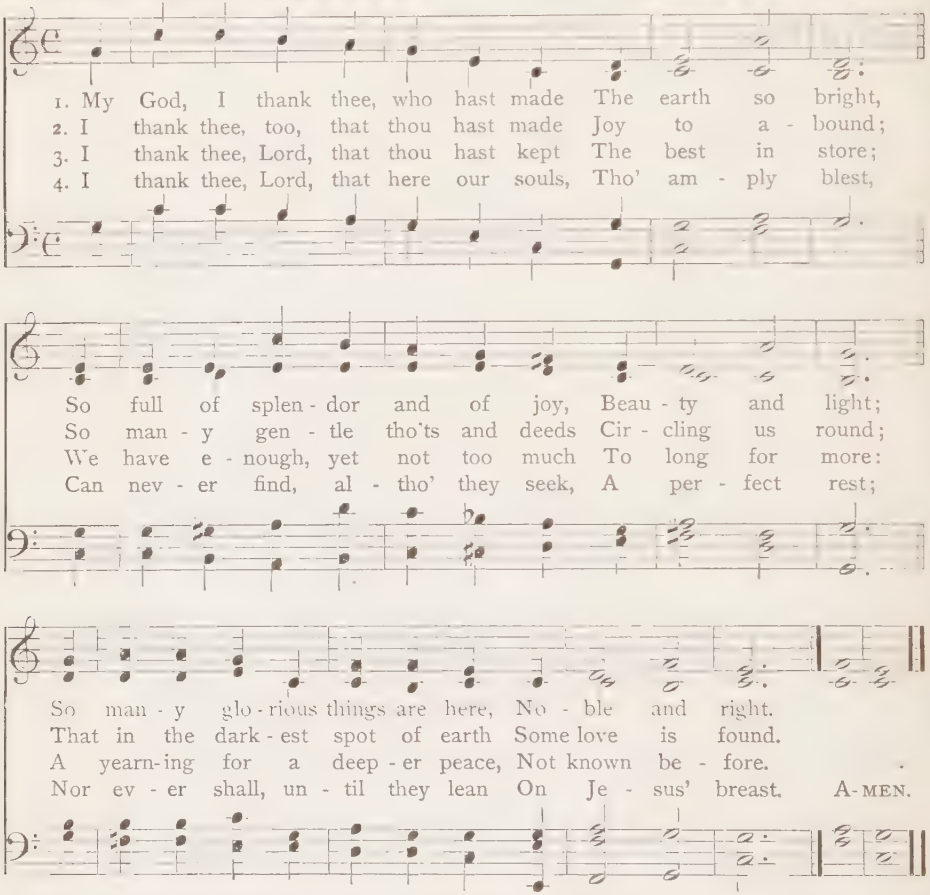






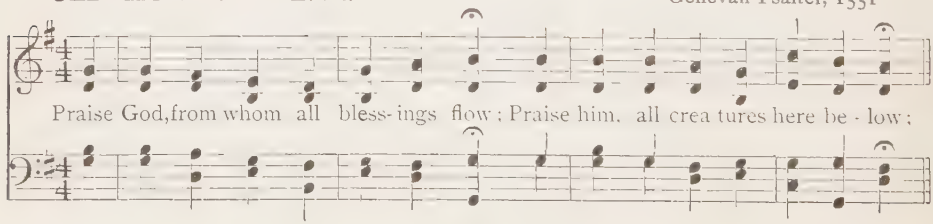
242 My God, I Thank Thee

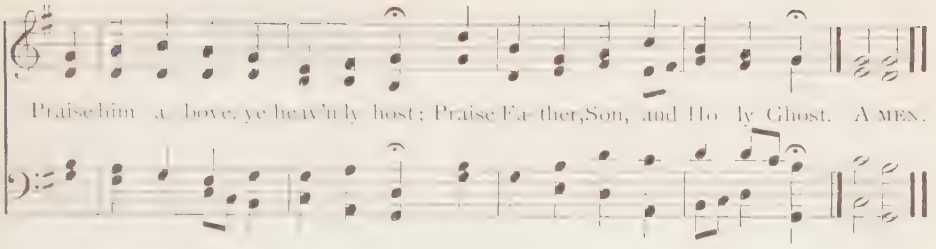
WENTWORTH 8, 4, 8, 4, 8, 4

Adelaide A. Procter, 1858
Frederick C. Maker, 1876

243 Praise God From Whom All Blessings Flow

OLD HUNDRED L. M.

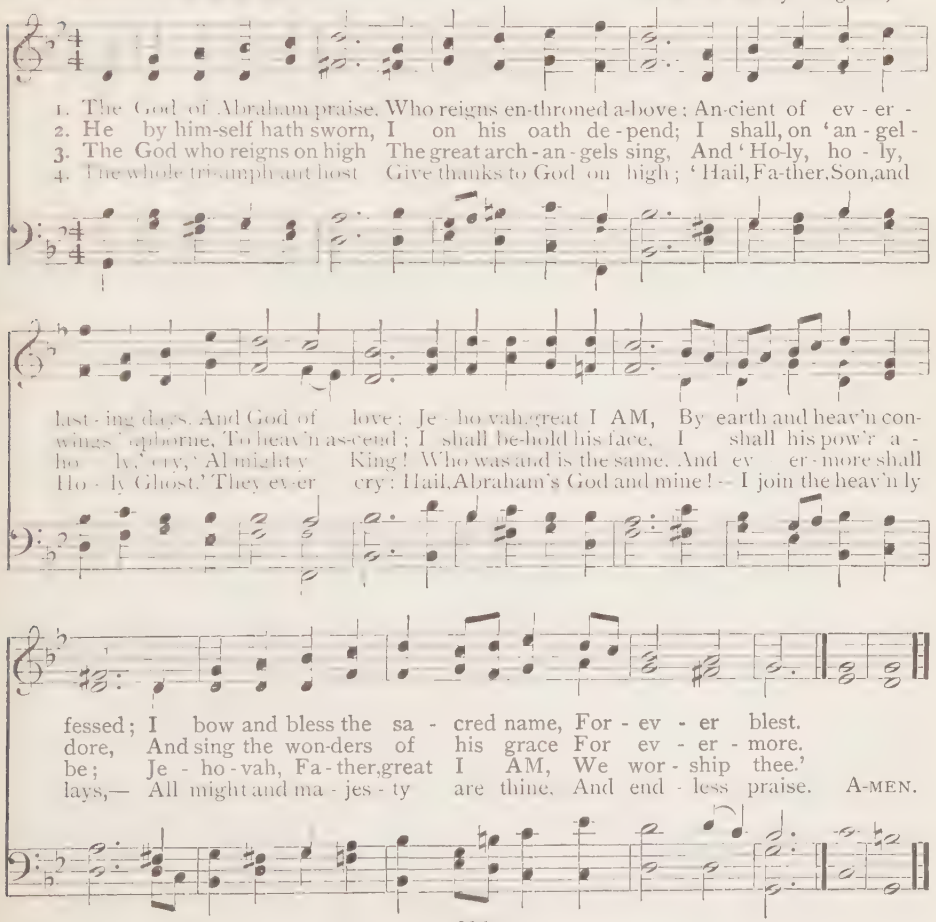
Thomas Ken, 1692
Genevan Psalter, 1551





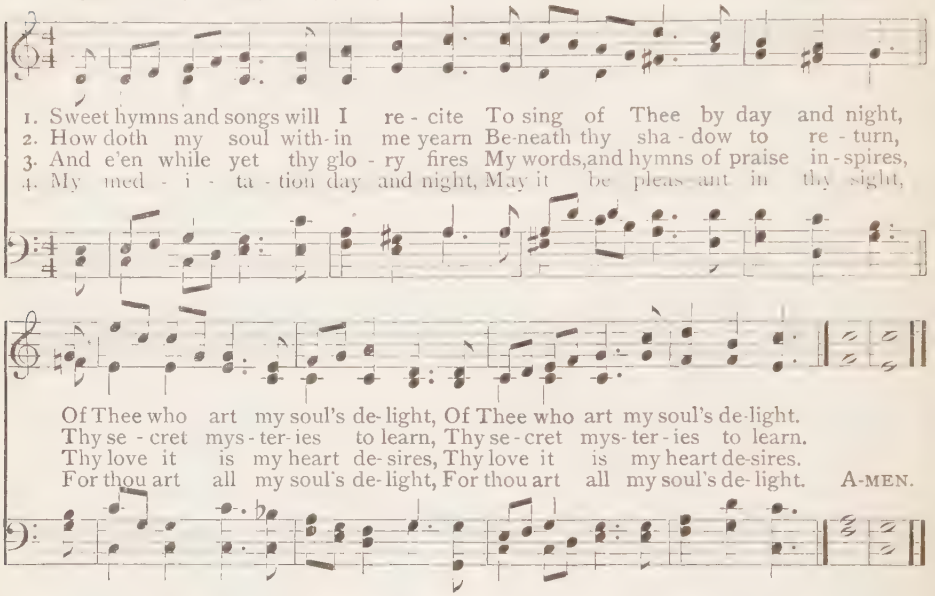
244 The God of Abraham Praise

Thomas Olivers, 1770
Traditional Hebrew Melody, 'Yigdal'

LEONI 6, 6, 8, 4, D.

245 Sweet Hymns and Songs Will I Recite

Traditional Hebrew, 13th Century
Tr. by Alice Lucas
Traditional

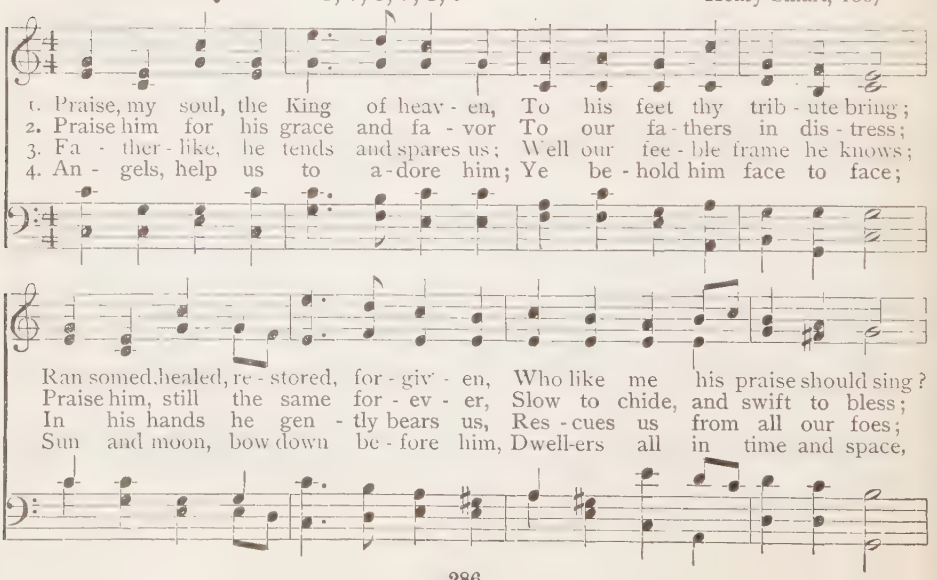
"OMNOM KEN" L. M.

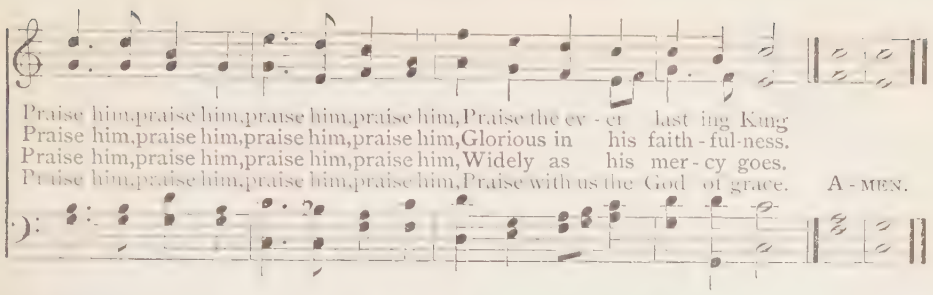


246 Praise, My Soul, the King of Heaven

Henry F. Lyte, 1834
Henry Smart, 1867

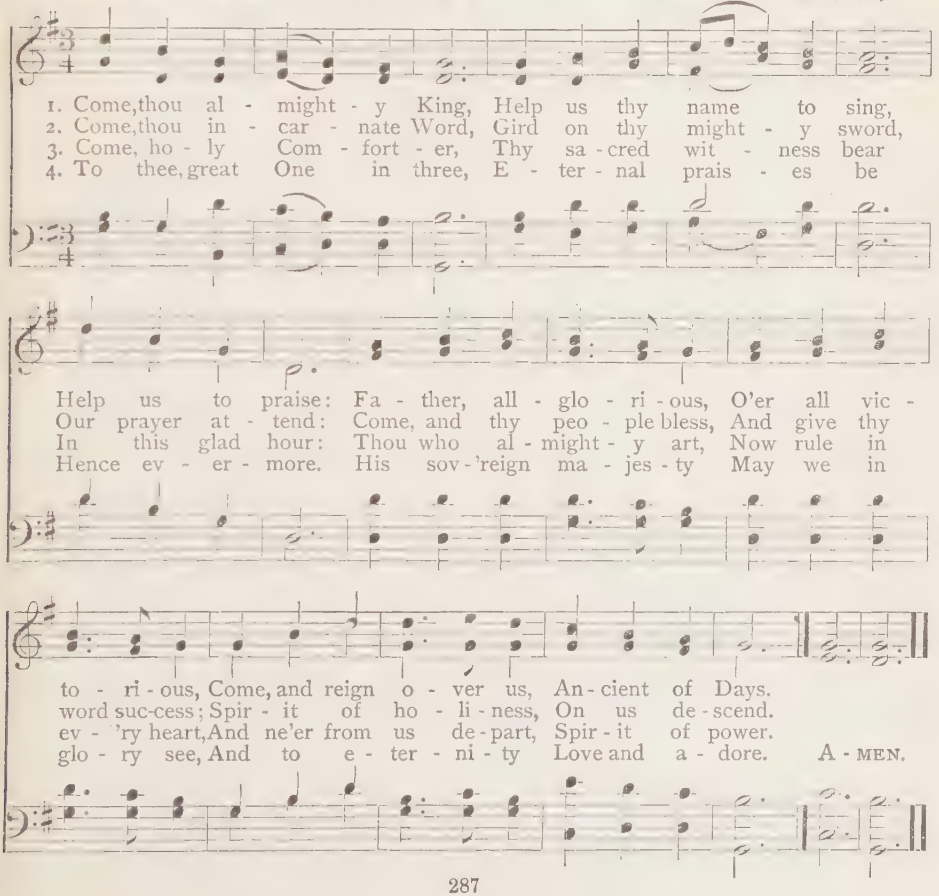
REGENT SQUARE 8, 7, 8, 7, 8, 7



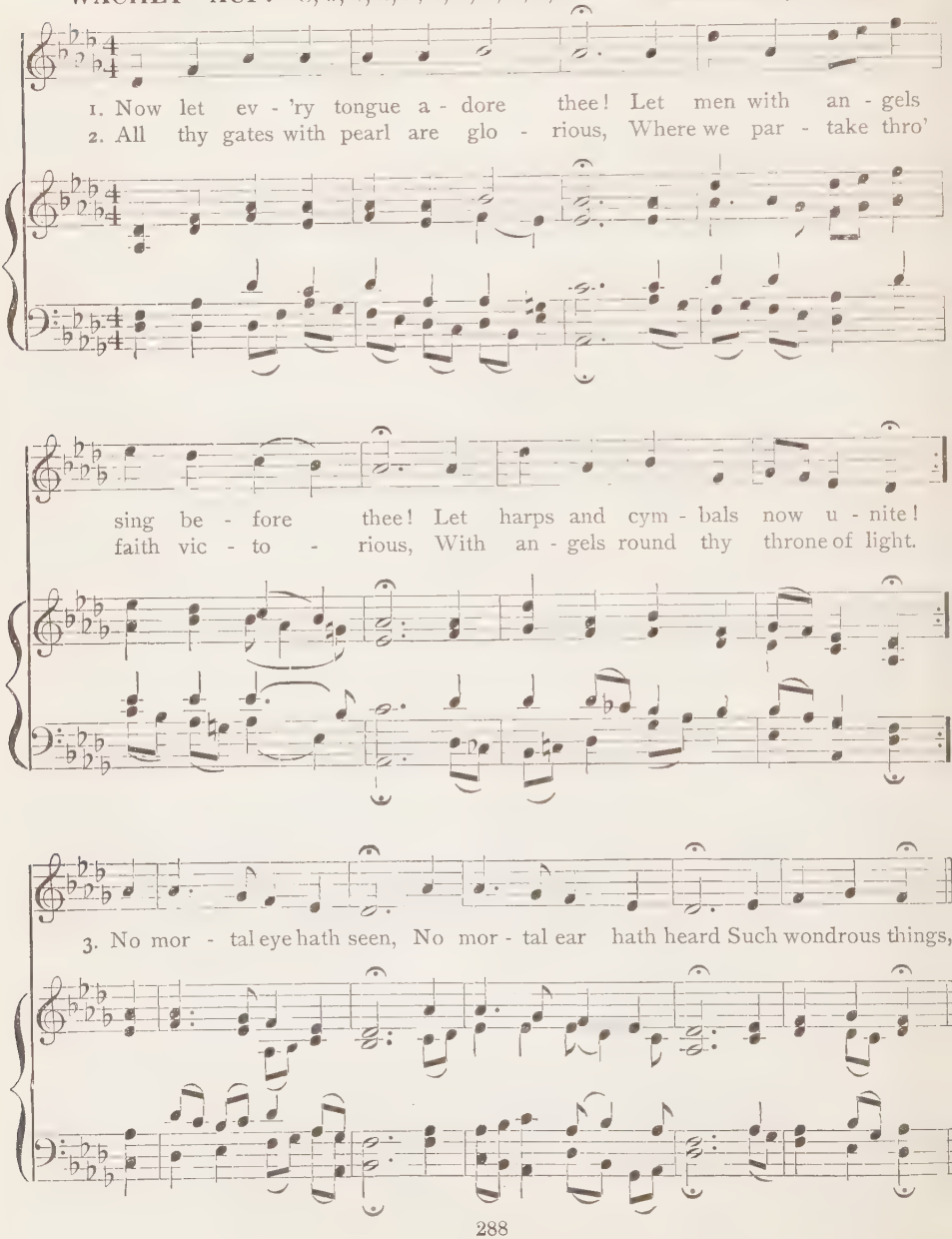
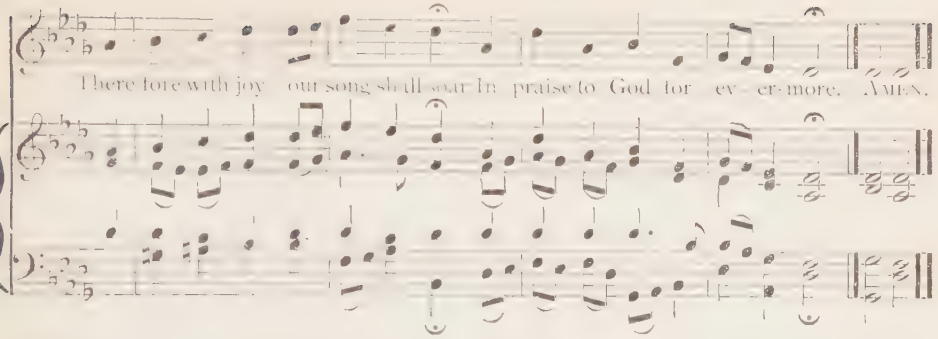


247 Come, Thou Almighty King

ITALIAN HYMN 6, 6, 4, 6, 6, 6, 4

Charles Wesley, 1757
Felice De Giardini, 1769

248 Now Let Every Tongue Adore Thee

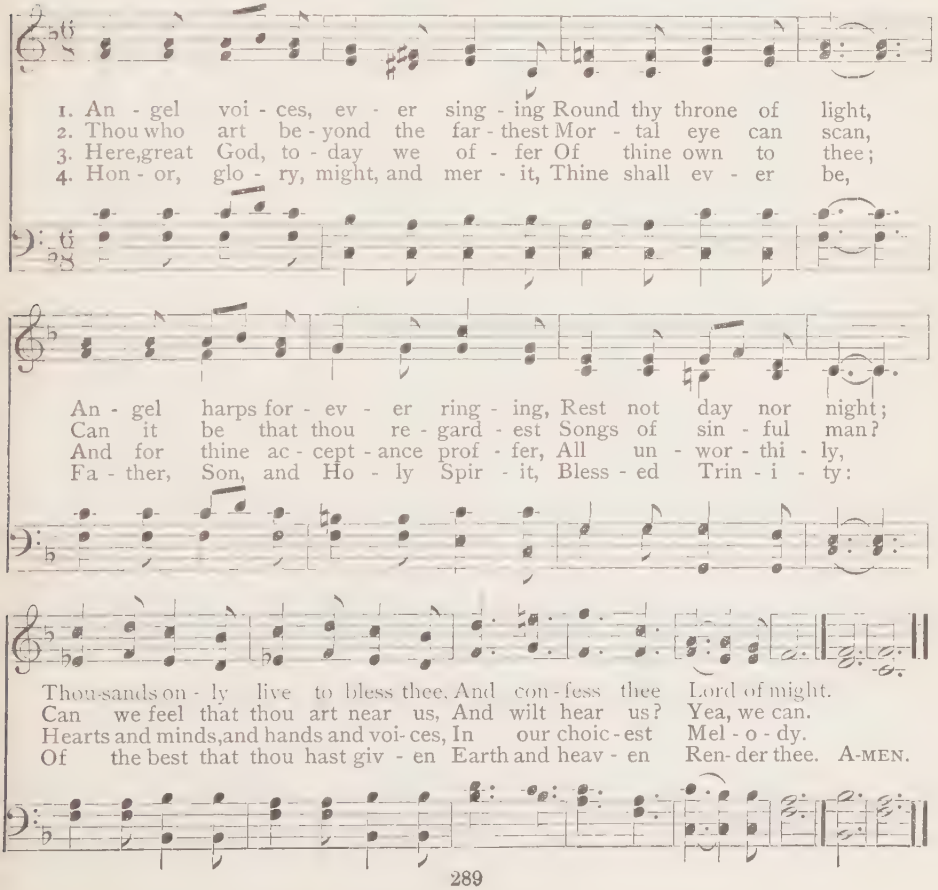
WACHET AUF! 8, 9, 8, 8, 9, 8, 6, 6, 4, 8, 8

Melody by P. Nicolai, 1556–1608
Harmonized by J. S. Bach



249 Angel Voices Ever Singing

ANGEL VOICES. 8, 5, 8, 5, 8, 4, 3

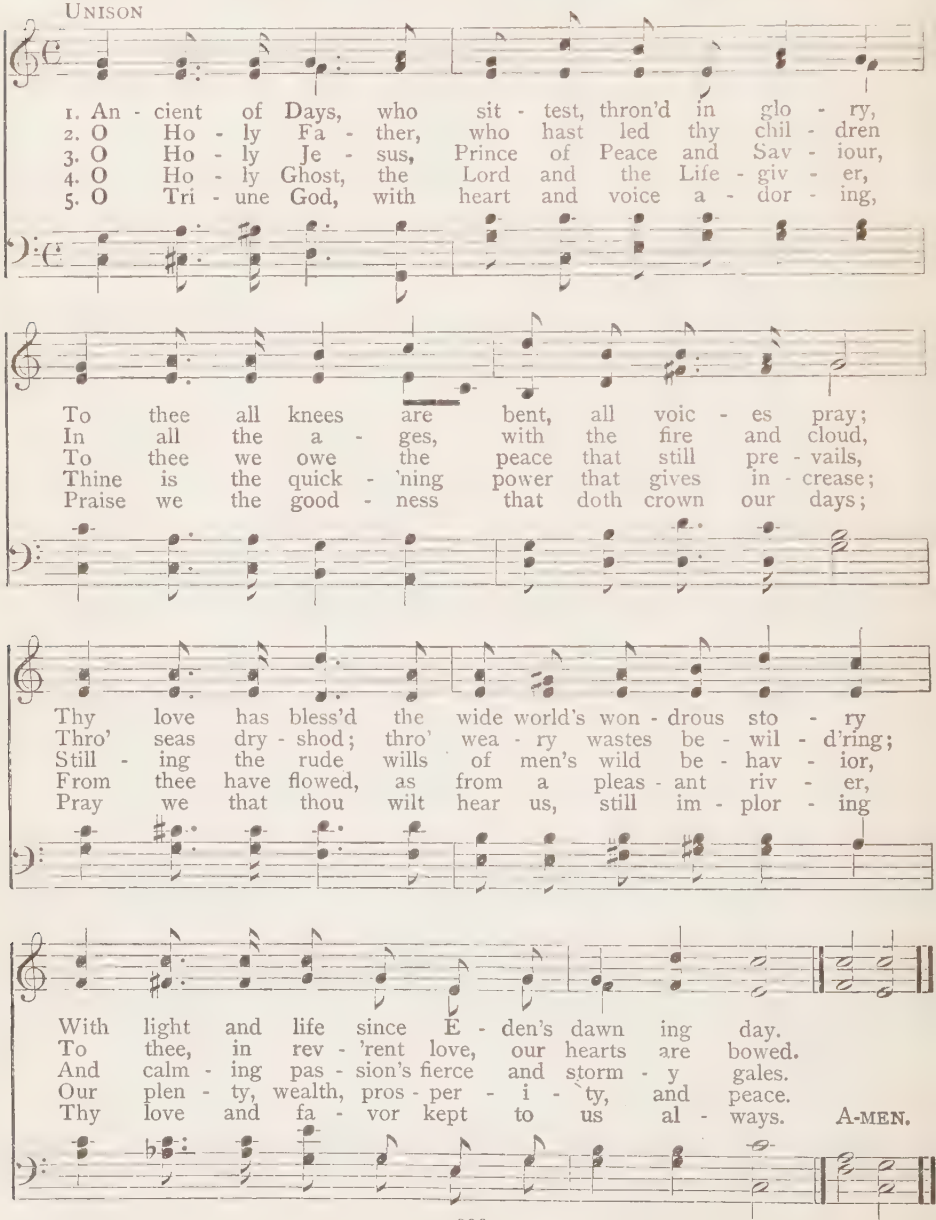
Francis Pott, 1866
Arthur Seymour Sullivan, 1872



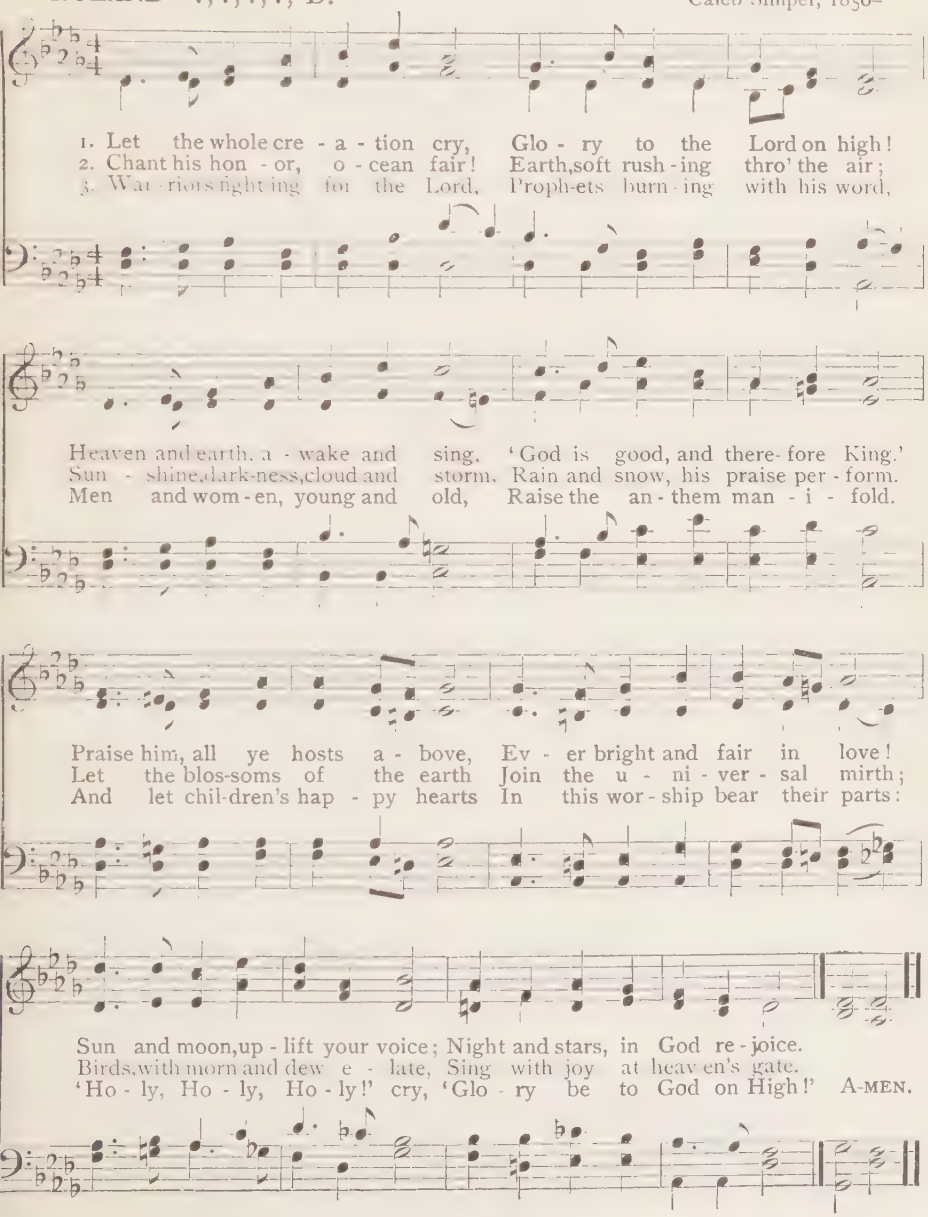
250 Ancient of Days, Who Sittest Throned

ANCIENT OF DAYS 11, 10, 11, 10.

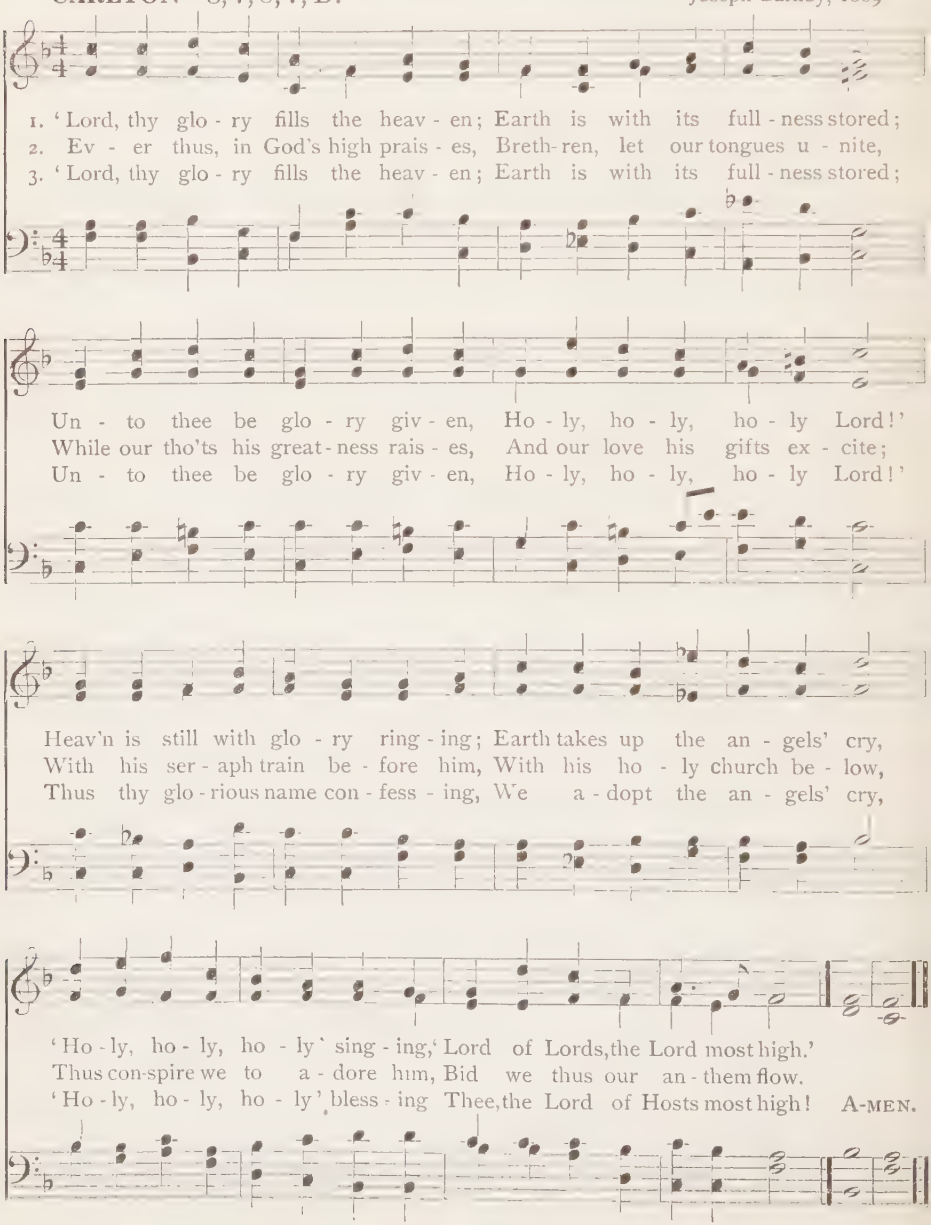
Wm. C. Doane, 1886
J. Albert Jeffery, 1886

UNISON

251 Let the Whole Creation Cry

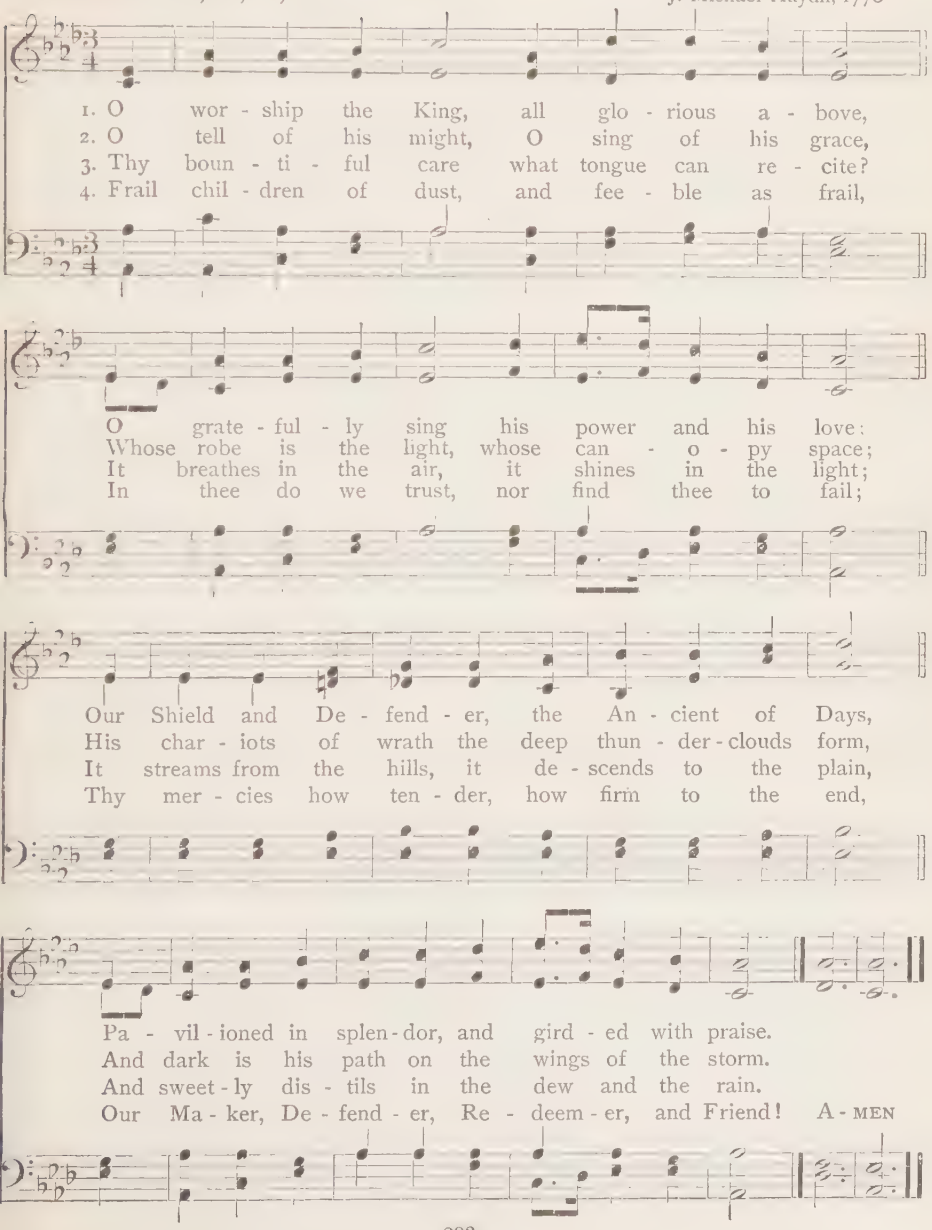
ROLAND 7, 7, 7, 7, D.

Stopford A. Brooke, 1881
Caleb Simper, 1856–

252 Lord, Thy Glory Fills the Heaven

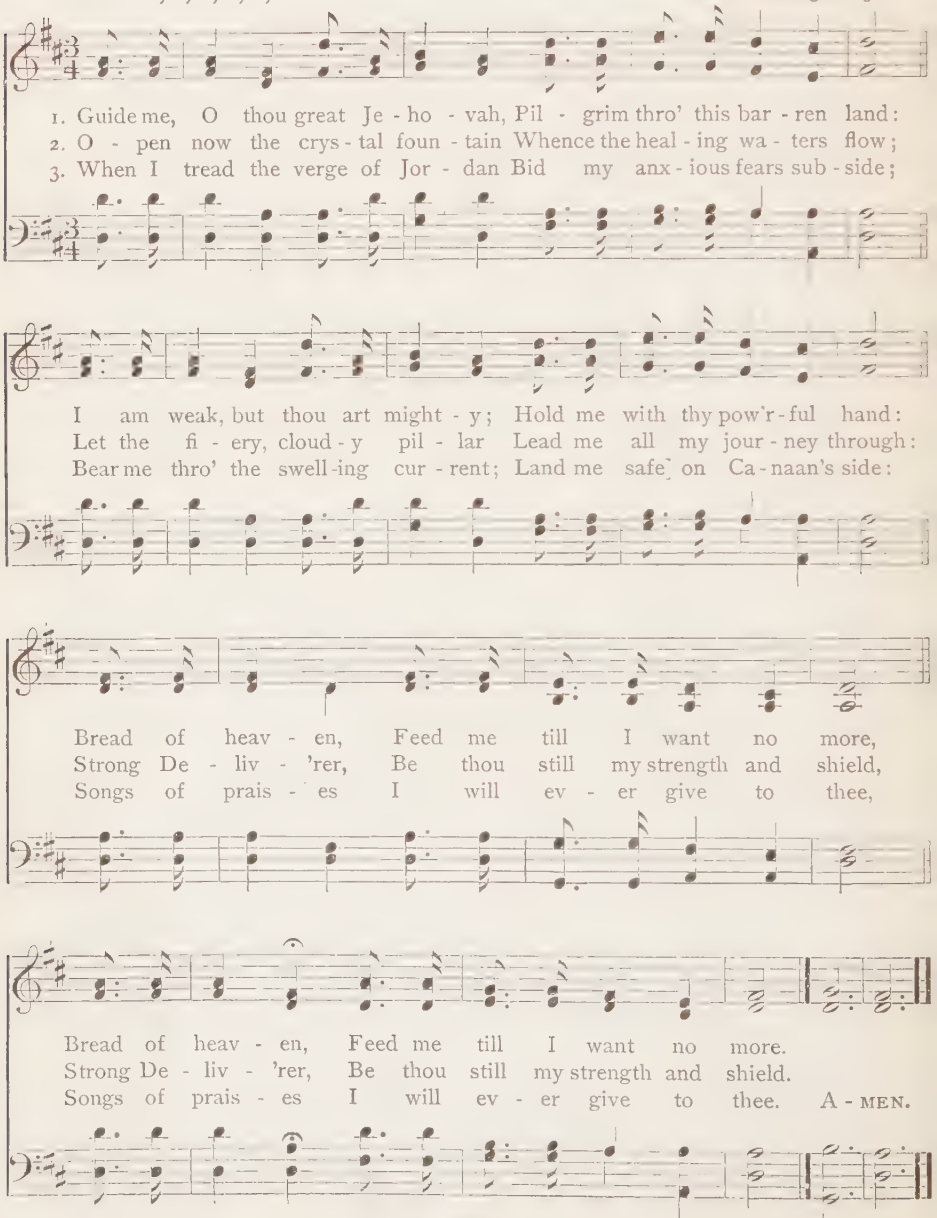
CARLTON 8, 7, 8, 7, D.

Richard Mant, 1837
Joseph Barnby, 1869

253 O Worship the King

LYONS 10, 10, 11, 11

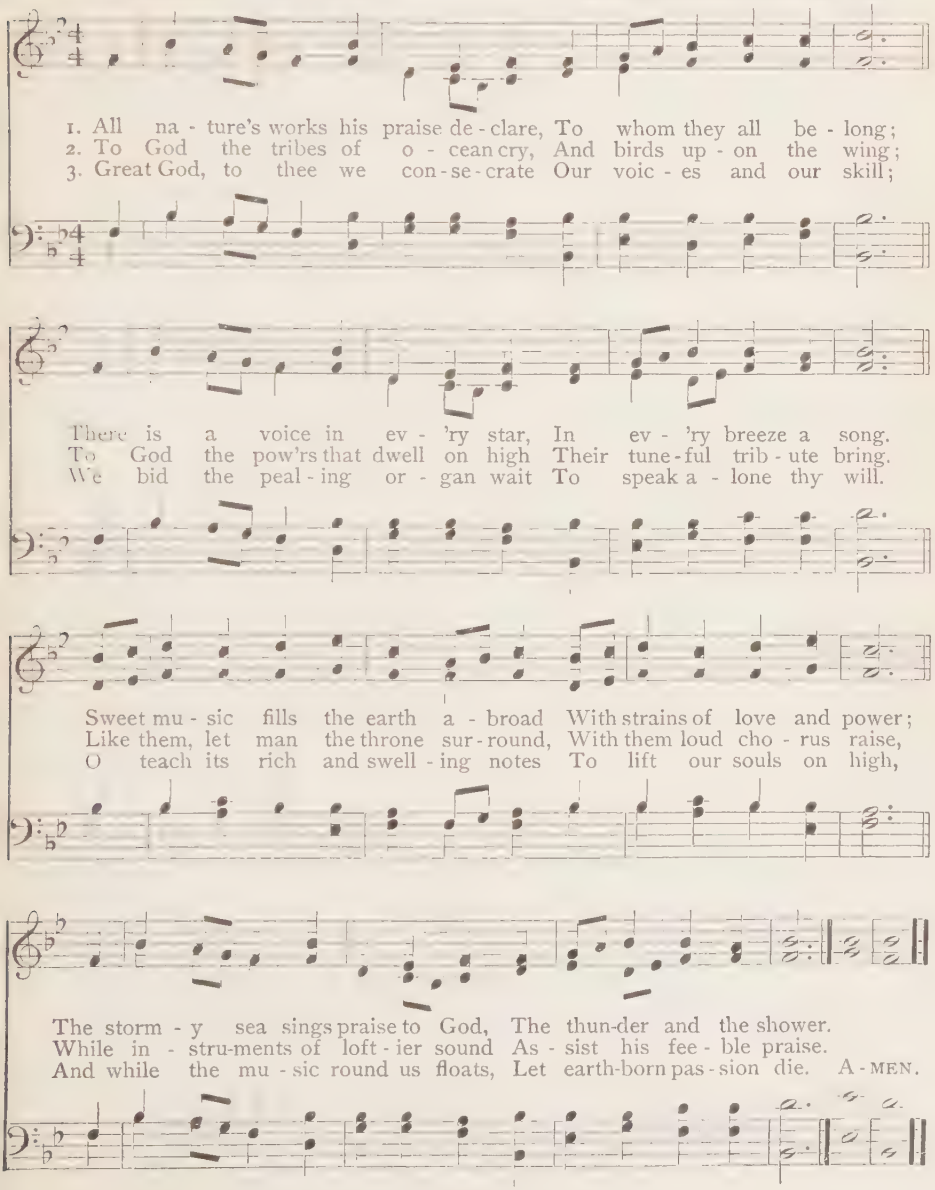
Robert Grant, 1833
J. Michael Haydn, 1770

254 Guide Me, O Thou Great Jehovah

ZION 8, 7, 8, 7, 4, 7

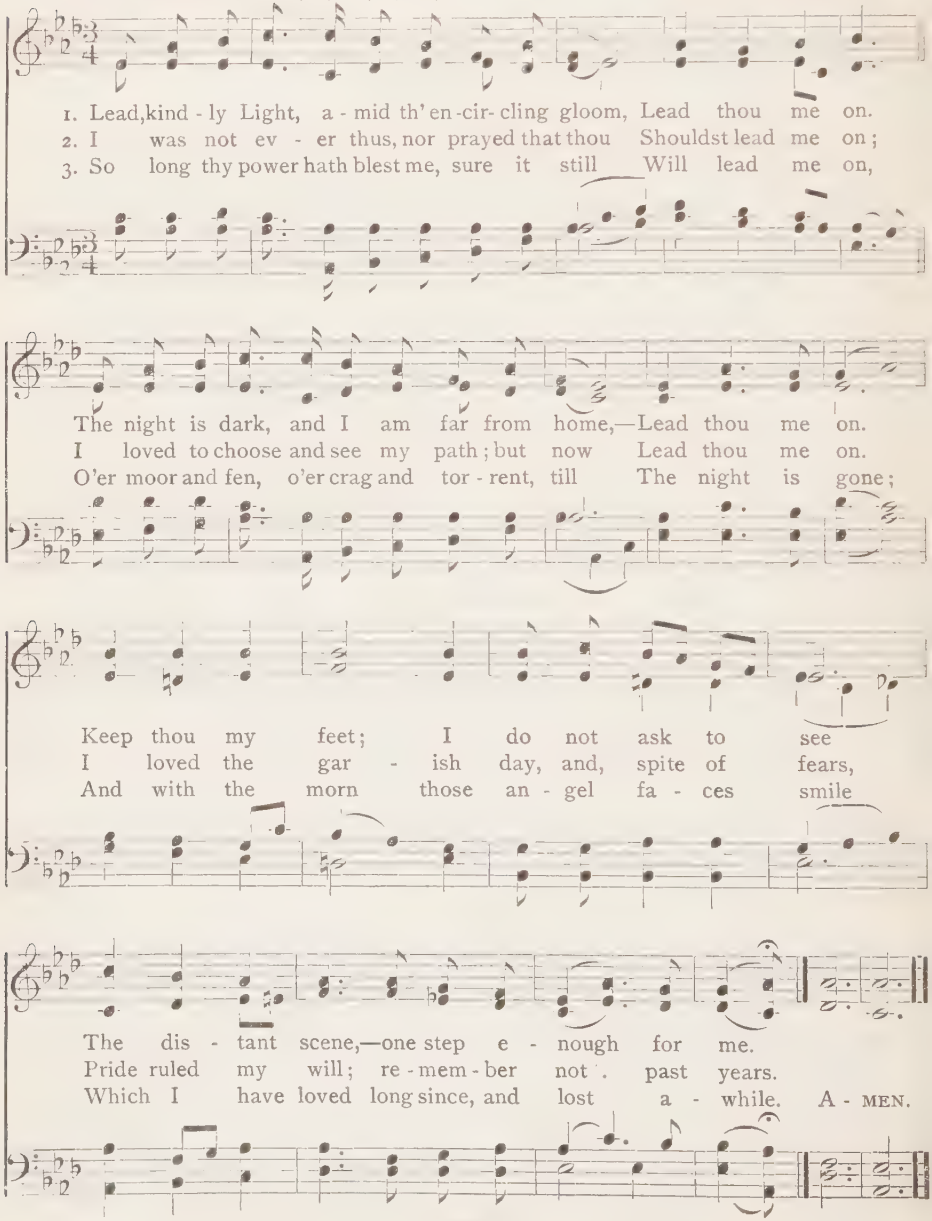
William Williams, 1745
Thomas Hastings, 1830

255 All Nature's Works His Praise Declare

Suitable for Musical Service or Organ Dedication

ELLACOMBE 7, 6, 7, 6, D.

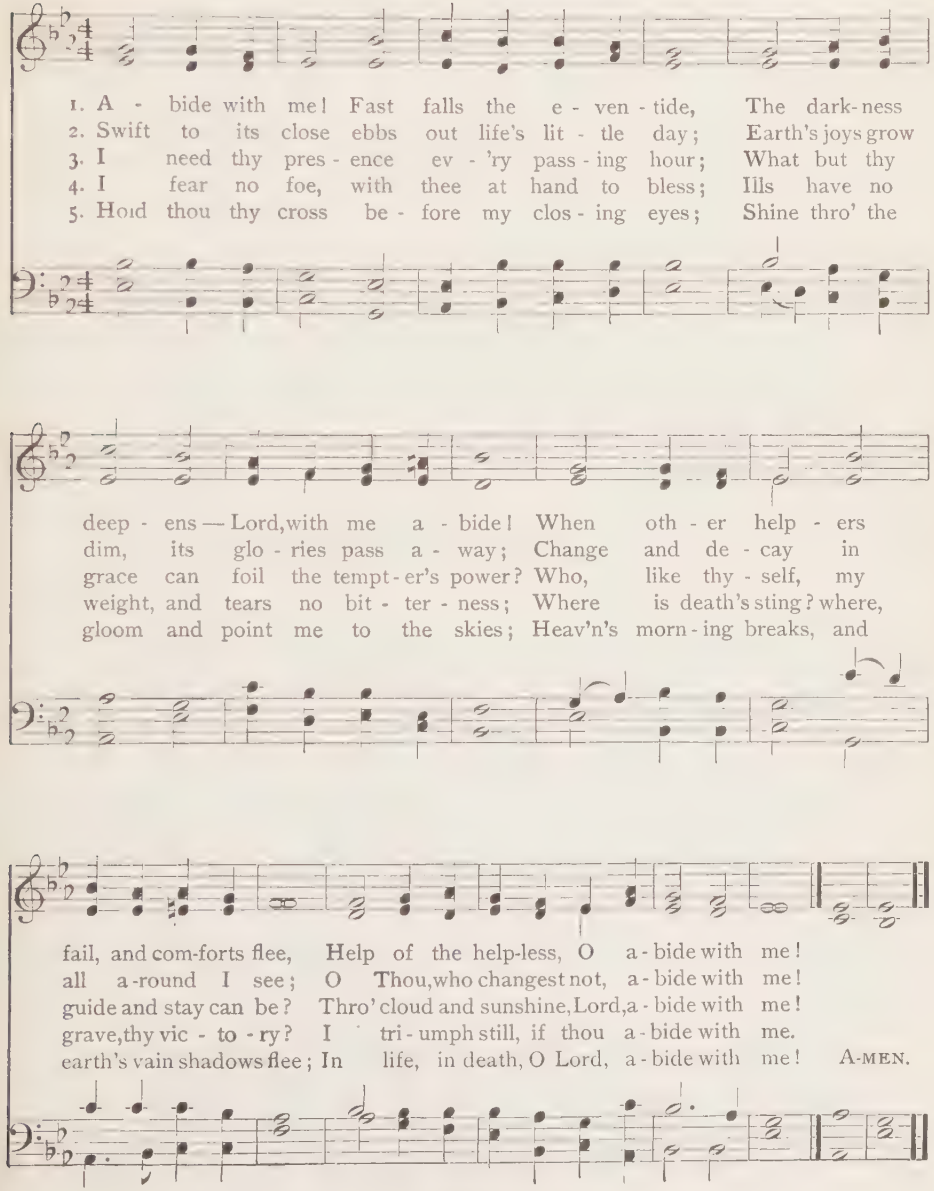
Henry Ware, Jr., 1822
Gesang Buch der Herzogl, 1784

256 Lead, Kindly Light

LUX BENIGNA 10, 4, 10, 4, 10, 10

John H. Newman, 1833
John B. Dykes, 1868

257 Abide With Me

EVENTIDE 10, 10, 10, 10

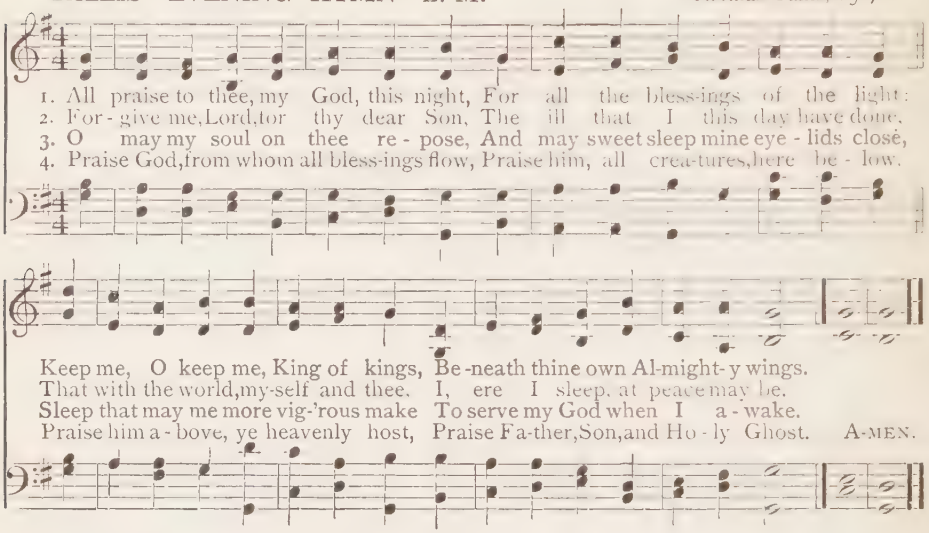
Henry F. Lyte, 1847
William H. Monk, 1861



258 All Praise to Thee, My God

Thomas Ken, 1695
Thomas Tallis, 1567

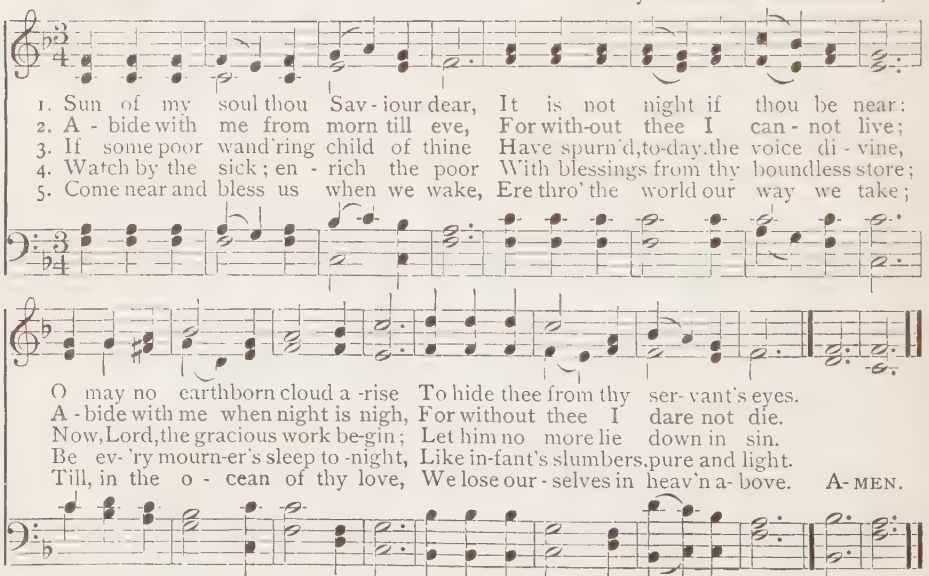
TALLIS' EVENING HYMN L. M.



259 Sun of My Soul, Thou Saviour Dear

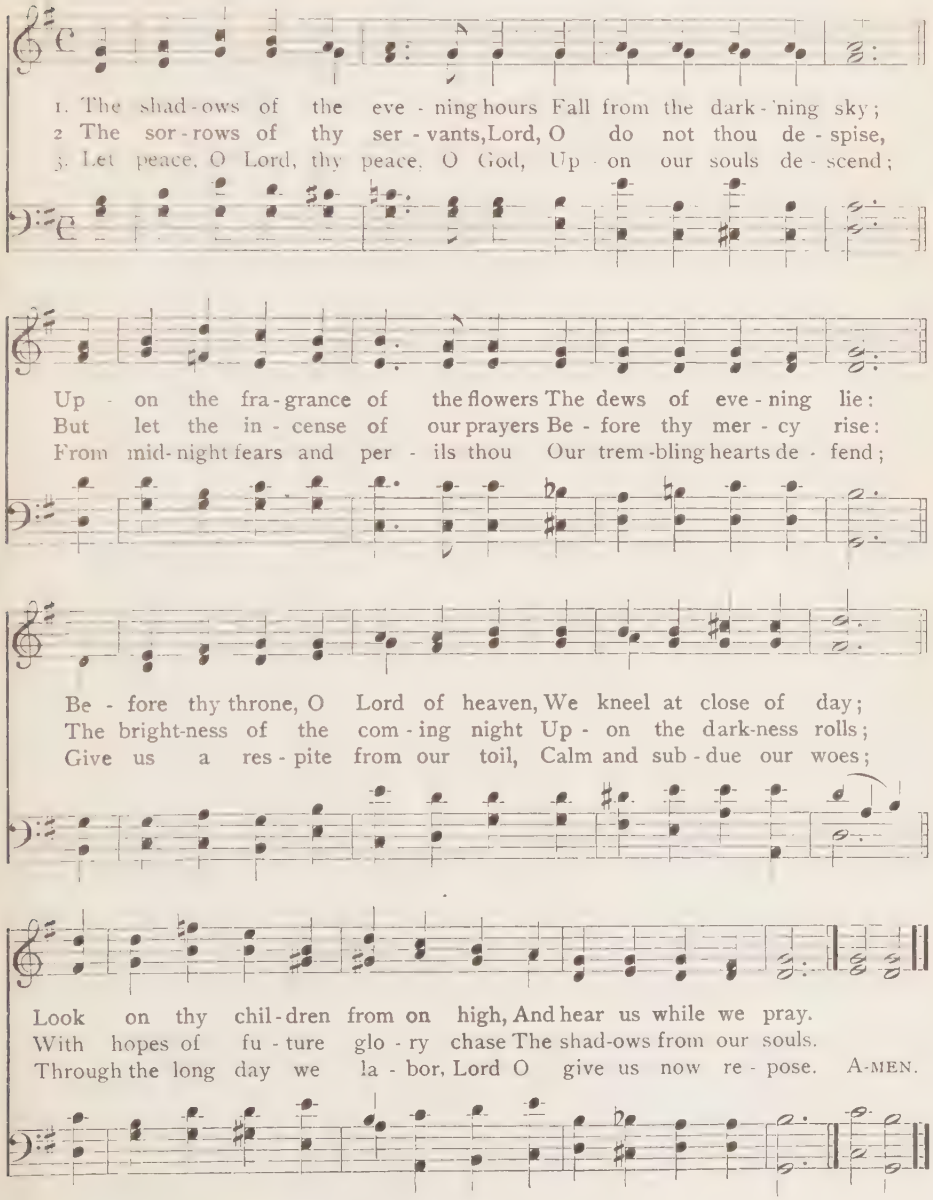
John Keble, 1820
Peter Ritter, 1792
Arr. by William H. Monk, 1861

HURSLEY L. M.

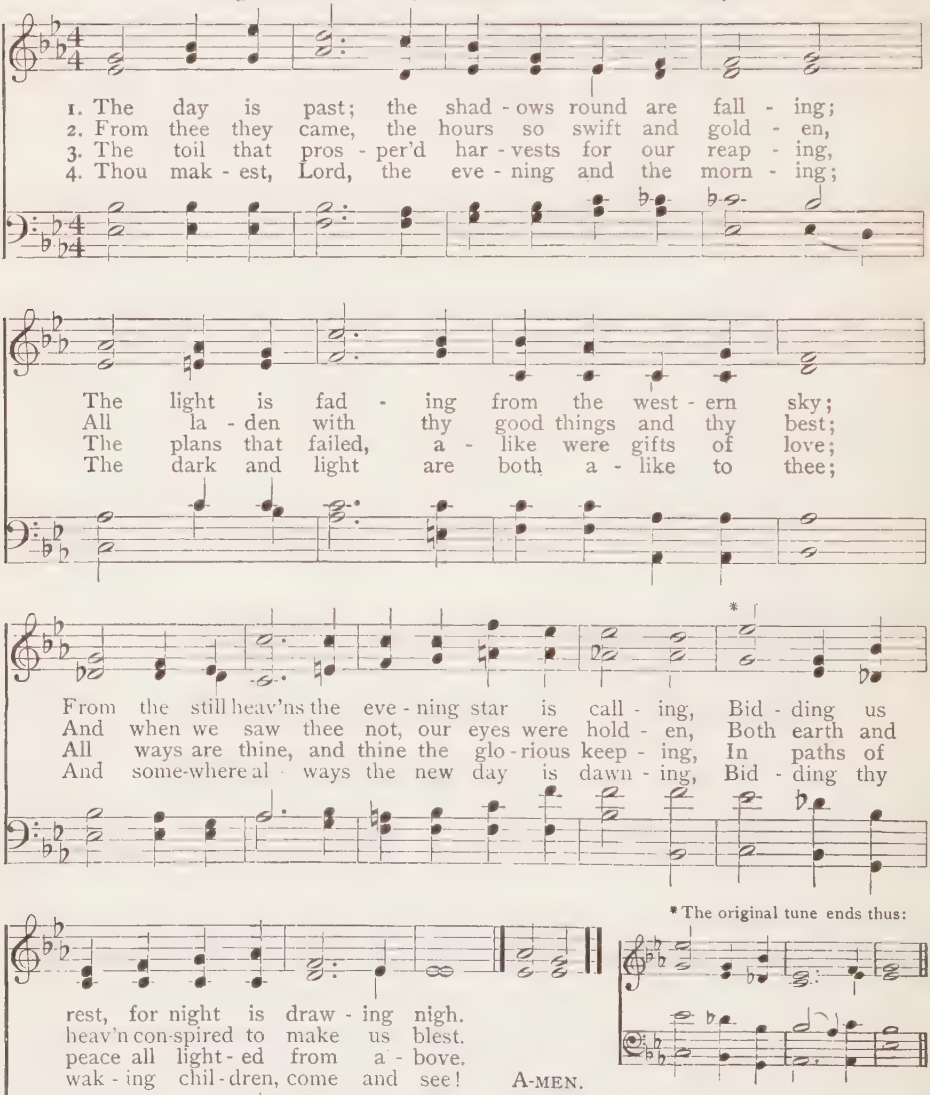


260 The Shadows of the Evening Hours

ST. LEONARD C. M. D.

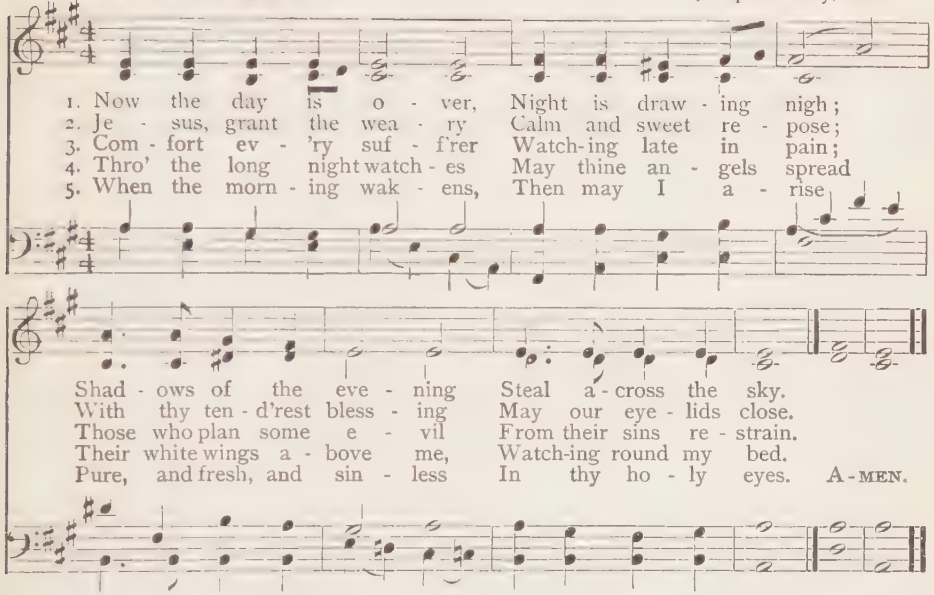
Adelaide A. Procter, 1862
Henry Hiles, 1868

261 The Day Is Past; the Shadows Falling

DIADEMA 11, 10, 11, 10 (Altered)
Original Metre: 11, 10, 11, 6

Henry Burton, 1924
Joseph Barnby, 1868 }
Alt. by E. E. H., 1927 }

262 Now the Day Is Over

MERRIAL 6, 5, 6, 5

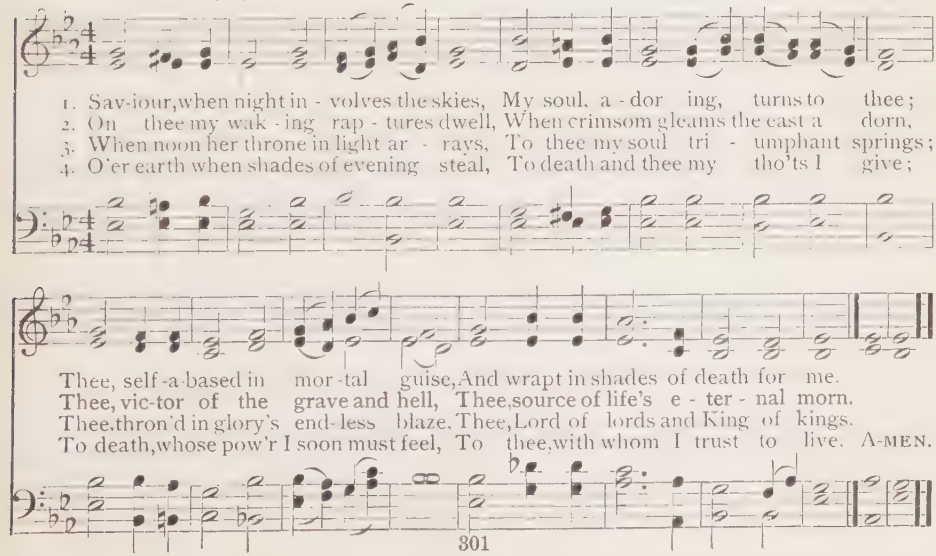
Sabine Baring-Gould, 1865
Joseph Barnby, 1868



263 Saviour, When Night Involves the Skies

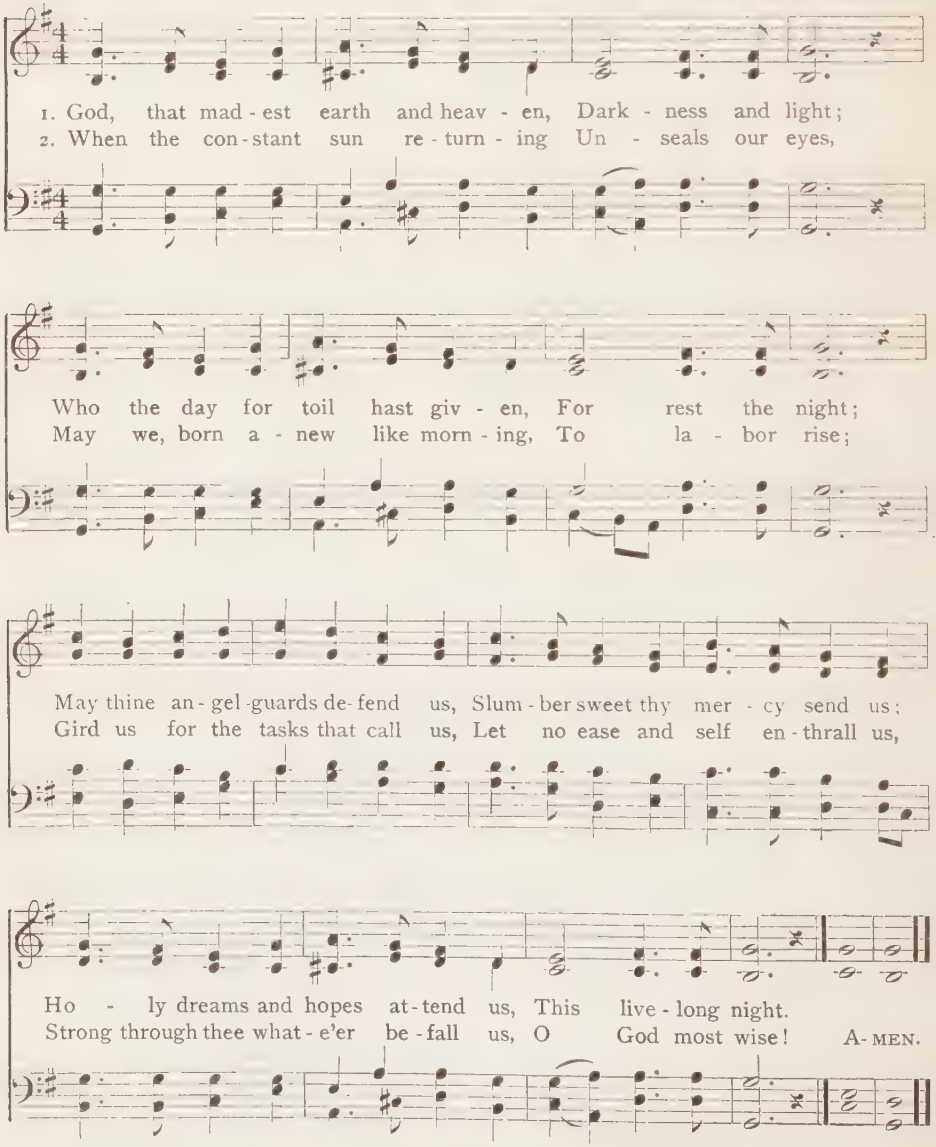
HOLLEY 8, 8, 8, 8

T. Gisborne
George Hews

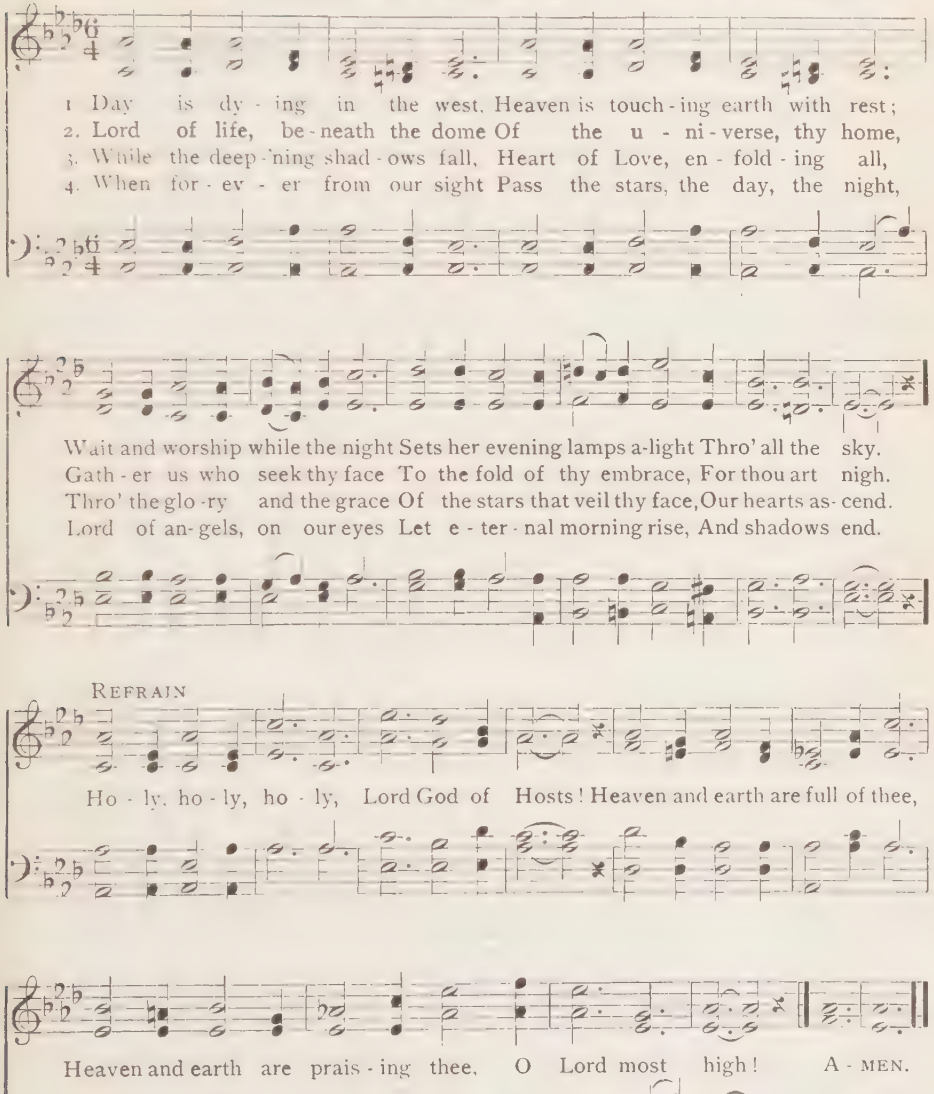


264 God, That Madest Earth and Heaven

Reginald Heber, 1827
Frederick L. Hosmer, 1912
Welsh Traditional
Harmonized by L. O. Emerson, 1906

AR HYD Y NOS 8, 4, 8, 4, 8, 8, 8, 4

265 Day Is Dying in the West

CHAUTAUQUA 7, 7, 7, 7, 4 With Refrain

Mary A. Lathbury, 1877
William F. Sherwin, 1877

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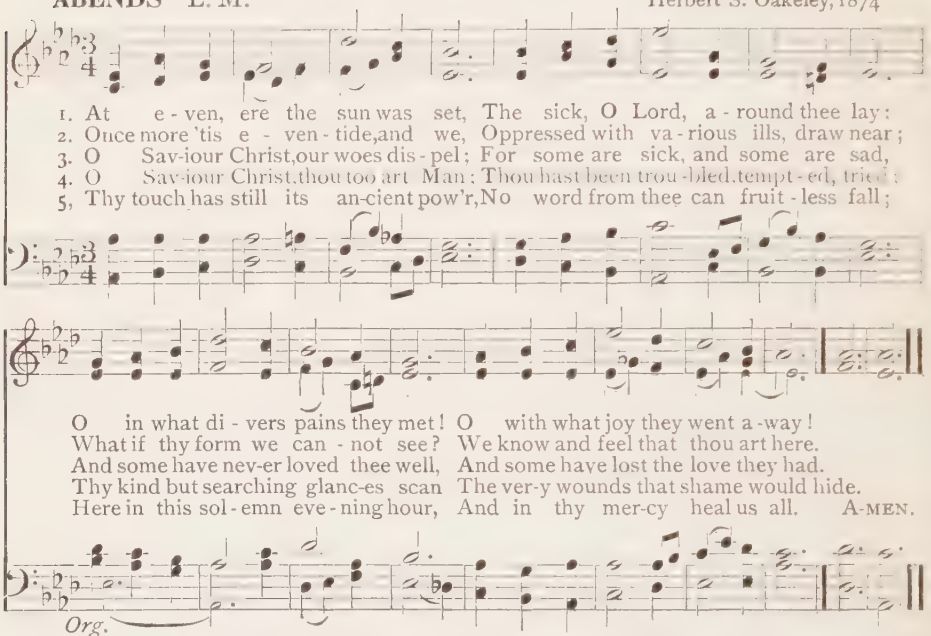
266 At Even, Ere the Sun Was Set

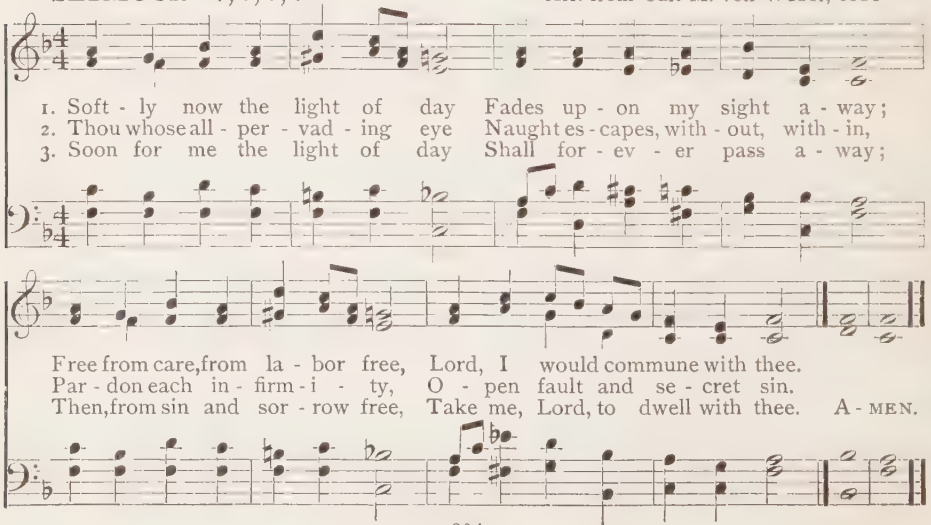
ABENDS L. M.

Henry Twells, 1868
Herbert S. Oakeley, 1874



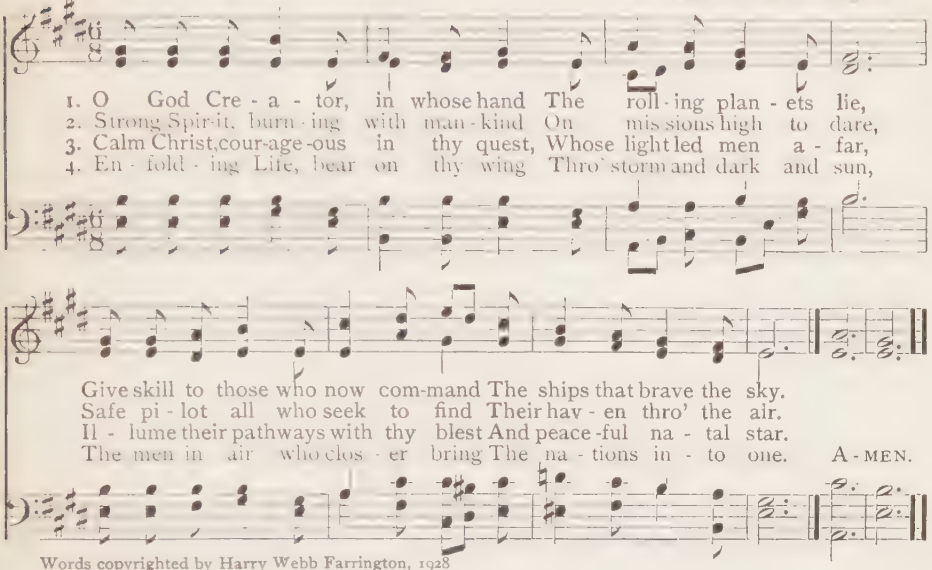
267 Softly Now the Light of Day

SEYMOUR 7, 7, 7, 7

George Washington Doane, 1824
Arr. from Carl M. von Weber, 1826

268 O God Creator, in Whose Hand

AIRMAN'S HYMN

Harry Webb Farrington, 1928
Herbert L. Heidecker, 1928



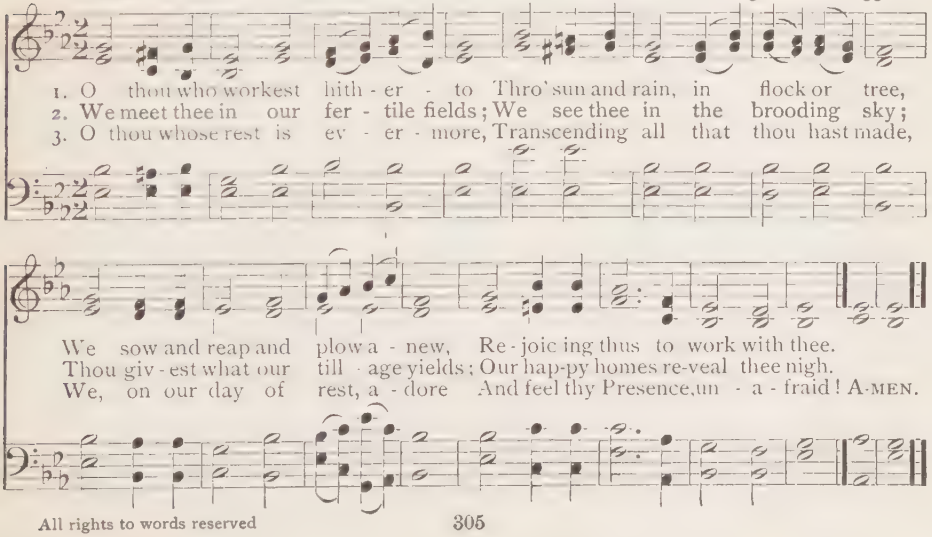
Words copyrighted by Harry Webb Farrington, 1928
Music copyrighted by Earl Enyeart Harper, 1928

269 O Thou Who Workest Hitherto

A Hymn for the Country Church

HOLLEY L. M.

Edward Talmadge Root, 1927
George Hews, 1835



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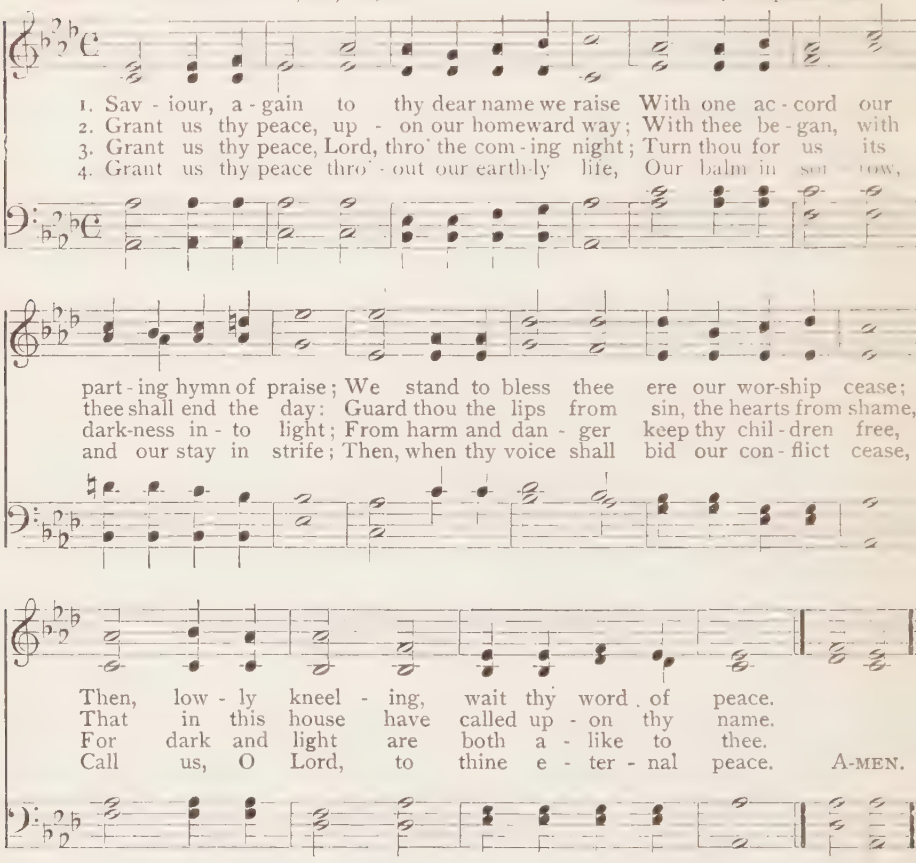
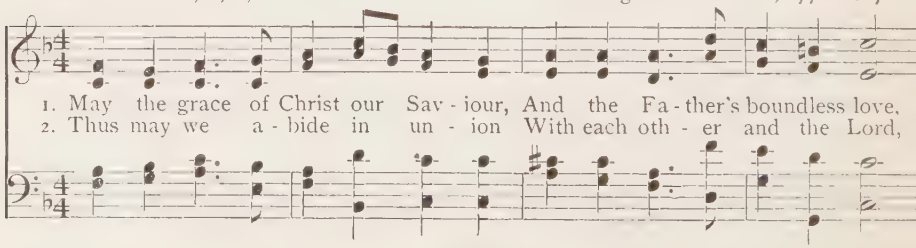
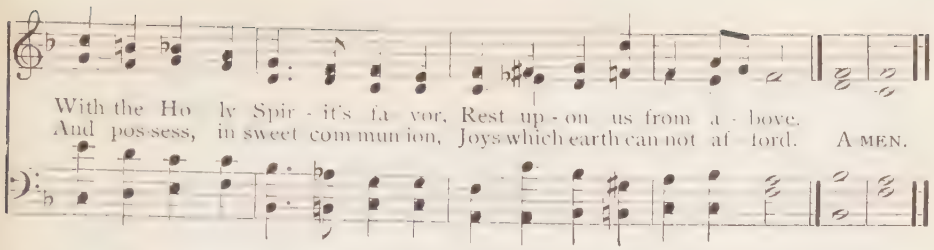
270 Saviour, Again to Thy Dear Name

BENEDICTION 10, 10, 10, 10

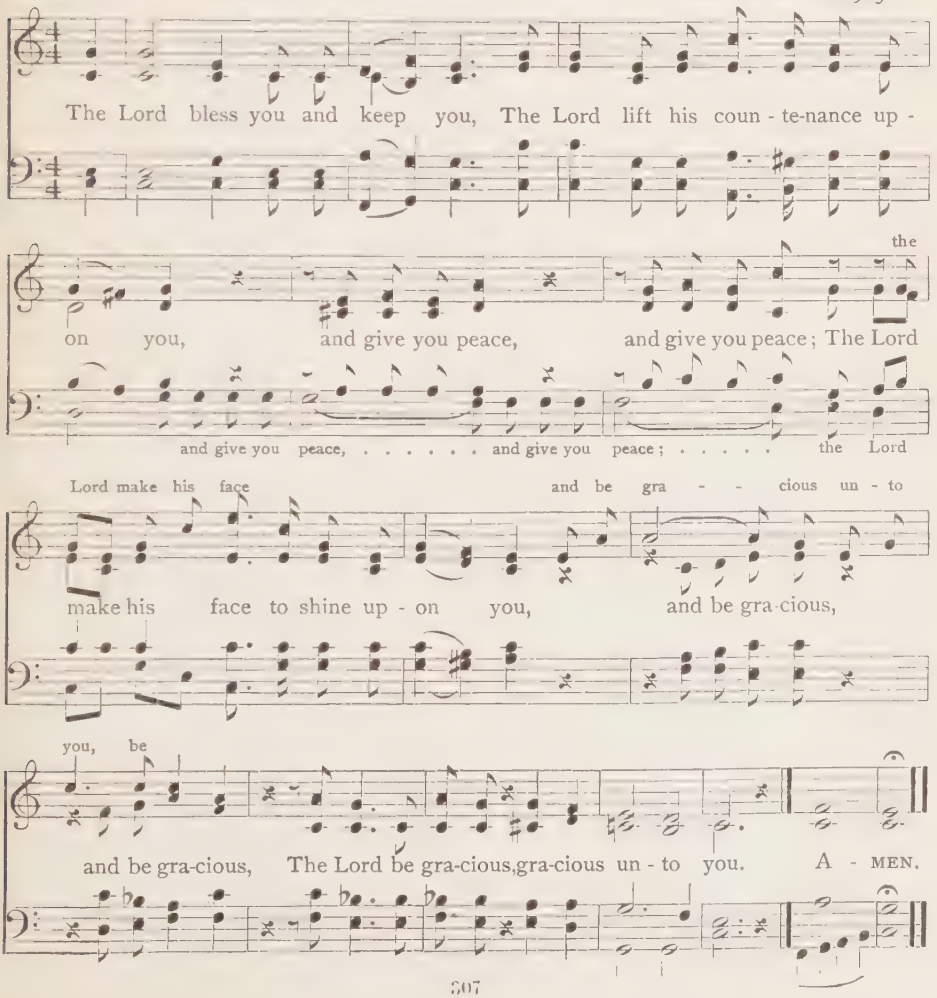
John Ellerton, 1866
Edward J. Hopkins, 1867

271 May the Grace of Christ

SARDIS 8, 7, 8, 7

John Newton, 1725–1807
Ludwig van Beethoven, 1770–1827



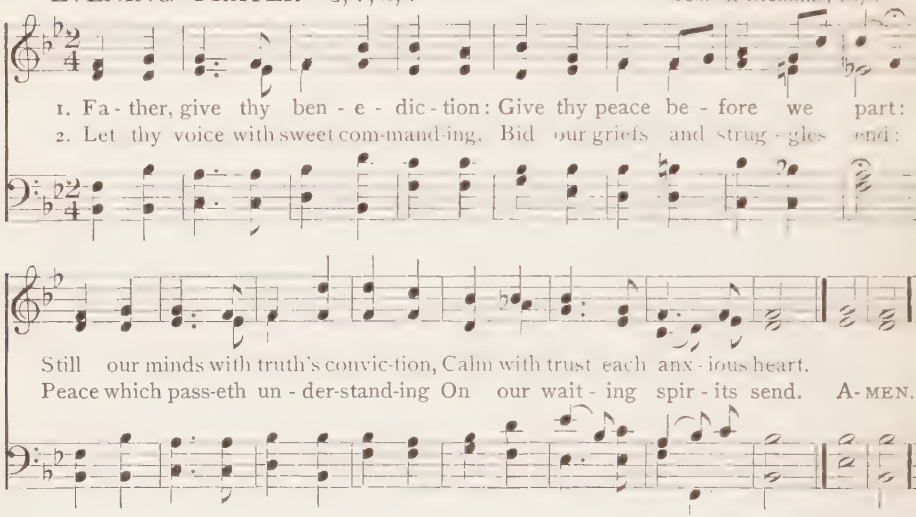
272 The Lord Bless You and Keep You

CHORAL BENEDICTION

Numbers 6: 24–26
Peter C. Lutkin, 1905

273 Father, Give Thy Benediction

EVENING PRAYER 8, 7, 8, 7

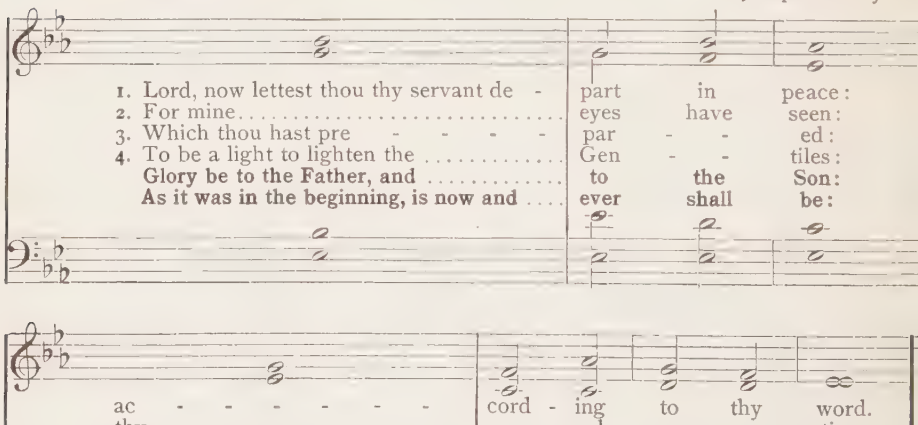
Samuel Longfellow, 1864
Geo. C. Stebbins, 1878

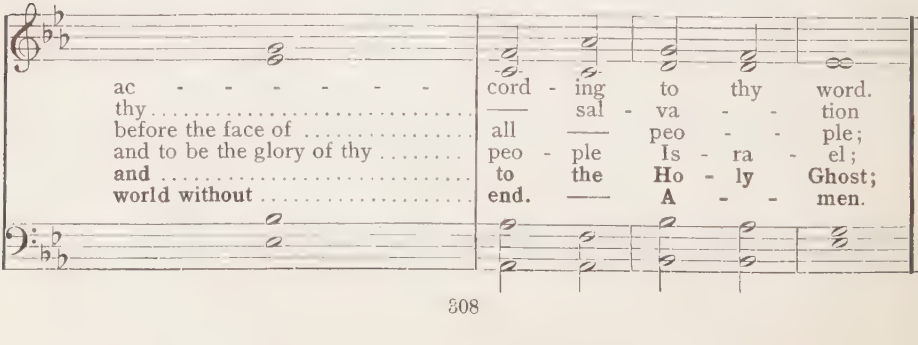


274 Lord, Now Lettest Thou Thy Servant

NUNC DIMITTIS

St. Luke 2: 29
Joseph Barnby

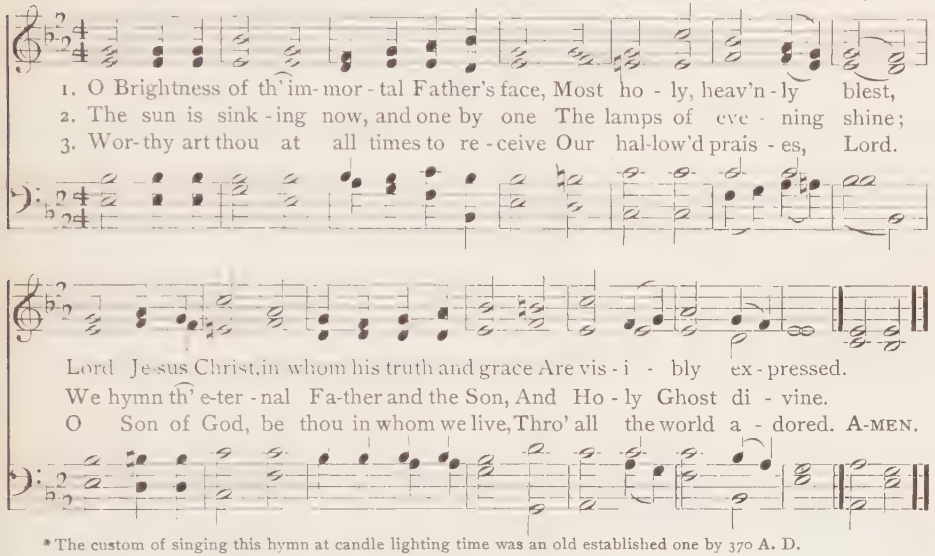




275 O Brightness of the Father's Face

* Old Greek 'Candlelight Hymn'
Tr. by Edward W. Eddis, 1864
Clement C. Scholefield, 1870

ST. NICHOLAS 10, 6, 10, 6

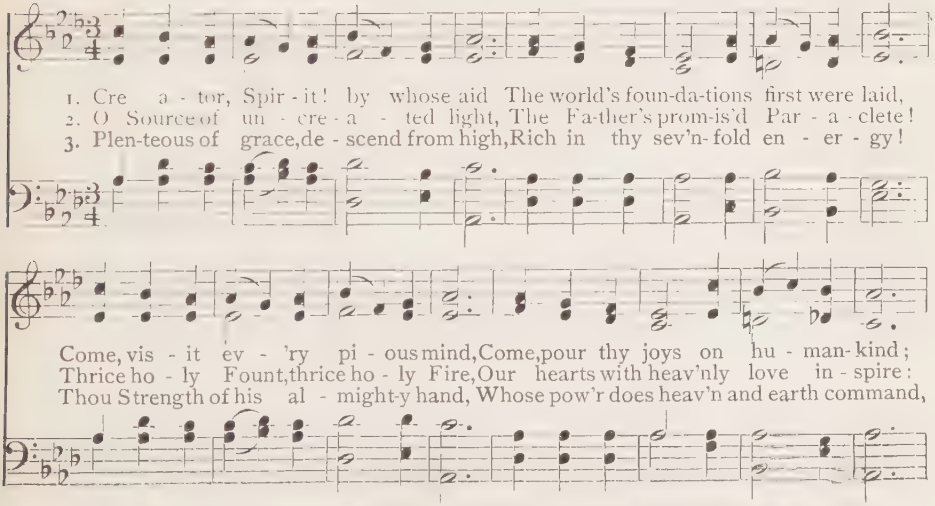


* The custom of singing this hymn at candle lighting time was an old established one by 370 A. D.

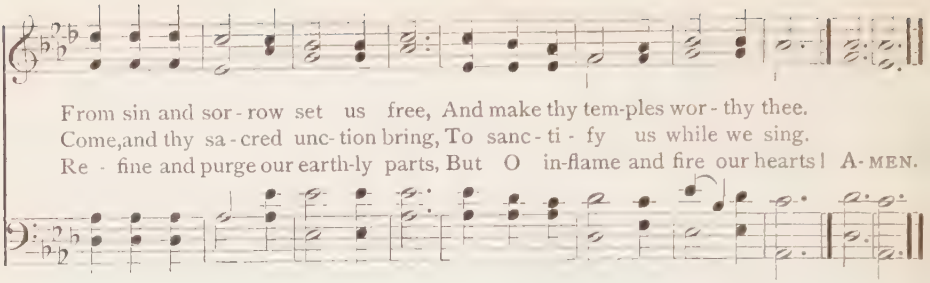
276 Creator, Spirit! by Whose Aid

* Old Latin (Rabanus Maurus?)
Tr. by John Dryden, 1693
Henry F. Hemy and J. G. Walton, 1874

ST. CATHERINE L. M. 6 lines

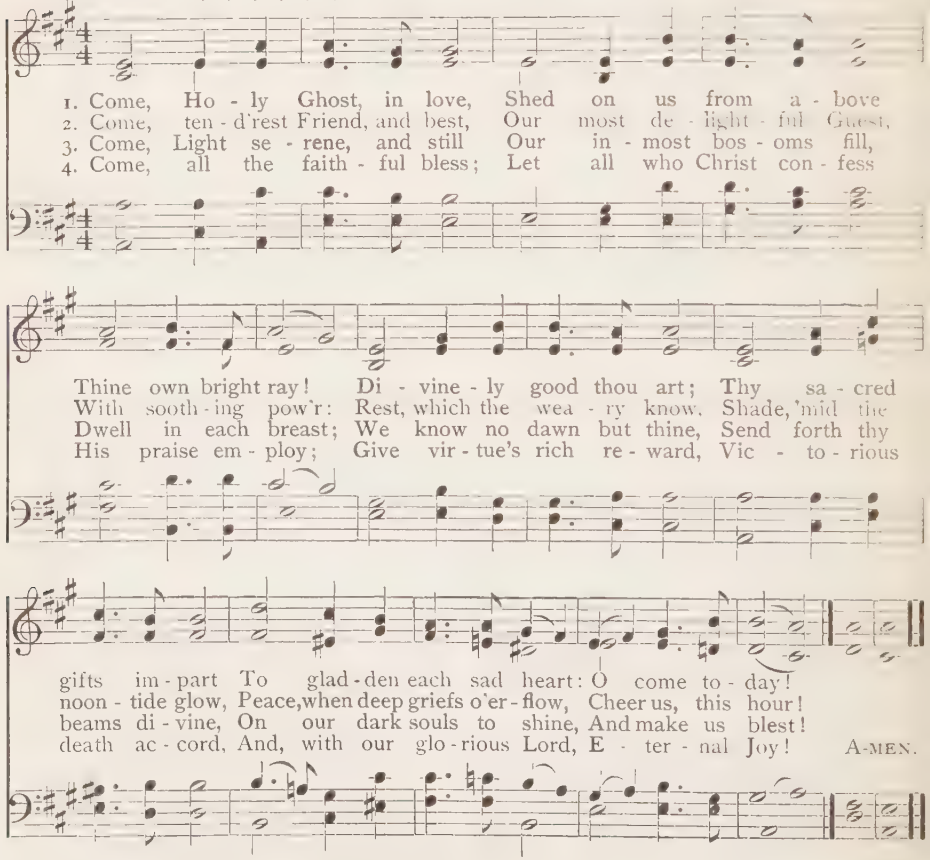


* Once sung with pomp and ceremony second only to that which attended the singing of the Te Deum



277 Come, Holy Ghost, in Love

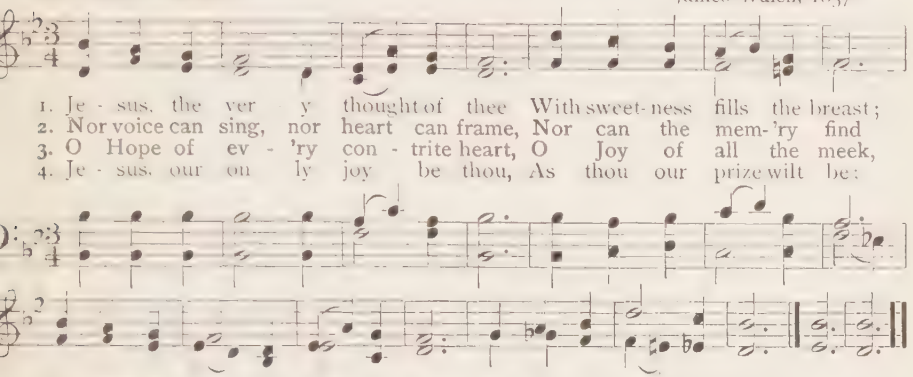
* Mediaeval Latin (
Tr. by Ray Palmer, 1808–1887)
John H. Cornell, 1828–1894

BETHEL 6, 6, 4, 6, 6, 6, 4

* Said to have been written by Robert II, king of France, 972–1031

278 Jesus, the Very Thought of Thee

* Bernard of Clairvaux, 1091–1153}
Tr. by Edward Caswall, 1814–1878}
James Walch, 1837–

SAWLEY C. M.

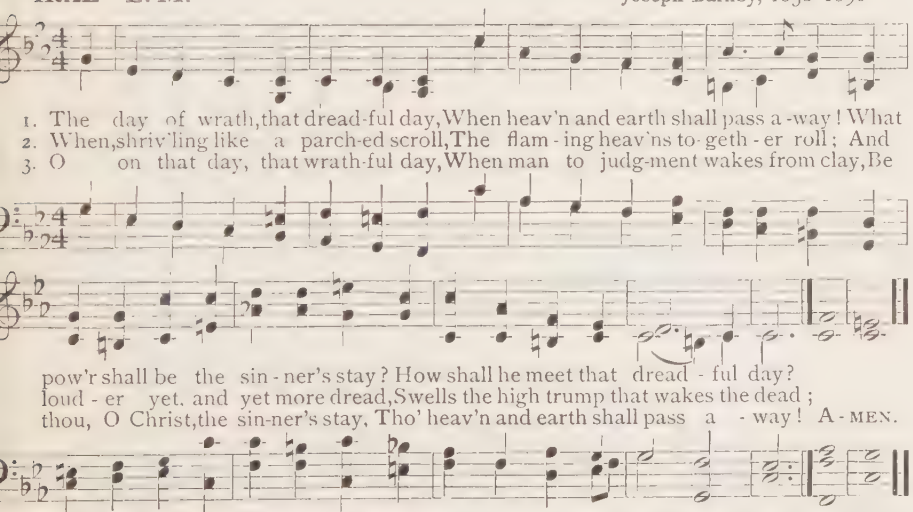


*One of the sweetest and most evangelical of Latin hymns

279 The Day of Wrath, That Dreadful Day

* Old Latin}
Tr. by Sir Walter Scott, 1805}
Joseph Barnby, 1838–1896

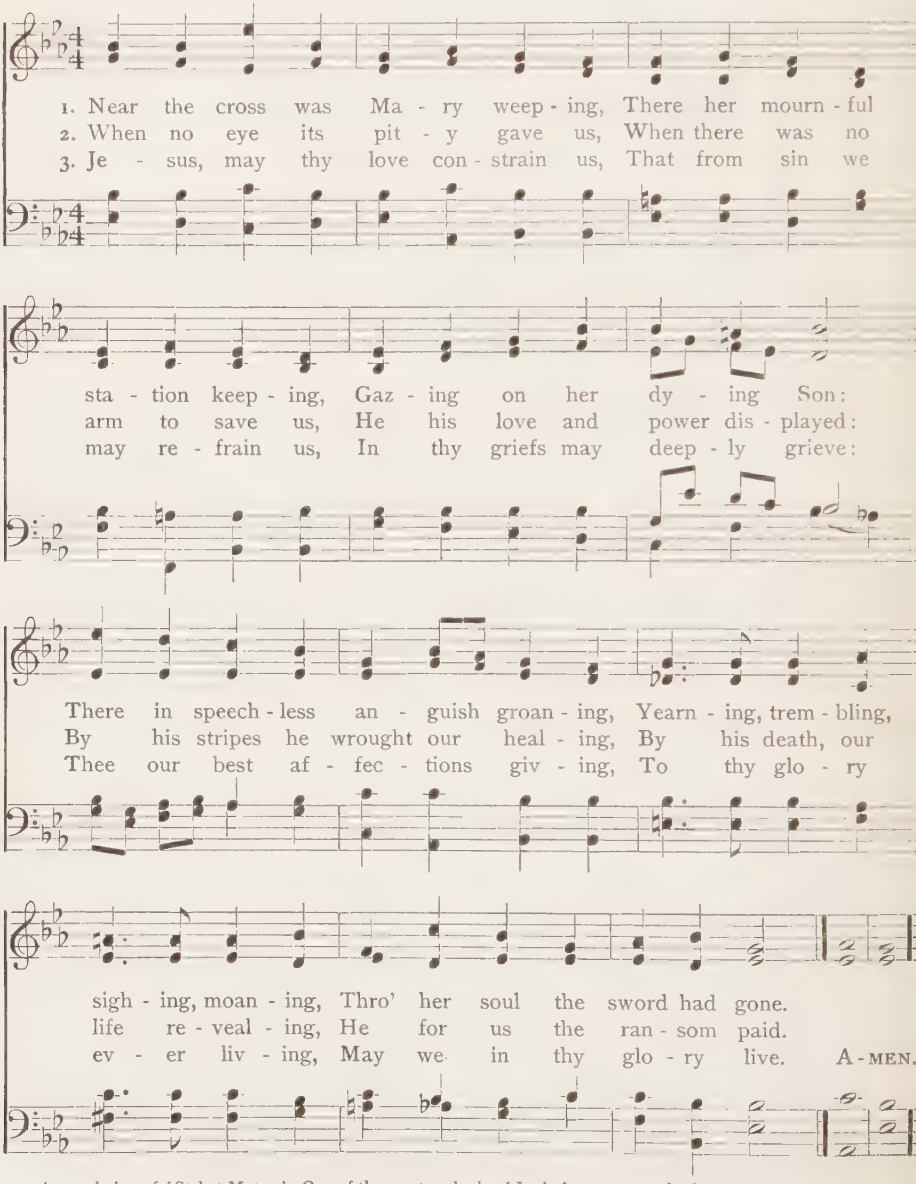
IRAE L. M.



* The 'Dies Irae' is one of the grandest and most famous of Latin hymns. There are more than 150 translations to English. This one is from the 'Lay of the Last Minstrel'

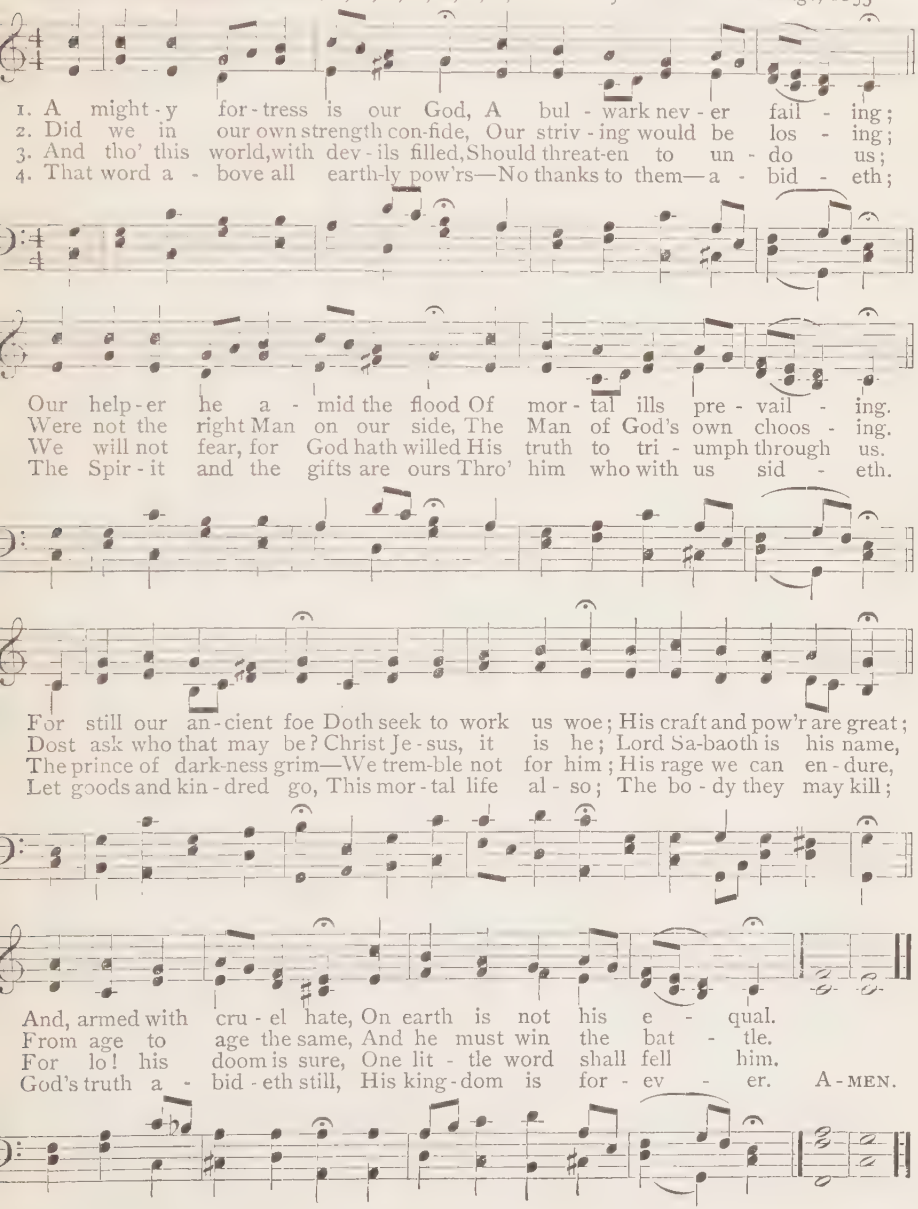
280 Near the Cross Was Mary Weeping

Jacopone da Todi, died 1306
Tr. by Henry Mills, 1786–1867
H. Knight

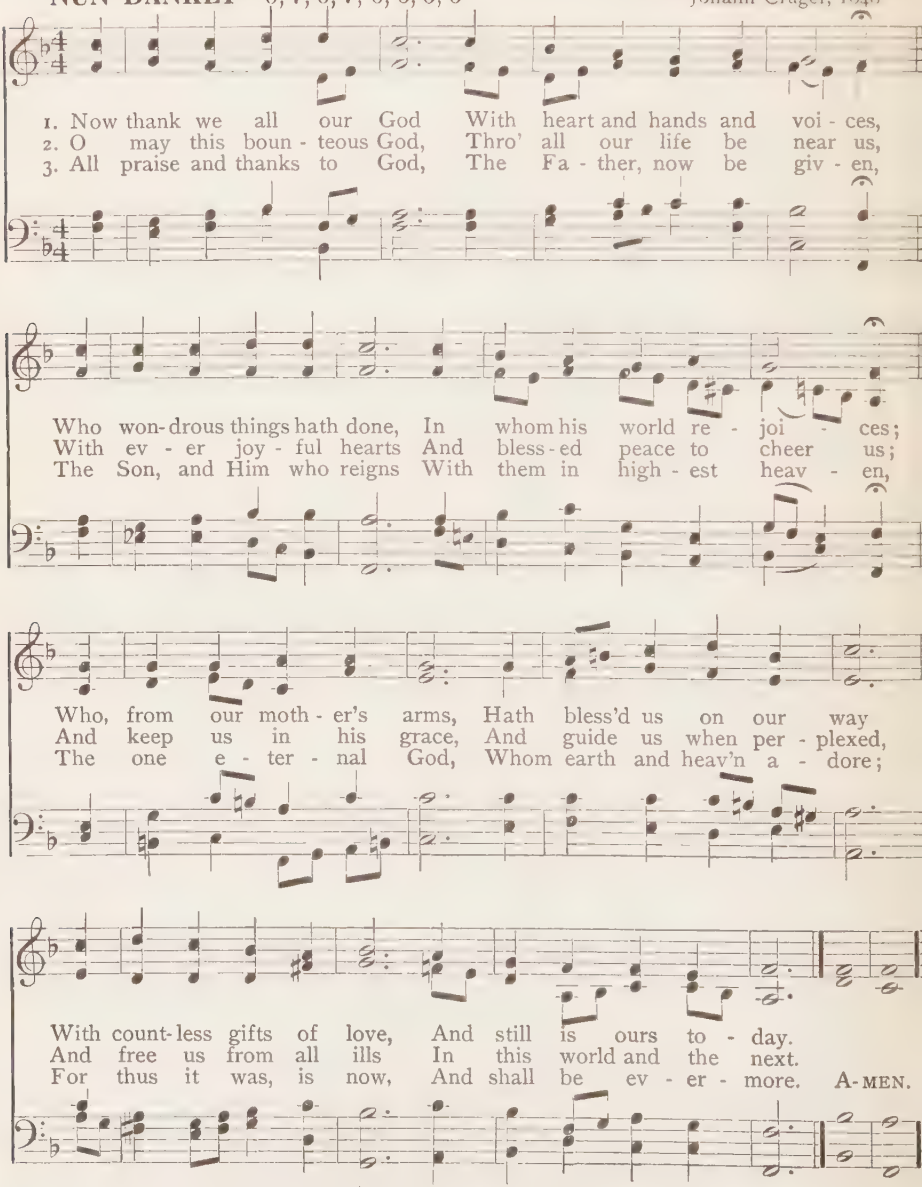
STABAT MATER 8. 8. 7. D.

A translation of 'Stabat Mater.' One of the most pathetic of Latin hymns not only, but of all hymns

281 A Mighty Fortress Is Our God

Words and Music
by Martin Luther, 1529

EIN' FESTE BURG 8, 7, 8, 7, 6, 6, 6, 6, 7 Tr. by Frederick H. Hedge, 1853

282 Now Thank We All Our God

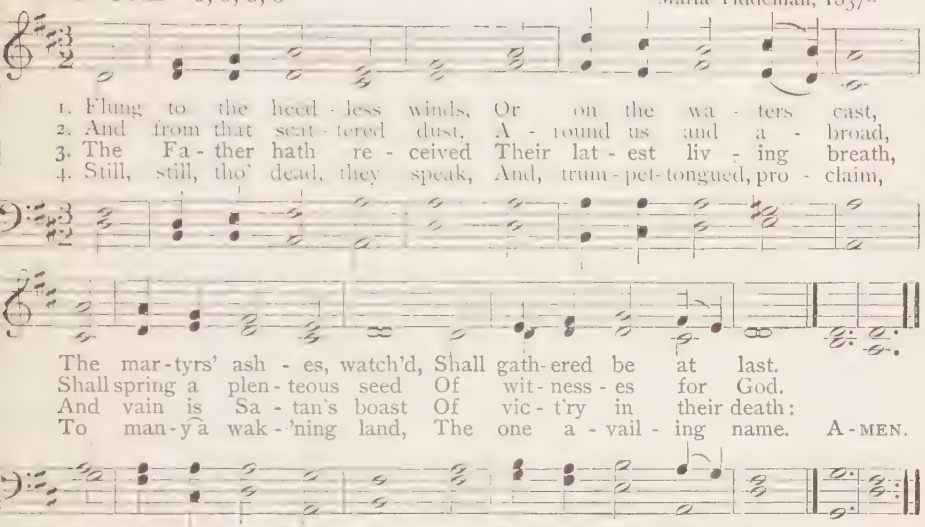
Martin Rinkart, 1636
Tr. by Catherine Winkworth, 1858
Johann Cruger, 1648

NUN DANKET 6, 7, 6, 7, 6, 6, 6, 6

NOTE: This hymn should be sung in unison

283 Flung to the Heedless Winds

* Martin Luther, 1523
Tr. by John A. Messenger, 1840
Maria Tiddeman, 1837–

IBSTONE 6, 6, 6, 6

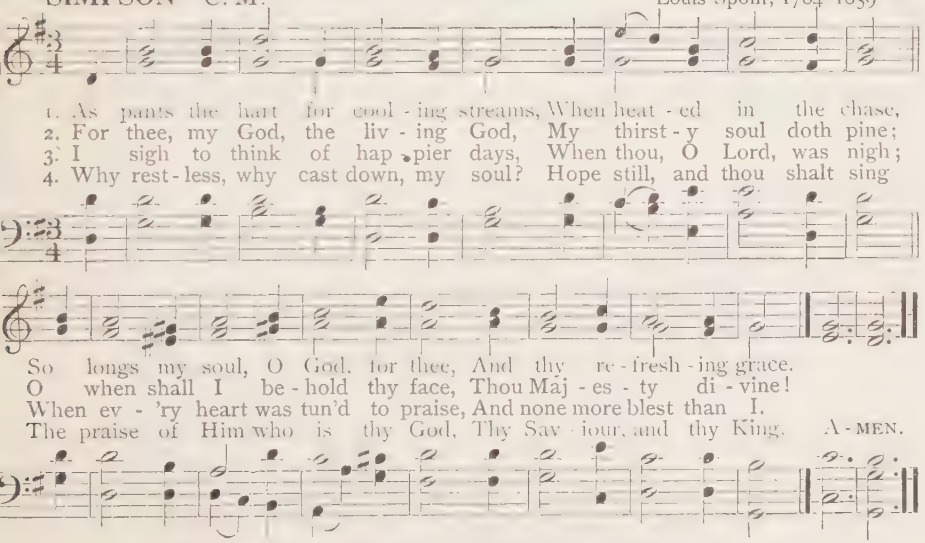


* The original poem was written by Martin Luther on learning of the heroic martyrdom of Henry Voes and John Esch at Brussels, July 1, 1523.

284 As Pants the Hart for Cooling Streams

* Tate and Brady, 1696
Alt. by Henry F. Lyte, 1834
Louis Spohr, 1784–1859

SIMPSON C. M.

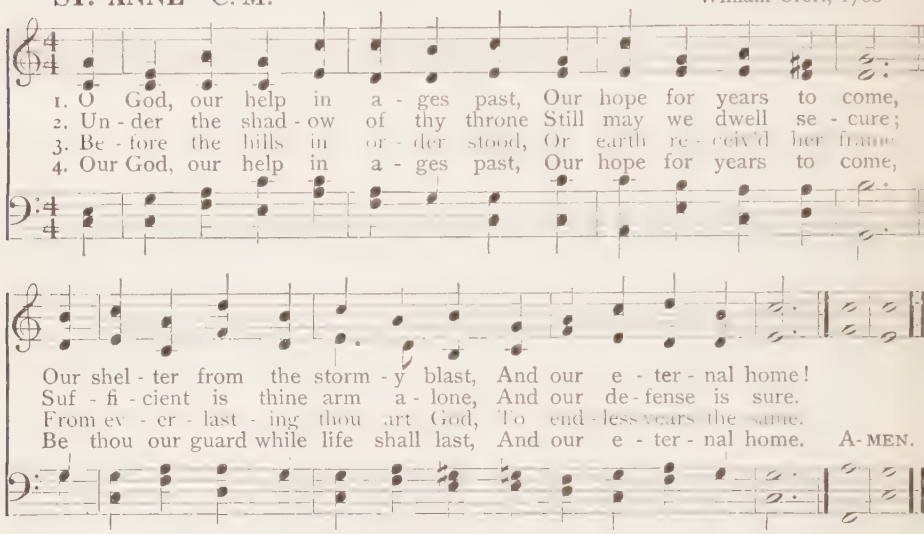


* One of the finer examples of metricized psalmody. This is part of the 42nd psalm

285 O God, Our Help in Ages Past

ST. ANNE C. M.

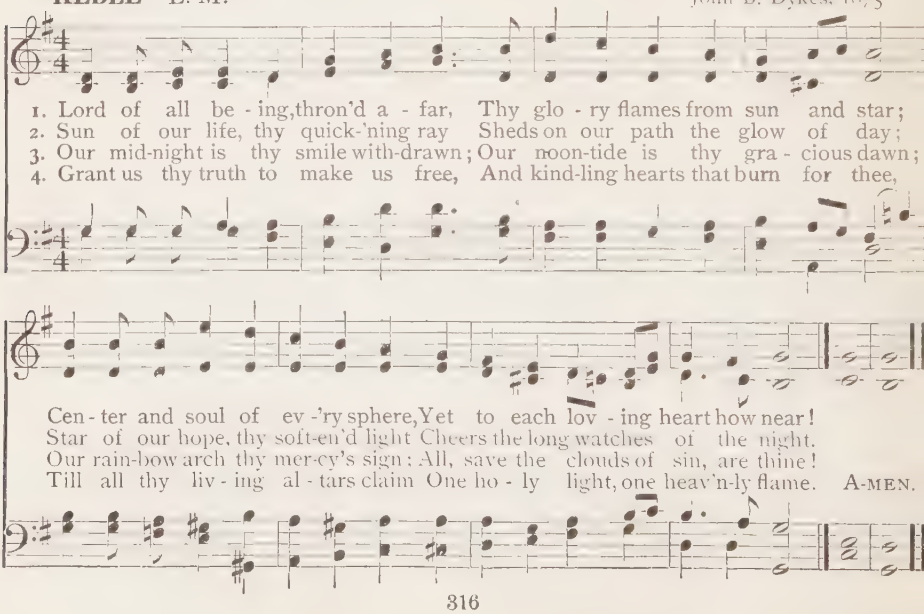
Isaac Watts, 1719
William Croft, 1708



286 Lord of All Being, Throned Afar

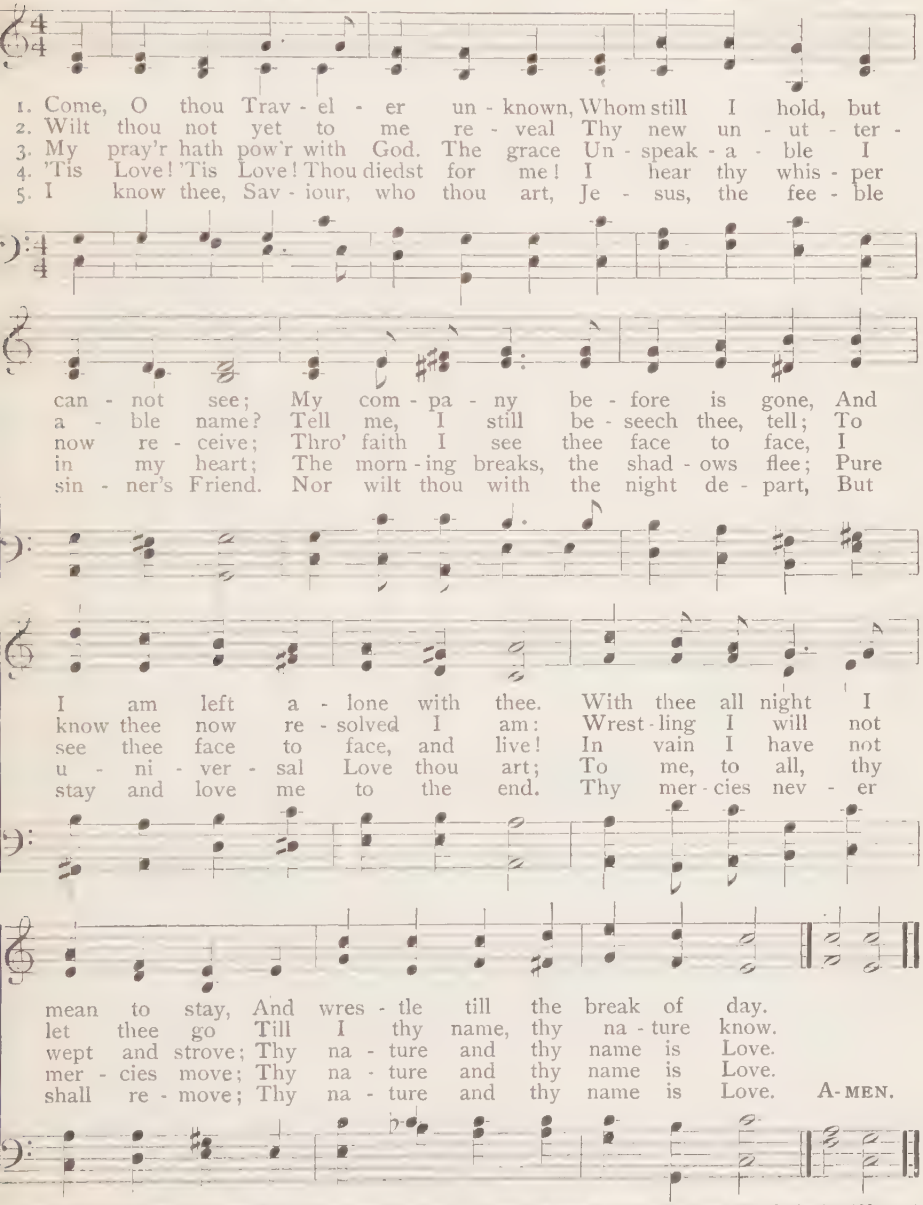
KEBLE L. M.

Oliver Wendell Holmes, 1848
John B. Dykes, 1875



287 Come, O Thou Traveler Unknown

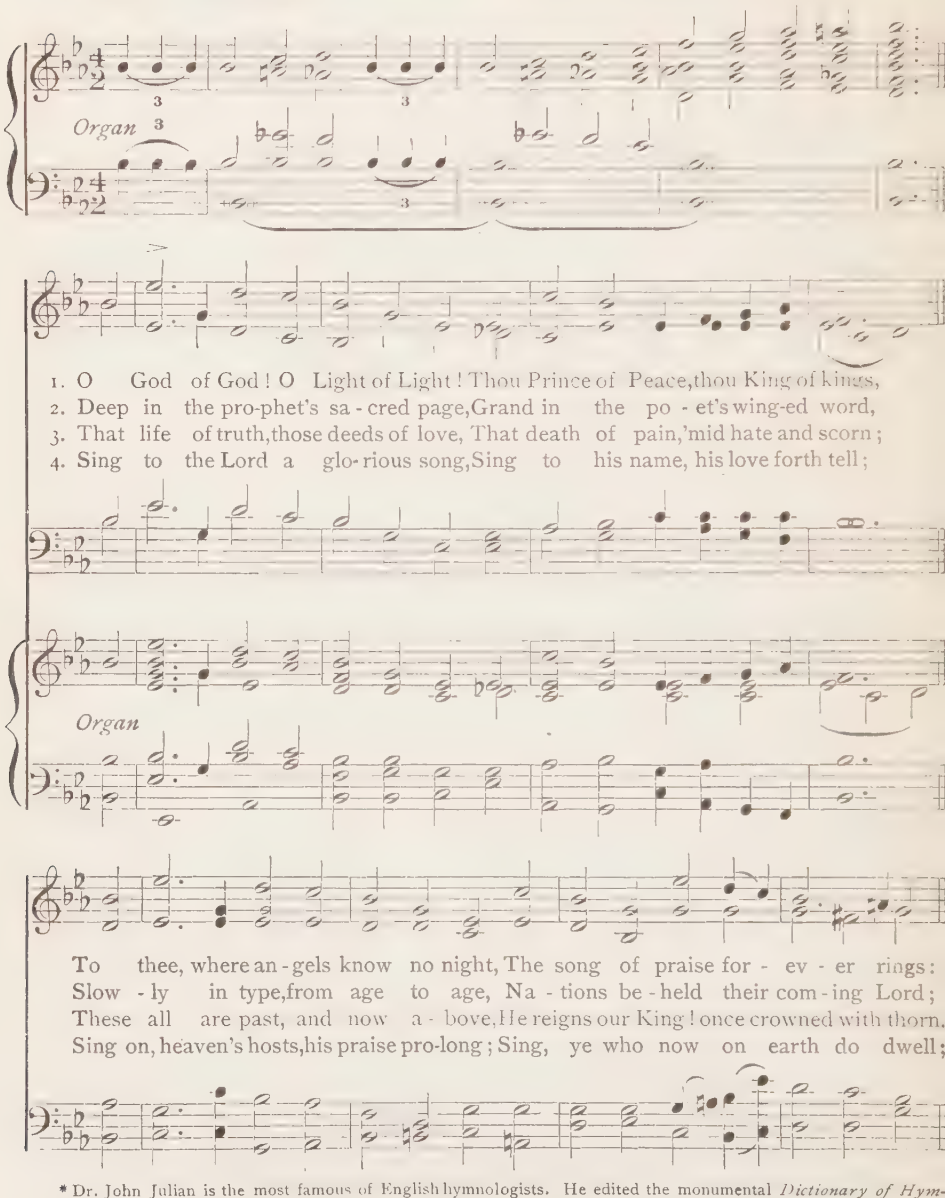
PENIEL 8,8,8,8,8,8

Charles Wesley, 1742
Josiah Booth, 1852–

One of the significant hymns of the Wesleyan Revival. It may be sung to the familiar tune 'St. Catharine,' No. 276

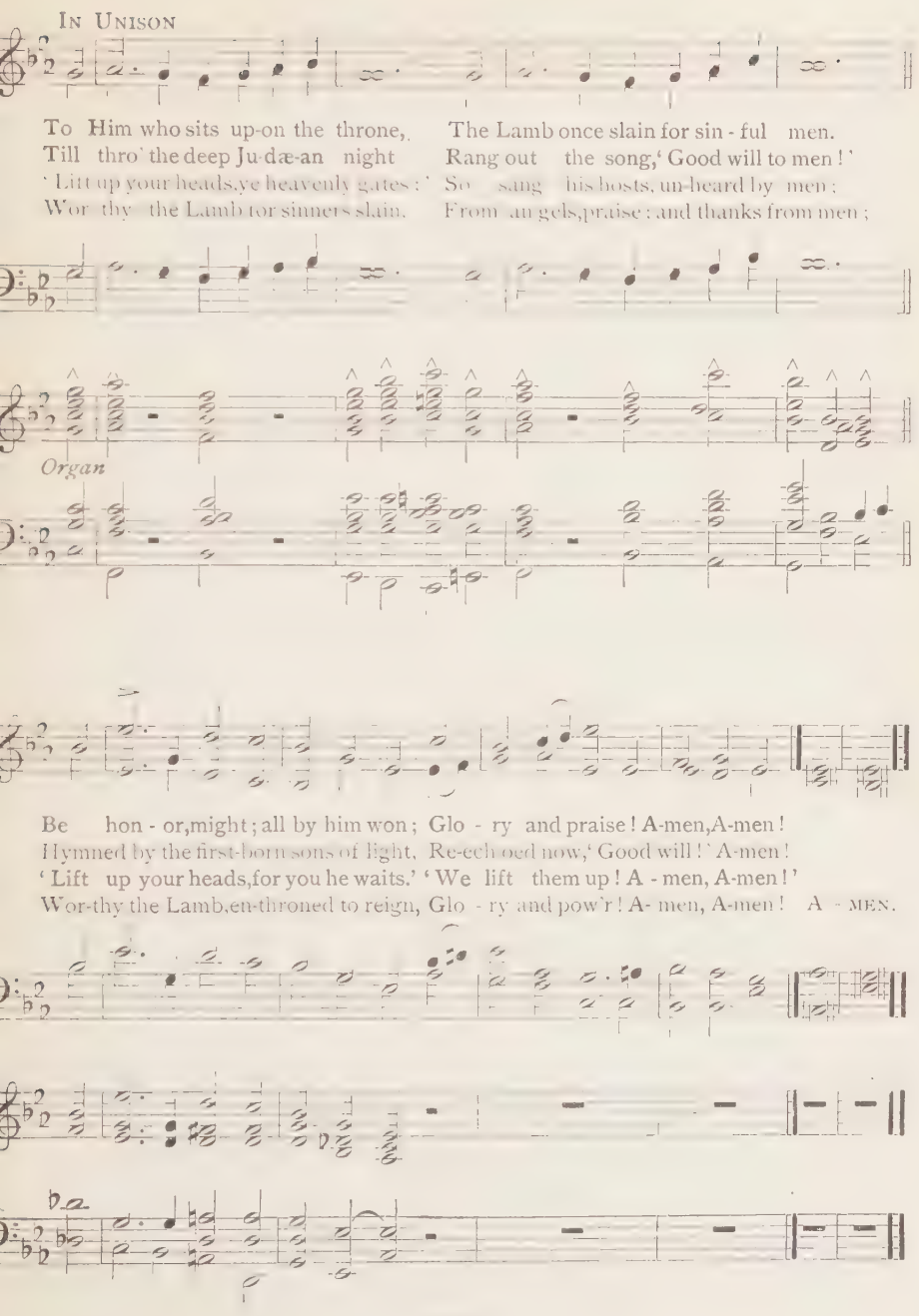
288 O God of God! O Light of Light!

LIDDON L. M. D.

* John Julian, 1839–
J. Albert Jeffery

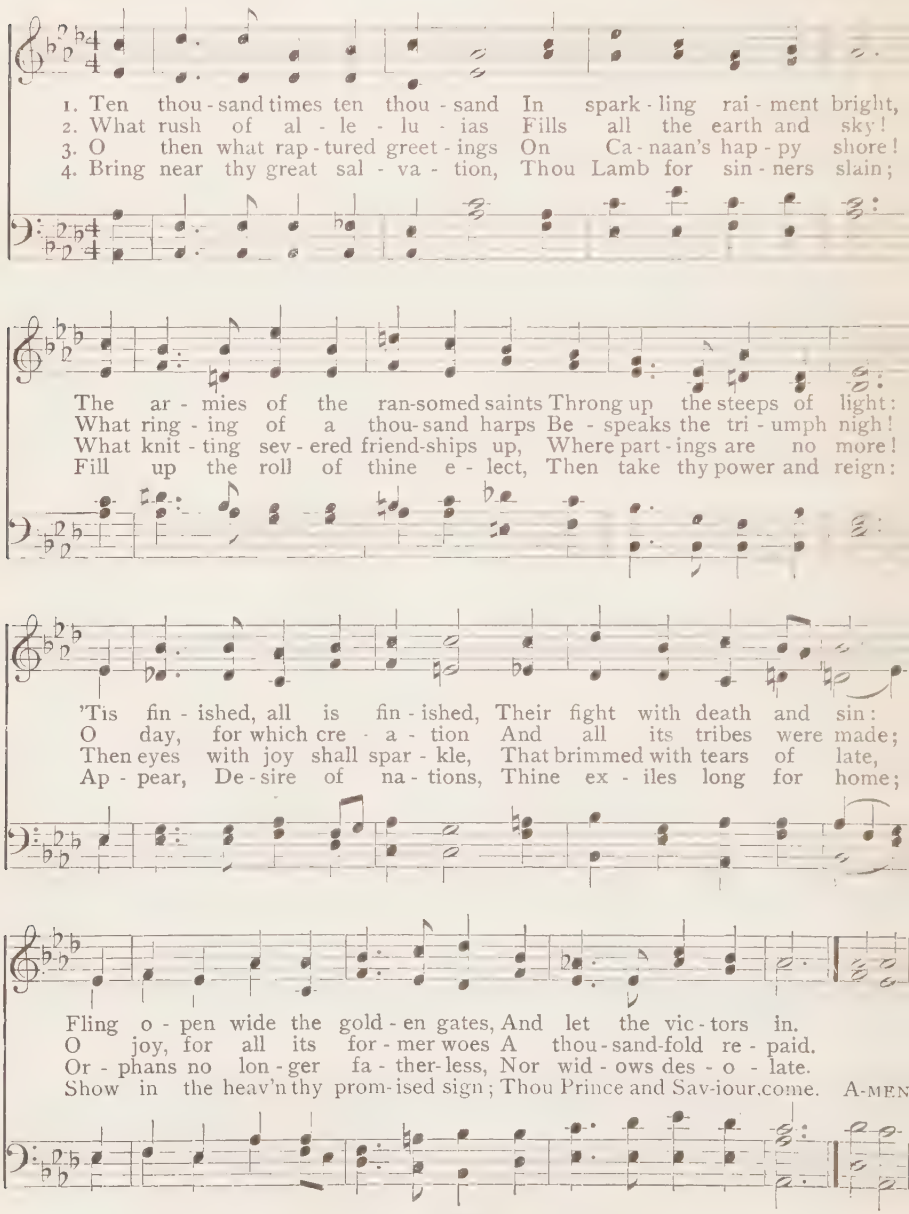


* Dr. John Julian is the most famous of English hymnologists. He edited the monumental *Dictionary of Hymnology*.

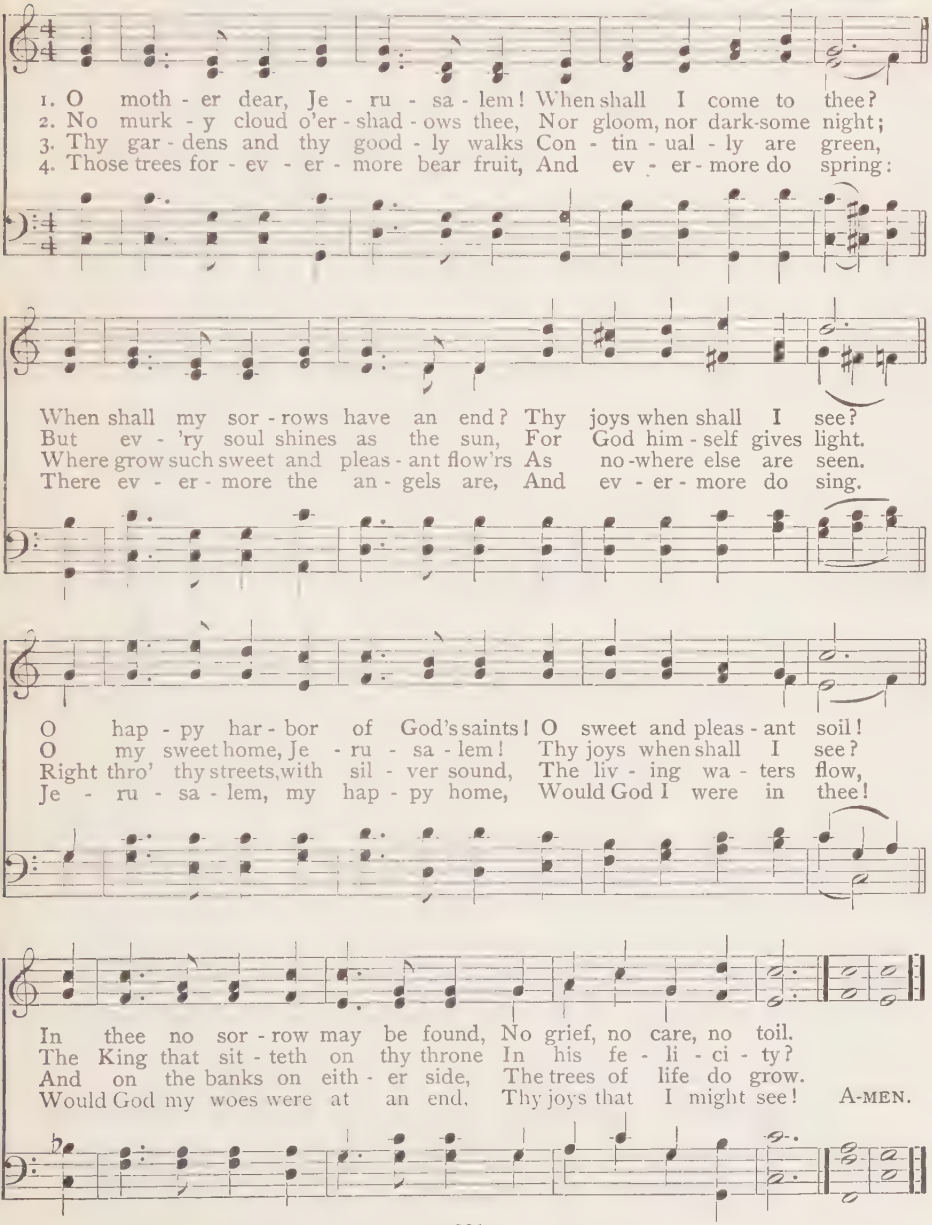

In Unison
To Him who sits up-on the throne, The Lamb once slain for sin - ful men.
Till thro' the deep Ju-dæ-an night Rang out the song,' Good will to men!'
'Lift up your heads,ye heavenly gates:' So sang his hosts, un-heard by men;
Wor-thy the Lamb for sinners slain. From an gels,praise: and thanks from men;
Organ
Be hon - or,might; all by him won; Glo - ry and praise! A-men,A-men!
Hymned by the first-born sons of light, Re-ech oed now,' Good will!' A-men!
'Lift up your heads,for you he waits.' 'We lift them up! A - men, A-men!'
Wor-thy the Lamb,en-throned to reign, Glo - ry and pow'r! A- men, A-men! A - MEN.

289 Ten Thousand Times Ten Thousand

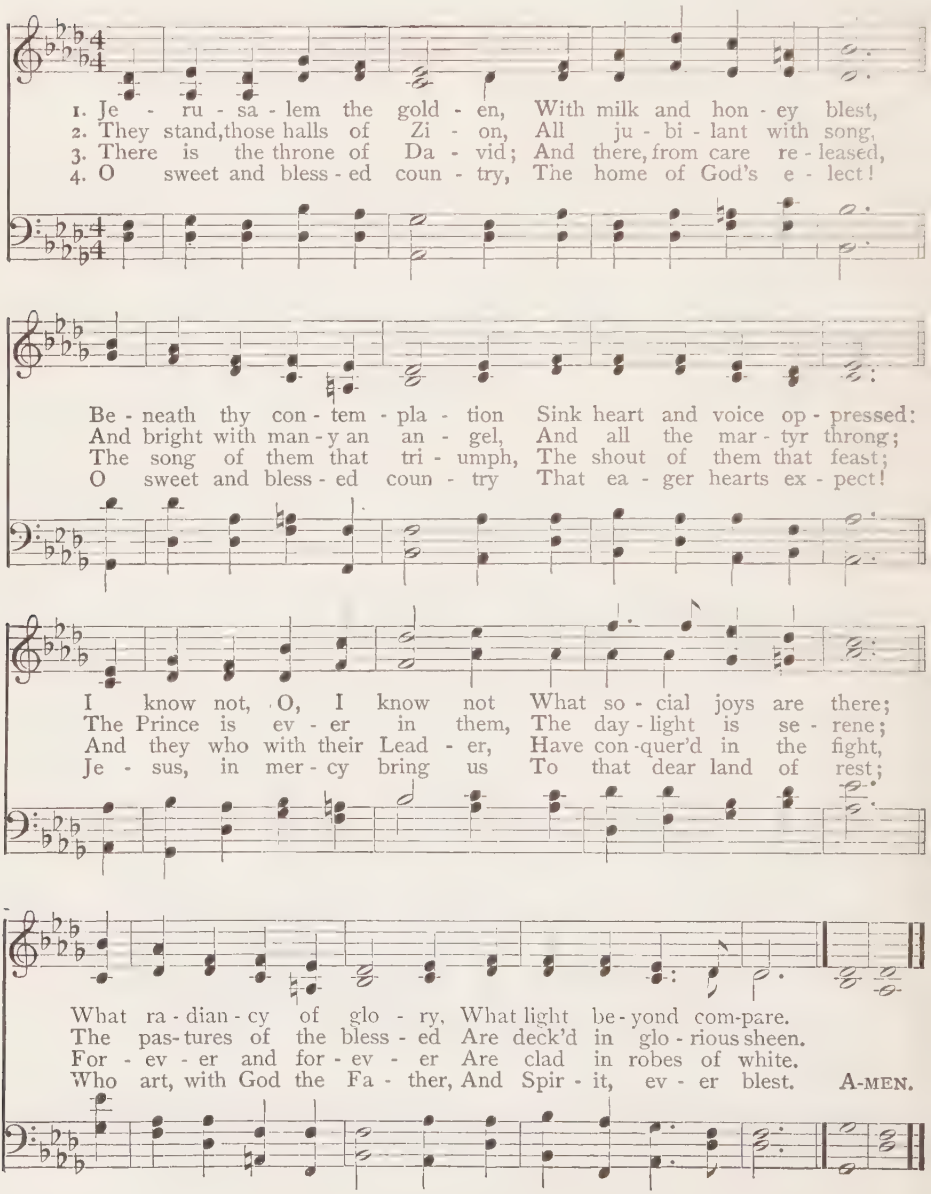
ALFORD 7, 6, 8, 6, D.

Henry Alford, 1867
John B. Dykes, 1875

290 O Mother Dear, Jerusalem

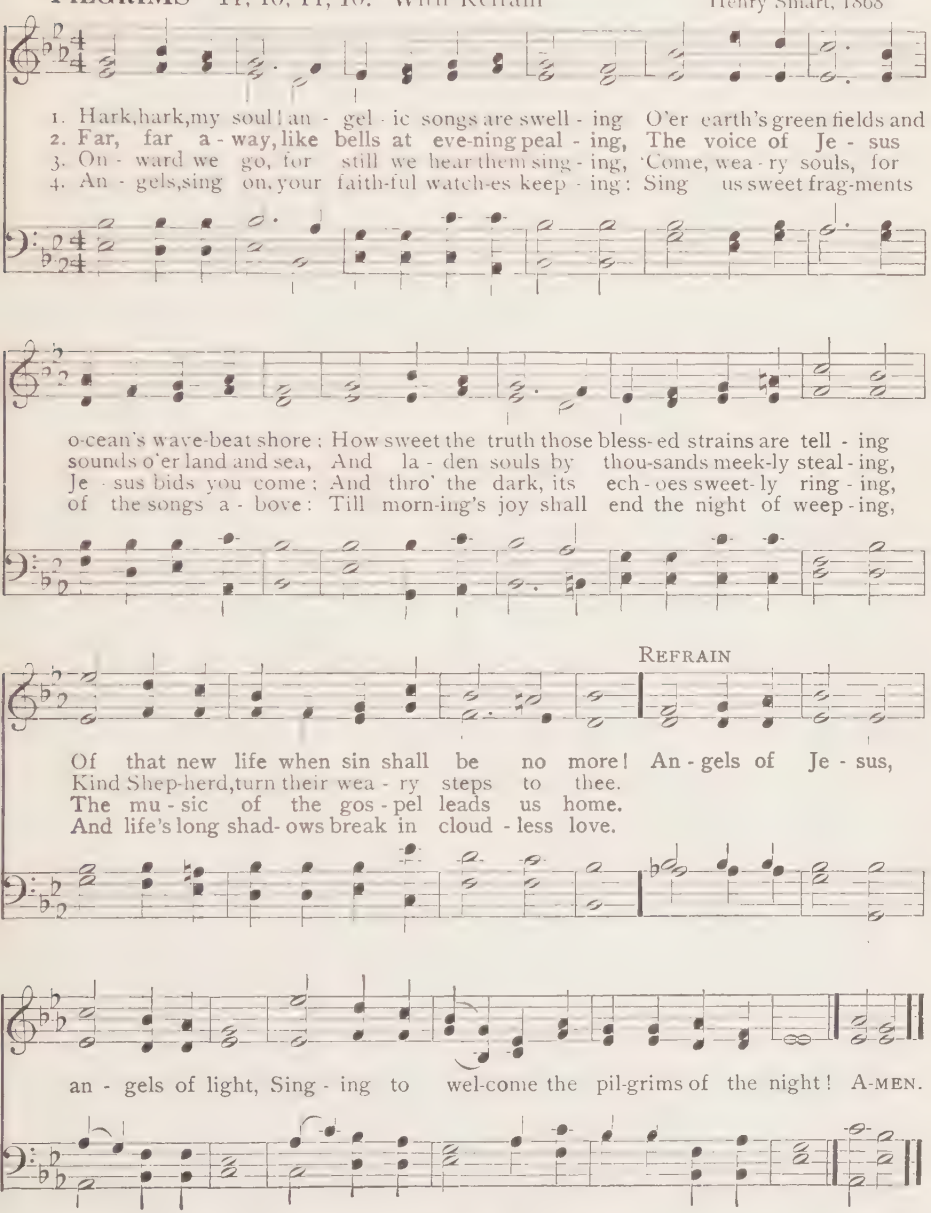
MATERNA C. M. D.

Anonymous
Samuel A. Ward, 1882

291 Jerusalem, the Golden

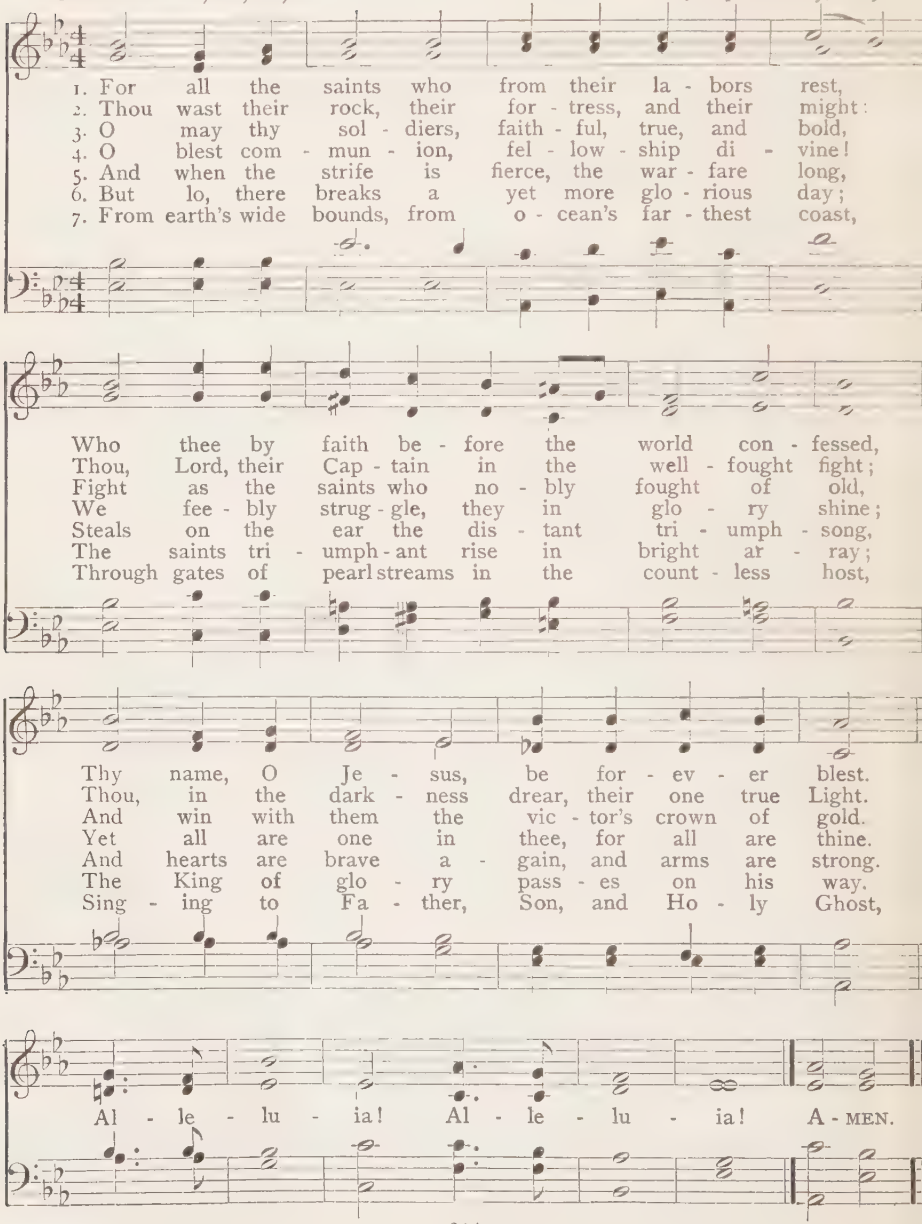
Bernard of Cluny, circa 1145?
Tr. by John M. Neale, 1851?
Alexander Ewing, 1853

EWING 7, 6, 7, 6, D.

292 Hark, Hark, My Soul

PILGRIMS 11, 10, 11, 10. With Refrain

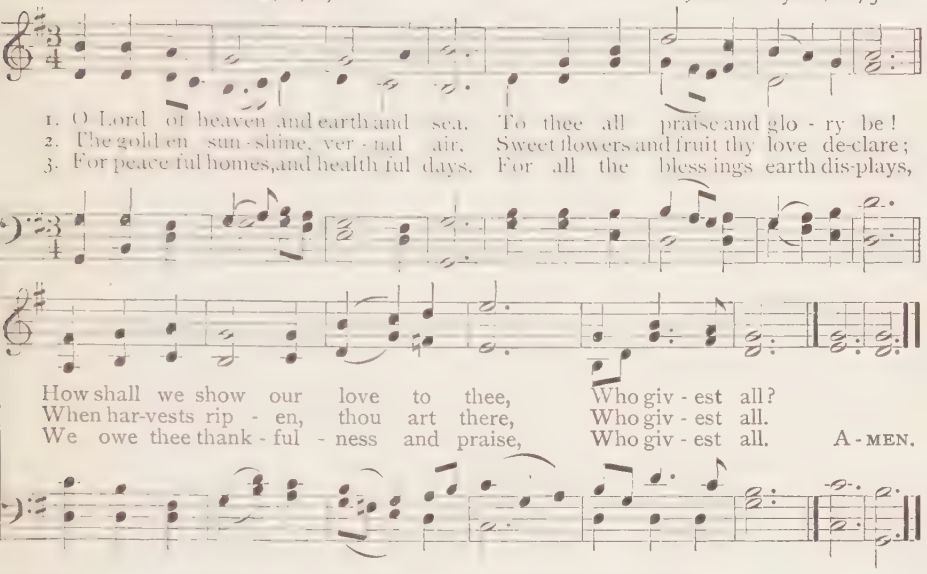
Frederick W. Faber, 1854
Henry Smart, 1868

293 For All the Saints

SARUM 10, 10, 10, 4

William Walsham How, 1864
Joseph Barnby, 1869

294 O Lord of Heaven and Earth

ALMSGIVING. 8, 8, 8, 4

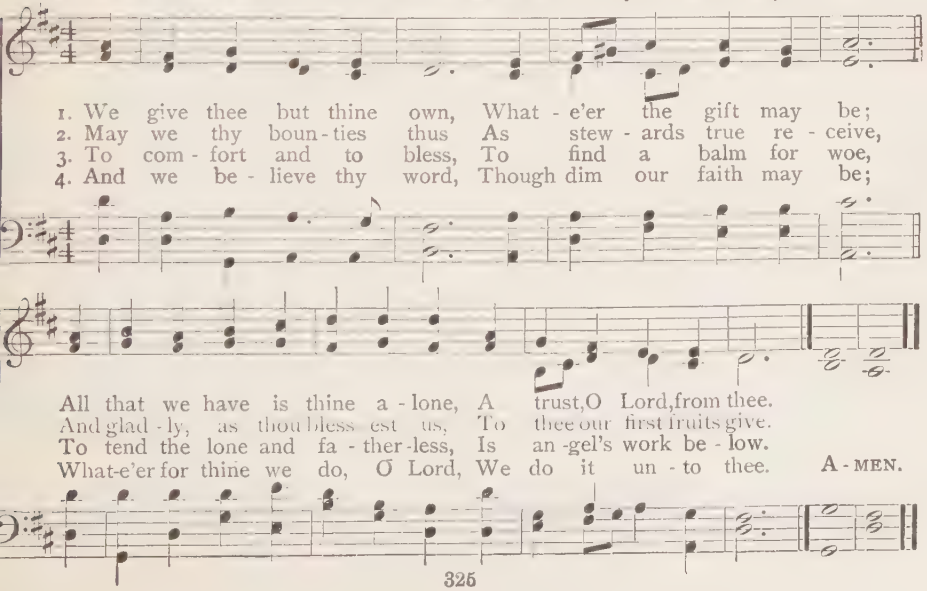
Christopher Wordsworth, 1863
John B. Dykes, 1875



295 We Give Thee But Thine Own

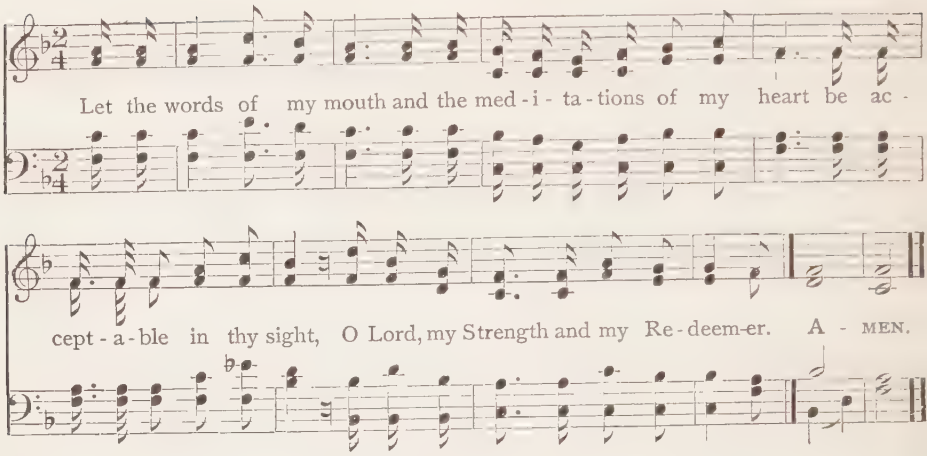
SWABIA. S. M.

William Walsham How, 1858
Old German Chorale. Arr. by William Henry Havergal

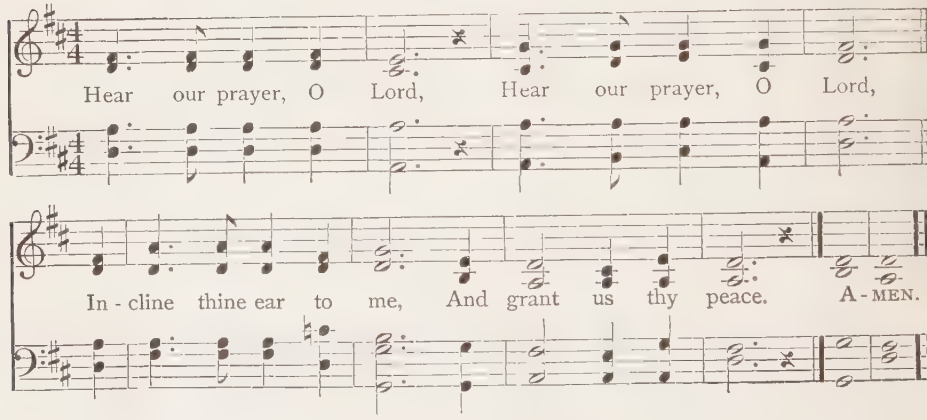


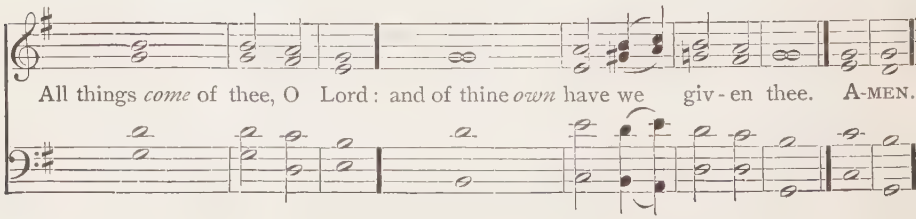
296 Let the Words of My Mouth

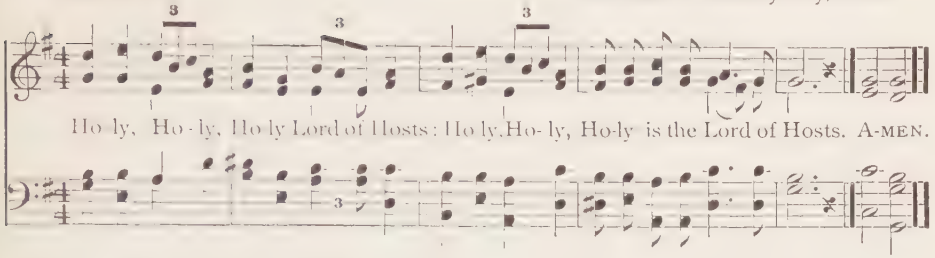
Baumbach

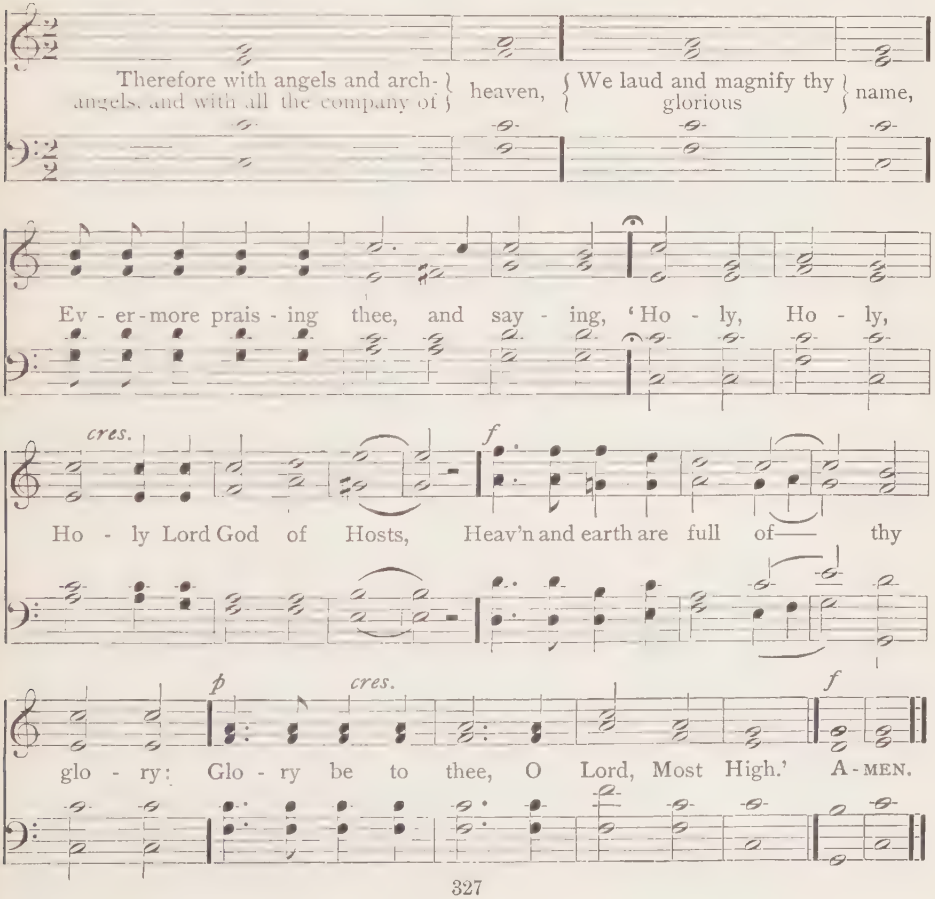


297 Hear Our Prayer, O Lord

George Whelpton

298 Offertory Chant

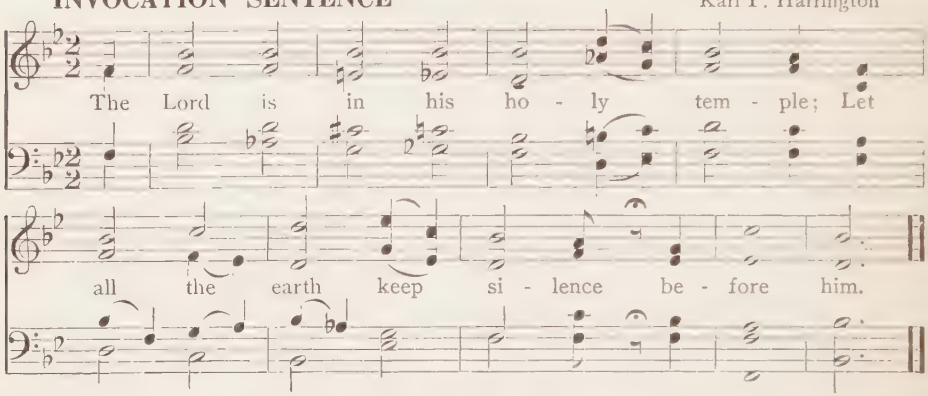
Anonymous

299 Holy, Holy, Holy

SANCTUS Arr. from 'The Holy City,' Gaul

300 Therefore With Angels and Archangels

SANCTUS With Preface Composer Unknown

301 The Lord Is in His Holy Temple

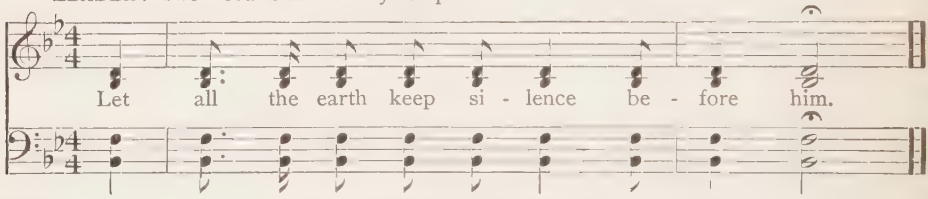
INVOCATION SENTENCE

Habbakuk 2: 20
Karl P. Harrington



302 Call to Worship With Choral Response

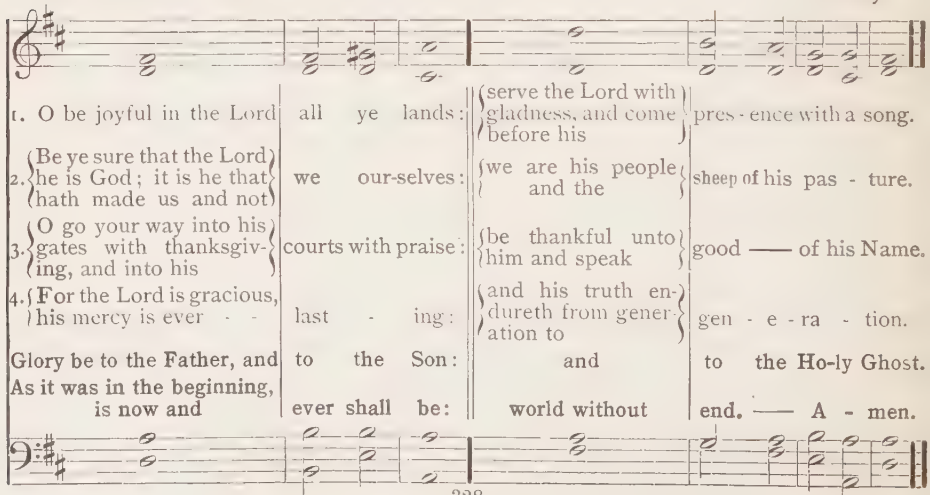
LEADER: The Lord is in his holy temple.



303 O Be Joyful in the Lord

JUBILATE DEO

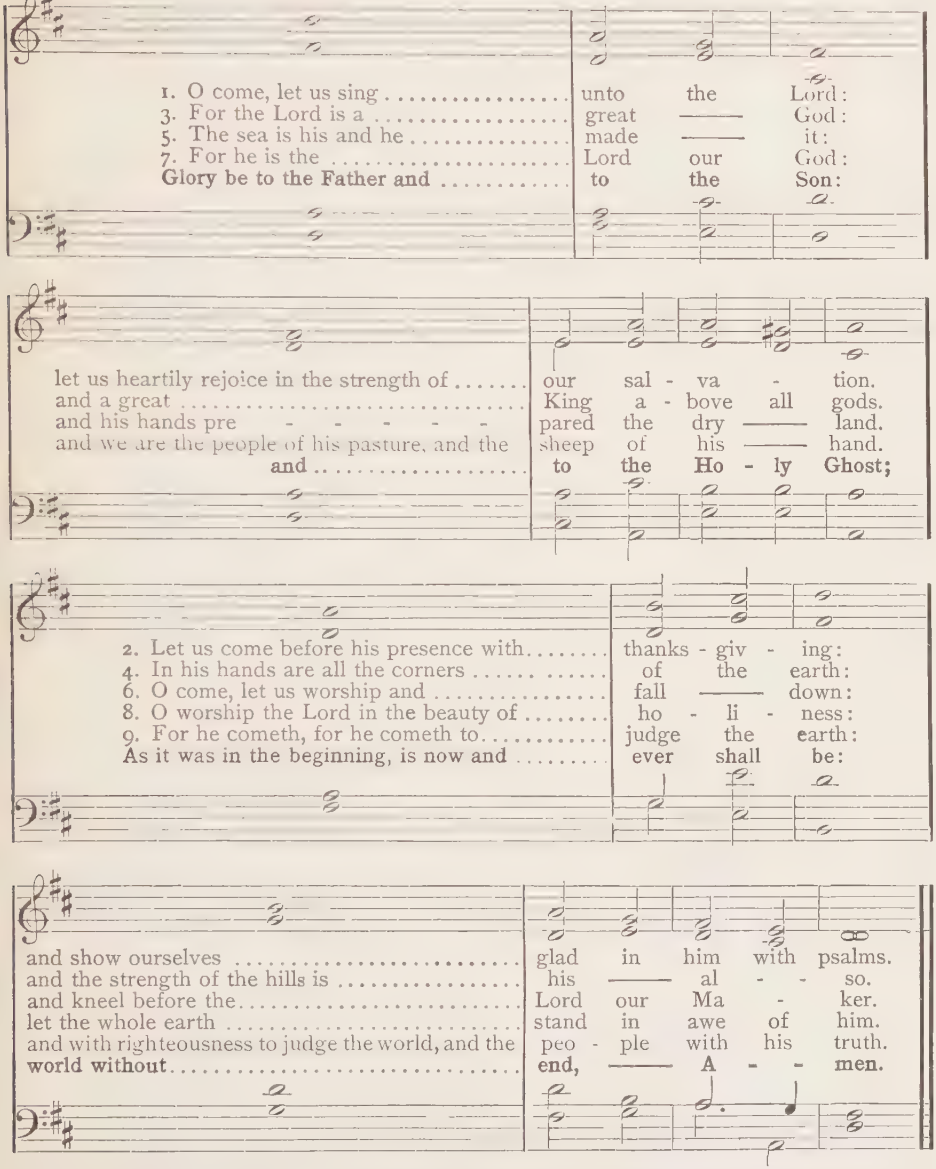
Psalm 100
Kelway



304 O Come, Let Us Sing

VENITE EXULTEMUS DOMINO

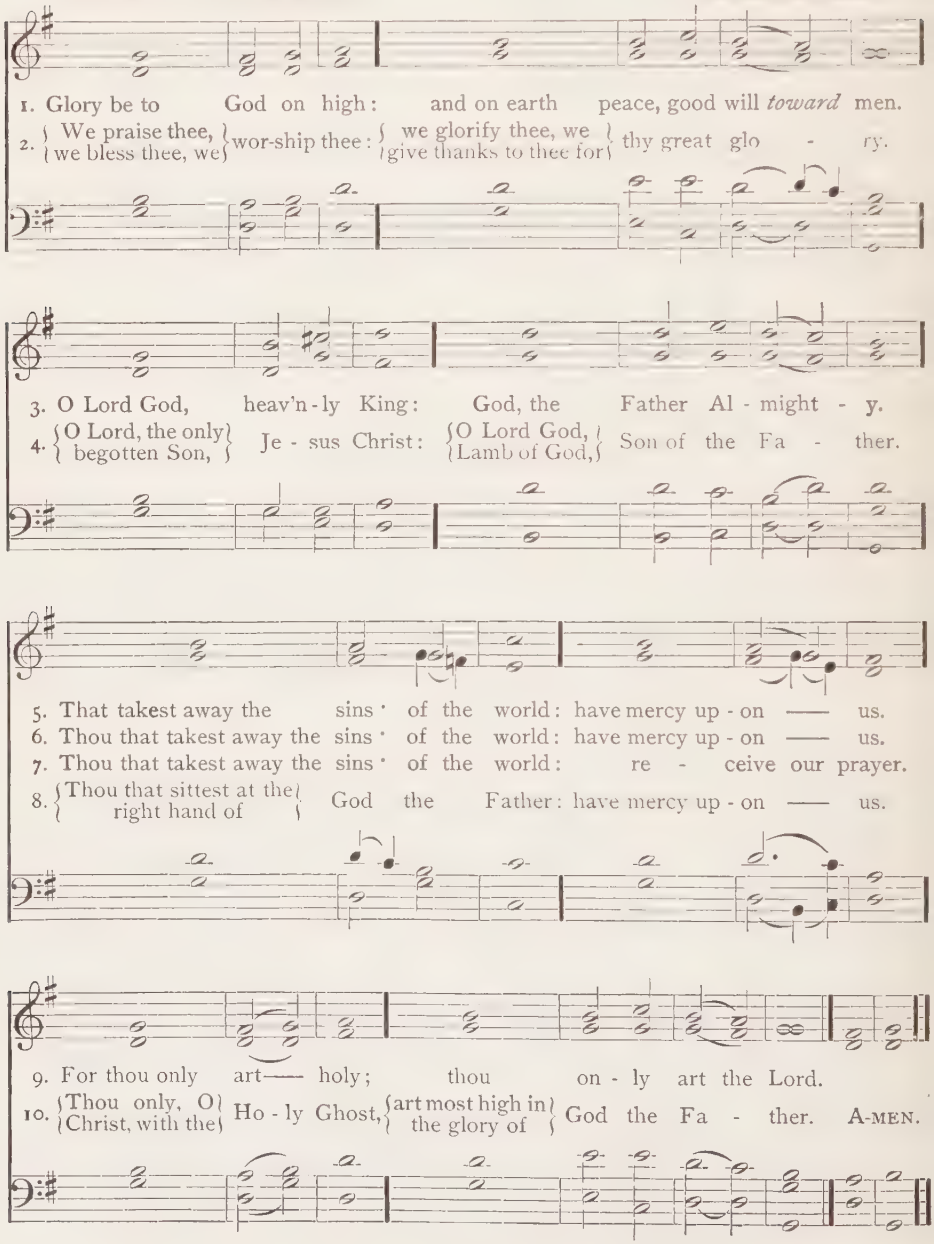
Psalm 95
William Boyce



NOTE: The words set to whole notes (the recitations) should be sung naturally and unhurriedly, with the accent of reading. The other words are sung to the inflection, not in strict tempo, but at the same rate as the recitations. An entire chant is simply a reading, set to music

305 Glory Be to God on High

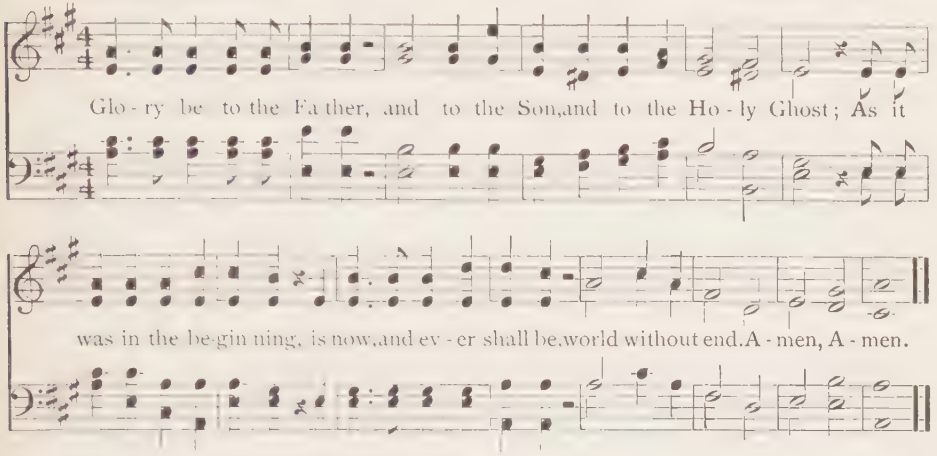
GLORIA IN EXCELSIS Old Scottish Chant



306 Glory Be to the Father

GLORIA PATRI (*First Tune*)

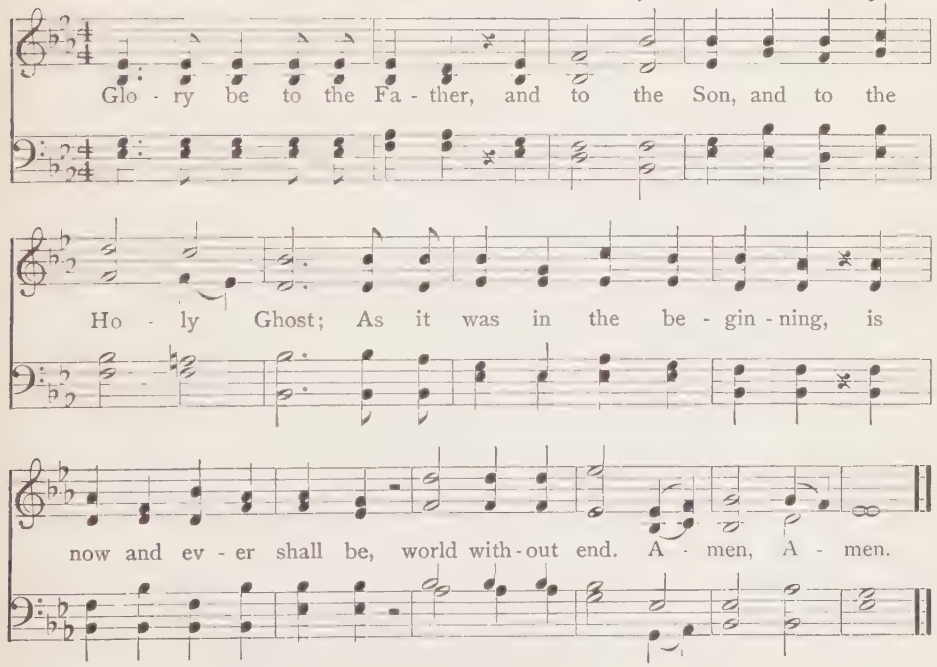
Anonymous, 2nd century
Charles Meineke



307 Glory be to the Father

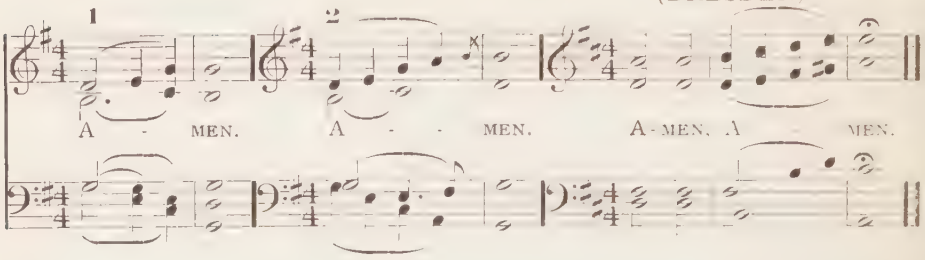
GLORIA PATRI (*Second Tune*)

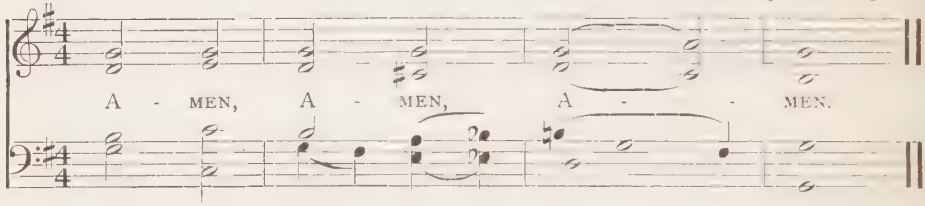
Anonymous, 2nd century
Henry W. Greatorex, 1811–1858

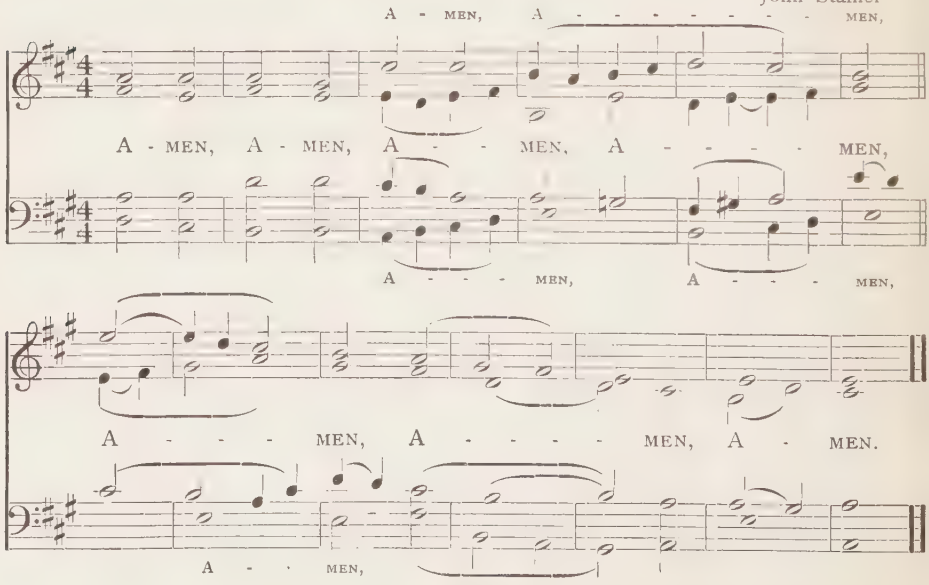


308 Single Amen

309 Double Amen

(DRESDEN)

310 Threefold Amen

Mary L. Young

311 Sevenfold Amen

John Stainer

The Editor's Acknowledgments

Many people have rendered valuable help in the making of The Abingdon Hymnal, and the editor wishes to express his deep appreciation of their kindness and interest. Dr. David G. Downey, of New York, has given generously of his time and ability in criticizing the literary and religious values of the hymns.

Dr. Henry Hallam Saunderson, of Boston, has made invaluable contributions. He prepared all of the Responsive Readings, the major part of the Services of Worship, and has served as assistant editor of the entire section devoted to worship. He also carried forward to completion the final arrangement of the hymns, and the exacting work of indexing the book.

Mr. Harry L. Harts assisted in the making of the musical part of the book by the composition of new tunes, by musical criticism and the reading of proofs of the music. Herbert C. Mayer selected a list of one hundred hymns which he considered essential to the worship of youth, and this list was the starting point of the editor's selection. Dr. Blaine E. Kirkpatrick, Dr. W. E. J. Gratz, and Miss Nellie M. Day gave their judgment of the entire selection of hymns from the standpoint of specific religious needs and interests of young people. The Rev. Charles F. Boss, Jr., and Miss Mildred Moody graded the list of material which appears in the index for junior choirs and classes.

Poets and composers placed their compositions at the disposal of the editor with great generosity. Miss Katharine Lee Bates, Professor Earl Marlatt, the Rev. Harry Webb Farrington, Dr. Henry Burton, Mrs. H. C. Beeching, and many others in England and America submitted manuscripts. To all of these, even to those whose work could not be included in this Hymnal for youth, the editor expresses his deep gratitude. Special mention should be made of Dr. Allen Eastman Cross for valuable contributions, generously made, and for the hymn "The Hidden Years at Nazareth," which he wrote especially for this Hymnal on a theme proposed by the editor.

Dean Peter C. Lutkin, Professor Clarence G. Hamilton, Mr. T. Tertius Noble, Mr. William Arms Fisher, Professor Lindsay B. Longacre, Mr. Carl F. Price, Professor Karl P. Harrington, Professor Herbert L. Heidecker, Miss Catherine Carver, Mrs. Mary S. Dickie, and many other musicians and composers have submitted musical compositions, permitted the use of material owned by them, or given the editor the benefit of conference and advice. Dr. Fred Winslow Adams, the Rev. Philip S. Watters, and others have given generously of their aid.

Great care has been exercised to acknowledge properly the author, the composer, or the owner of the copyright of every hymn incorporated into this Hymnal. If any mistake has been made, or if there is any omission of such acknowledgment, correction will be made in succeeding editions.

More than one hundred hymnals, ancient and modern, published in England and America, have been examined by the editor, who is grateful for the wise suggestions found therein, and hopes that The Abingdon Hymnal may prove a worthy addition to the list. That this book may be a helpful instrument in the worship of the Christian youth of America is his heartfelt desire and prayer.

Hymns for Junior Choirs and Classes

THE ABINGDON HYMNAL is well adapted for use by children and young people of a wide range of ages. The aim of the editor has been to use great and stately hymns, and he is confident that children will not find them beyond their capacities. It is a serious mistake to assume that children can profitably sing only the hymns which they *understand*. The singing of these hymns enriches their memories, and this enrichment is lasting. In introducing this HYMNAL to groups of children in junior and intermediate Sunday school classes, or in junior choirs in churches, the leader may well begin with the first twenty-five hymns, which include the beautiful and inspiring Christmas hymns. Among the hymns of the resurrection of Christ, and of human adoration of the risen Christ, the following are recommended for children to learn: 38, 41, 45, 46, 53, 55 and 56. The following express the normal response of loyalty to Christ: 76, 79, 82 and 83.

The music of 92, 97 and 100 will have an appeal even to those not yet mature enough to feel the full force of the meaning of the words, and they should be included in the beginners' list. Numbers 105, 107 and 109 are not difficult and should be added for their moral inspiration. The ideal of purity and self-control is well expressed in 114, 116 and 119 in words easily understood. The words are associated with music that is not difficult. The impulses of chivalry and generosity begin in the early years of youth, and are expressed simply in 123 and 124.

"Through Christ to God the Father" is normal spiritual progress for children and young people. Numbers 140, 141, 144, 145 and 149 are recommended for beginners. Conscious spiritual experience should be encouraged in children, and they should gain a vivid sense of "the divine Comrade." Numbers 172, 176, 177, 178, 179, 180, 181 and 182 will help greatly in this spiritual gain. Some of these are among the greatest of Christian hymns and should be committed to memory by children.

Vivid poetry and good music help to awaken the missionary vision. Numbers 186 and 189 will serve this purpose. Children should learn to see spiritual meaning in the passing of the seasons and the usual experiences of home and comradeship. Numbers 202, 203, 204, 205, 206, 207, 210, 211, 215, 216, 217, 218, 219, 222, 223 and 224 are recommended. Patriotism, as expressed in 225, 229, 230, 232 and 234, is cultivated easily.

While the full meaning of the worship of God can come only with mature years, children are capable of appreciating such hymns as numbers 242, 243, 247, 251, 258, 259, 264, 265, 271, 282, 294 and 295. When these have been learned, the following, slightly more mature in thought and music, are recommended: numbers 103, 106, 115, 118, 127, 174, 201 and 214. These will enrich the spiritual consciousness. It is recommended that all who use this book become familiar with the chants, responses, and amens, numbers 296 to 311, and that these be used frequently in services of worship.

The learning of these hymns will provide a natural path of progress which junior and intermediate classes in Sunday schools can follow profitably. This HYMNAL, having beauty, vitality, and stateliness, will prove to be a normal preparation for the services of worship in the churches. Children and young people who learn to appreciate the contents of this book will be better prepared for church membership and for association with maturer people in public worship.

Index of Meters

NO.

S. M. 6, 6, 8, 6

DENNIS..... 129, 147
FESTAL SONG..... 95
GREENWOOD..... 119
POTSDAM..... 104
SWABIA..... 295

S. M. With Refrain

MARION..... 115

S. M. D. 6, 6, 8, 6, 6, 6, 8, 6

DIADEMATA..... 50, 84
TERRA BEATA..... 145

C. M. 8, 6, 8, 6

AIRMAN'S HYMN..... 268
ANTIOCH..... 15
CHRISTMAS..... 93
COOLING..... 160
CORONATION..... 52
GREETING..... 199
HOLY SPIRIT..... 159
HUMMEL..... 219
LAMBETH..... 150
LINDISFARNE..... 112
MILES LANE..... 52
MOUNT CALVARY..... 130
NATIVITY..... 88
ST. ANNE..... 193, 285
SAWLEY..... 278
SHIRLEYN..... 61
SIMPSON..... 284

C. M. D. 8, 6, 8, 6, 8, 6, 8, 6

ALL SAINTS NEW.. 85, 89, 230
AMERICA BEAUTIFUL.. 231
AUDITE AUDIENTES ME 29
BEULAH..... 123
CAROL..... 19
CLARION..... 198
HARDY NORSEMAN..... 126
LAND OF REST..... 205, 212
MATERNA..... 232, 290
NAZARETH..... 24
PETERSHAM..... 188
REX REGUM..... 28
ST. LEONARD..... 260
TRUMPET CALL..... 94
VOX DILECTI..... 65, 78

L. M. 8, 8, 8, 8

ABENDS..... 71, 266
ANGEL'S SONG..... 62
CANONBURY..... 80, 201, 238
COPELAND..... 81
DUKE STREET..... 185, 233
GERMANY..... 131
GRATITUDE..... 70
HAGERUP..... 227
HAMBURG..... 35
HOLLEY..... 263, 269
HURSLEY..... 259
IRAE..... 279
KEBLE..... 286
MARYTON..... 132, 154
MENDON..... 213
MISSIONARY CHANT.... 200
MORNING HYMN..... 237
MUSIK..... 138
NEW YORK..... 137
OLD HUNDRED..... 214, 243
OMNOM KEN..... 245

NO.

PENTECOST..... 100
ST. CROSS..... 37
SONS OF LIGHT..... 101
TALLIS' EVENING HYMN 258
TRURO..... 211
WALTHAM..... 40, 46

L. M. 6 Lines

MEIRIONYDD..... 235
ST. CATHERINE..... 276

L. M. With Refrain

ST. CATHERINE..... 82
VENI EMMANUEL..... 1

L. M. D. 8, 8, 8, 8, 8, 8, 8, 8

CREATION..... 143
LIDDON..... 288

5, 6, 6, 4, 6, 6, 6, 4

LYNDE..... 171

5, 6, 8, 5, 5, 8

CRUSADERS' HYMN..... 45

6, 4, 6, 4, D.

BREAD OF LIFE..... 151

6, 4, 6, 4, 6, 6, 4, 4

LOVE'S OFFERING..... 74

6, 4, 6, 4, 6, 6, 6, 4

BETHANY..... 241
ST. EDMUND..... 169
SOMETHING FOR JESUS. 72

6, 4, 6, 4, 10, 10

CORDS OF LOVE..... 152

6, 5, 6, 5

MERRIAL..... 262

6, 5, 6, 5, D.

EDINA..... 12
GODFREY..... 67
HERMAS..... 218
HOLINESS..... 165
LYNDHURST..... 118
PENITENCE..... 77
RUTH..... 204
ST. ANDREW OF CRETE. 113

6, 5, 6, 5. 12 Lines

ARMAGEDDON..... 58
WATCHWORD..... 99

6, 5, 6, 5, D. With Refrain

DEVA..... 189
ROSMORE..... 4
ST. GERTRUDE..... 90

6, 5. 12 Lines

ST. ALBANS..... 83

6, 6, 4, 6, 6, 6, 4

AMERICA..... 229, 234
BETHEL..... 277
CUTTING..... 105
ITALIAN HYMN..... 247
OLIVET..... 173

NO.

6, 6, 6, 6

IBSTONE..... 283
LAUDES DOMINI..... 55

6, 6, 6, 6. With Refrain

LUCY..... 180

6, 6, 6, 6, D. Irregular

PRAYERS..... 220

6, 6, 6, 6, 8, 8

RHOSYMEDRE..... 32
SAMUEL..... 79

6, 6, 6, 6, 12, 12

CHRISTMAS SONG..... 16

6, 6, 8, 4, D.

LEONI..... 244

6, 7, 6, 7, D.

GREENLAND..... 128

6, 7, 6, 7, 6, 6, 6, 6

NUN DANKET..... 282

7, 5, 7, 5, 7, 7, 7, 5. With Refrain

HOME..... 223

7, 6, 7, 6. With Refrain

KEATS..... 216
LORD'S DAY..... 192

7, 6, 7, 6, D.

ANGEL'S STORY..... 73
AURELIA..... 153, 176, 195
BERTHOLD..... 130, 215
DAY OF REST..... 178
ELLACOMBE..... 98, 134, 255
EWING..... 291
GOD'S LOVE..... 149
GOSTERWOOD..... 57
LANCASHIRE..... 97
MEIRIONYDD..... 25
MENDEBRAS..... 190
NATURA..... 164
PASSION CHORALE..... 36
ST. ANSELM..... 191
ST. HILDA..... 66
ST. KEVIN..... 41, 96
WEBB..... 92, 186

7, 6, 7, 6, D. With Refrain

ST. THEODULPH..... 51

7, 6, 7, 6, 7, 7, 7, 6

BEACHLEY..... 56

7, 6, 7, 6, 8, 8, 8, 5

COMMONWEALTH..... 187

7, 6, 8, 6, D.

ALFORD..... 197, 289
SUNSHINE..... 144

7, 6, 8, 6, 8, 6, 8, 6

ST. CHRISTOPHER..... 33

7, 6, 8, 8, 6, 6

STILLE NACHT..... 41

NO.

7, 7, 5, 7, 7, 5

ARMSTRONG 26

7, 7, 7, 3

ALEXANDRIA 111

7, 7, 7, 7

ALETTA 116, 122
EIGHMEY 87
MERCY 155
PLEYEL'S HYMN 208
SEYMOUR 267

7, 7, 7, 7, D.

BENEVENTO 217
CONSECRATION 69
SHERWIN 30
MARTYN 179
MENDELSSOHN 20
ROLAND 251
ST. GEORGE'S (WINDSOR) 206, 210
WATCHMAN 2

7, 7, 7, 7. With Alleluia

WORGAN 38

7, 7, 7, 7, 4

WURTEMBERG 39

7, 7, 7, 7, 4. With Refrain

CHAUTAUQUA 265

7, 7, 7, 7, 7, 7

DIX 8
PALGRAVE 167
PILOT 157
TOPLADY 181

8, 4, 8, 4, D.

VINCENT 174

8, 4, 8, 4, 6, 7, 10

CANTICLES 44

8, 4, 8, 4, 8, 4

WENTWORTH 242

8, 4, 8, 4, 8, 8, 8, 4

AR HYD Y NOS 264

8, 5, 8, 3

HILLSIDE 175
STEPHANOS 121

8, 5, 8, 5

COLLEGE 120

8, 5, 8, 5, 8, 4, 3

ANGEL VOICES 249

8, 6, 6, 8, 6, 6

STELLA 5

8, 6, 8, 6, 7, 6, 8, 6

ST. LOUIS 3

8, 6, 8, 6, 8, 8, 8, 8, 7

BELLS ACROSS THE SEA. 141

8, 6, 8, 8, 6

WHITTIER 168

8, 6, 8, 8, 8, 5

NORWEGIAN FOLK TUNE 221

NO.

8, 7, 8, 7

DOMINUS REGIT ME 170
EVENING PRAYER 273
GALILEE 156
RATHBUN 34
SARDIS 271
TRUST 9
WELLESLEY 146

8, 7, 8, 7, D.

ALLELUIA 54
ATTLEBORO 63
AUSTRIA 135, 196
BALDUCCI 27
BEECHER 64
BRADBURY 182
CARLTON 127, 252
COURAGE, BROTHER 106
HYMN OF JOY 43, 140
LOVE DIVINE 125
LUX EOI 59
MT. HOLYOKE 133
ST. ASAPH 239
SANTOLIUS 110

8, 7, 8, 7. With Refrain

GLORIA 18
GREEN SLEEVES 17

8, 7, 8, 7, D. With Refrain

PANOPLY OF LIGHT 86

8, 7, 8, 7, 4, 7

ZION 254

8, 7, 8, 7, 6, 6, 6, 6, 7

EIN' FESTE BURG 281

8, 7, 8, 7, 7, 7, 8, 8

CONVOCATION 142

8, 7, 8, 7, 8, 7

PICARDY 10
REGENT SQUARE. 21, 194, 246

8, 8, 7, D.

STABAT MATER 280

8, 8, 8, 4

ALMSGIVING 294
VICTORY 47

8, 8, 8, 6

ELMHURST 202
WOODWORTH 75, 76

8, 8, 8, 6. With Refrain

KINGS OF ORIENT 11

8, 8, 8, 8, 6

ST. MARGARET 158

8, 8, 8, 8, 8, 8

PENIEL 287
ST. MATTHIAS 203

8, 9, 8, 8, 9, 8, 6, 6, 4, 8, 8

WACHET AUF 248

8, 10, 9, 10. With Refrain

DARE TO BE BRAVE 107

10, 4, 10, 4, 10, 10

LUX BENIGNA 256

10, 6, 10, 6

ST. NICHOLAS 275

NO.

10, 7, 10, 7. Irregular

DEO GRATIAS 139

10, 8, 8, 7, 7. With Refrain

MESSAGE 184

10, 10, 10, 4

SARUM 293

10, 10, 10, 10

BENEDICTION 270
BURLEIGH 166
CARITAS 172
EVENTIDE 257
HALL 117
LIVORNO 162
NATIONAL HYMN 225
WOODLANDS 102

10, 10, 11, 11

LYONS 253

11, 8, 12, 9

SWEET STORY 222

11, 10, 11, 10

ALVERSTROKE 224
ANCIENT OF DAYS 250
CONSOLATION 236
CUSHMAN 68
DIADEMA 261
FOR DEEPER LIFE 161
MORNING STAR 23
PEEK 114
STRENGTH AND STAY 124

11, 10, 11, 10. With Refrain

PILGRIMS 292
TIDINGS 183

11, 11, 11, 11

ADESTE FIDELES 148
(Portuguese Hymn)
BAPTISTE 48
FREDERICK 103
POLAND 177

11, 11, 11, 11. With Refrain

EASTER ANGELS 42
LIVING CHRIST, THE 108

11, 12, 12, 10

NICAEA 240

12, 10, 12, 10

MONSELL 53

12, 11, 12, 11

KREMSER 207, 209

Irregular

BATTLE HYMN OF THE REPUBLIC 228
FORTITUDE 109
GAMMON 60
HAMPTON 49
LANIER 31
MARCH TO VICTORY 91
MARGARET 163
STAR-SPANGLED BANNER 226
WALLACE 7

Irregular. With Refrain

ADESTE FIDELES 22
(Portuguese Hymn)
BEAUTIFUL STAR 6
FIRST NOEL, THE 13

Index of Composers

	NO.
ABBEY, ALONZO J.	
Cooling	160
ALVIS, GEORGE E.	
Clarion	198
ANONYMOUS	
Consecration	69
Santolius	110
BACH, J. S.	
Potsdam	104
Wachet Auf	248
BAKER, HENRY W.	
Stephanos	121
BAMBRIDGE, WILLIAM S.	
St. Asaph	239
BARNBY, JOSEPH	
Alverstroke	224
Burleigh	166
Carlton	127, 252
Cords of Love	152
Diadema	261
Irae	279
Laudes Domini	55
March to Victory	91
Merrial	262
St. Anselm	101
Sarum	293
BARTHÉLÉMON, FRANÇOIS H.	
Morning Hymn	237
BEETHOVEN, LUDWIG VAN	
Hymn of Joy	43, 140
Sardis	271
BLACKWITH, H. DE LA HAYE	
Palgrave	167
BOOTH, JOSIAH	
Commonwealth	187
Peniel	287
BOST, PAUL A.	
Gratitude	70
BOYD, WILLIAM	
Pentecost	100
BRADBURY, WILLIAM B.	
Aletta	116, 122
Bradbury	182
Woodworth	75, 76
BRAHMS, JOHANNES	
Lucy	108
BULLARD, FREDERIC F.	
Canticles	44
BURDETT, GEORGE A.	
Caritas	172
BURNEY, CHARLES	
Truro	211
CALKIN, JOHN B.	
Baptiste	48
Waltham	40, 46
CAREY, HENRY	
America	229, 234
CARVER, CATHERINE	
Attleboro	63
CHADWICK, GEORGE W.	
Armstrong	20
CONKEY, ITHAMAR	
Rathbun	34
CORNELL, JOHN H.	
Bethel	277
COTTMAN, ARTHUR	
Beachley	56
CROFT, WILLIAM	
St. Anne	193, 285
CROSSMAN, SAMUEL	
Rhosymedre	32
CRÜGER, JOHANN	
Nun Danket	282
CUTLER, HENRY S.	
All Saints New	85, 89, 230
DENISON, F. P.	
Holy Spirit	159
DETT, R. NATHANIEL	
Gammon	60
Hampton	49
DICKIE, MARY S.	
Norwegian Folk Tune	221
DILLINGHAM, FRANCES BENT	
Hermas	218
DREWETT, E.	
Elmhurst	202
DYKES, JOHN B.	
Alford	197, 289
Almsgiving	294
Dominus Regit Me	170
Keble	286
Lux Benigna	256
Nicaea	240
St. Andrew of Crete	113
St. Cross	37
Strength and Stay	124
Vox Dilecti	65, 78
ELLIOTT, JAMES W.	
Day of Rest	178
ELVEY, GEORGE J.	
Diademata	50, 84
St. George's (Windsor)	206, 210
EWING, ALEXANDER	
Ewing	291
FRENCH PLAIN SONG	
Veni Emmanuel	1
GARDINER, WILLIAM	
Germany	131
GENEVAN PSALTER	
Old Hundred	214, 243
GERMAN AIR	
Beulah	123
GERMAN MELODY	
Mendebras	190
Mendon	213
GIARDINI, FELICE DE	
Italian Hymn	247
GIBBONS, ORLANDO	
Angel's Song	62
GOSS, JOHN	
Armageddon	58
GOTTSCHALK, LOUIS M.	
Mercy	155
GOULD, JOHN E.	
Pilot	157
GREATOREX, HENRY W.	
Woodlands	102
GREGORIAN CHANT	
Hamburg	35
GRIEG, EDWARD H.	
Hagerup	227
GRÜBER, FRANZ	
Stille Nacht	14
HAMILTON, CLARENCE G.	
Wallace	7

NO.

HANDBUCH, MUSIKALISCHES
Musik..... 138
HANDEL, GEORGE F.
Antioch..... 15
Christmas..... 93
HARDING, H. A.
Hillside..... 175
HARDING, JOHN P.
Morning Star..... 23
HARPER, EARL ENYEART
Shirleyn..... 61
HARRINGTON, KARL P.
Christmas Song..... 16
Copeland..... 81
HARTS, H. L.
Bells Across the Sea... 141
Natura..... 164
Nazareth..... 24
HASSLER, HANS L.
Passion Chorale..... 36
HASTINGS, THOMAS
Toplady..... 181
Zion..... 254
HATTON, JOHN
Duke Street.....185, 233
HAYDN, FRANZ JOSEPH
Austria.....135, 196
Creation..... 143
St. Albans..... 83
HAYDN, J. MICHAEL
Greenland..... 128
Lyons..... 253
HEIDECKER, HERBERT L.
Airman's Hymn..... 268
HEMY and WALTON
St. Catherine.....82, 276
HERZOGL, GESANG BUCH DER
Ellacombe.....98, 134, 255
HEWS, GEORGE
Holley.....263, 269
HILES, HENRY
St. Leonard..... 260
HOLDEN, OLIVER
Coronation..... 52
HOPKINS, EDWARD J.
Deva..... 189
Benediction..... 270
HOPKINS, JOHN H.
Kings of Orient..... 11
HUME, DUNCAN
Dare To Be Brave... 107
HUNTLEY, G. F.
Lindisfarne..... 112

NO.

JAMES, F.
Alexandria..... 111
JEFFERY, J. ALBERT
Ancient of Days..... 250
Liddon..... 288
JUDE, WILLIAM H.
Galilee..... 156

KINGSLEY, GEORGE
Frederick..... 103
KNECHT, JUSTIN H.
St. Hilda..... 66
KNIGHT, H.
Stabat Mater..... 280
KOCHER, CONRAD
Dix..... 8
KOSCHAT, THOMAS
Poland..... 177
KREMSER, E.
Kremser.....207, 209

LAHEE, HENRY
Nativity..... 88
LANE, SPENCER
Penitence..... 77
LAUFER, CALVIN W.
Hall..... 117
LE JEUNE, GEORGE F.
Love Divine..... 125
LONGACRE, LINDSAY B.
Convocation..... 142
For Deeper Life..... 101
LOUD, GEORGE H.
Lyndhurst..... 118
LOWRY, ROBERT
Something For Jesus.. 72
LUTHER, MARTIN
Ein' Feste Burg..... 281
LUTKIN, PETER C.
Lanier..... 31
Trumpet Call..... 94
LYNES, FRANK
Sons of Light..... 101
'LYRA DAVIDICA'
Worgan..... 38

MAKER, FREDERICK C.
St. Christopher..... 33
Wentworth..... 242
Whittier..... 168
MANN, ARTHUR H.
Angel's Story..... 73
Balducci..... 27

NO.

MARCH, F. K.
College..... 120
MARSH, SIMEON B.
Martyn..... 179
MASON, LOWELL
Bethany..... 241
Olivet..... 173
Watchman..... 2
MATTHEWS, TIMOTHY R.
Margaret..... 163
MCNAUGHTON, JOHN H.
Home..... 223
MENDELSSOHN, FELIX
Consolation..... 236
Lord's Day..... 192
Mendelssohn..... 20
Trust..... 6
MESSITER, ARTHUR H.
Marion..... 115
MILFORD, R. H.
Prayers..... 220
MONK, WILLIAM H.
Eventide..... 257
Keats..... 210
St. Matthias..... 205

NAEGELI, HANS G.
Dennis.....129, 147
NEWMAN, RICHARD S.
Land of Rest.....205, 211
NICHOL, H. ERNEST
Message..... 18
NOBLE, T. TERTIUS
New York..... 13
NORSE MELODY
Hardy Norseman..... 12

OAKELEY, HERBERT S.
Abends.....71, 26
Edina..... 1
OLD ENGLISH
Green Sleeves..... 1
OLD FRENCH CAROL
Gloria..... 1
OLD GERMAN CHORALE
Swabia..... 29
OLD GERMAN MELODY
Crusaders' Hymn..... 4
OLD WELSH HYMN
Meirionydd.....25, 23
OLIVER, G. E.
Sunshine..... 14

NO.

PALESTRINA, GIOVANNI P. DA
Victory..... 47
PALMER, HORATIO R.
Vincent..... 174
PARKER, EDWIN P.
Love's Offering..... 74
PARKER, HORATIO W.
Stella..... 5
PARKER, JAMES C. D.
Easter Angels..... 42
PARKER, LEONARD
Panoply of Light..... 86
PEACE, ALBERT
St. Margaret..... 158
PEEK, JOSEPH YATES
Peek..... 114
PLEYEL, IGNACE J.
Pleyel's Hymn..... 208
PONSONBY, A. B.
Deo Gratias..... 139
PONTIUS, WILLIAM H.
Eighmey..... 87
POOLE, CLEMENT WILLIAM
Petersham..... 188
PRICE, CARL F.
The Living Christ.... 108

REDNER, LEWIS H.
St. Louis..... 3
RITTER, PETER
Hursley..... 259
ROSENMÜLLER, JOHANN
Wurtemberg..... 39

SCHILLING, FREDERICK
Beautiful Star..... 6
SCHOLEFIELD, CLEMENT C.
St. Nicholas..... 275
SCHULTHES, A.
Lambeth..... 150
SCHUMANN, ROBERT
Canonbury.....80, 201, 238
SHERWIN, WILLIAM F.
Bread of Life..... 151
Chautauqua..... 265
Cutting..... 105
Sherwin..... 30
God's Love..... 149
Monsell..... 53
SHRUBSOLE, WILLIAM
Miles Lane..... 52

NO.

SIBLEY, LUTHERA E.
America Beautiful.... 231
SIMPER, CALEB
Roland..... 251
SMART, HENRY
Lancashire..... 97
Pilgrims..... 292
Regent Square..21, 194, 246
Watchword..... 99
SMITH, DAVID S.
Fortitude..... 109
SMITH, H. PERCY
Maryton.....132, 154
SMITH, JOHN STAFFORD
Star-Spangled Banner. 226
SMITH, SAMUEL
Ruth..... 204
SPOHR, LOUIS
Simpson..... 284
STAINER, JOHN
Rex Regum..... 28
STEBBINS, GEORGE C.
Evening Prayer..... 273
Holiness..... 165
STEFFE, WILLIAM
Battle Hymn of the Republic..... 228
STEWART, ROBERT P.
Mount Calvary..... 130
SULLIVAN, ARTHUR SEYMOUR
Angel Voices..... 249
Audite Audientes Me. 29
Courage, Brother..... 106
Samuel..... 79
St. Edmund..... 169
St. Gertrude..... 90
St. Kevin.....41, 96
Livorno..... 162
Lux Eoi..... 59
SWEETSER, JOSEPH E.
Greenwood..... 119

TALLIS, THOMAS
Tallis' Evening Hymn. 258
TESCHNER, MELCHIOR
St. Theodulph..... 51
THURINGIAN FOLK SONG
Lynde..... 171
TIDDEMAN, MARIA
Ibstone..... 283
TOURJEE, LIZZIE S.
Wellesley..... 140

NO.

TOURS, BERTHOLD
Berthold.....136, 215
TRADITIONAL
Ar Hyd Y Nos..... 264
The First Noel..... 13
Gosterwood..... 57
Leoni..... 244
Omnom Ken..... 245
Picardy..... 10
Sweet Story..... 222
Terra Beata..... 145
TREMBATH, HENRY G.
Rosmore..... 4
TURNER, HERBERT B.
Cushman..... 68

WADE, J. F.
Adeste Fideles.....22, 148
(Portugese Hymn)
WALCH, JAMES
Sawley..... 278
Tidings..... 183
WALTER, WILLIAM H.
Festal Song..... 95
WARD, SAMUEL A.
Materna.....232, 290
WARREN, GEORGE W.
National Hymn..... 225
WATHALL, ALFRED G.
Greeting..... 199
WEBB, GEORGE J.
Webb.....92, 186
WEBBE, SAMUEL
Benevento..... 217
WEBER, CARL M. VON
Seymour..... 267
WESLEY, SAMUEL S.
Alleluia..... 54
Aurelia.....153, 176, 195
WEST, JOHN A.
Godfrey..... 67
WILLIS, RICHARD S.
Carol..... 19
WOSTENHOLM, M. L.
Mt. Holyoke..... 133

ZEUNER, CHARLES HEINRICH C.
Hummel..... 219
Missionary Chant.... 200
ZUNDEL, JOHN
Beecher..... 64

Index of Tunes

	NO.
Abends	71, 266
Adeste Fideles (Portugese Hymn)	22, 148
Airman's Hymn	268
Aletta	116, 122
Alexandria	111
Alford	197, 289
Alleluia	54
All Saints New	85, 89, 230
Almsgiving	294
Alverstroke	224
America	229, 234
America Beautiful	231
Ancient of Days	250
Angel's Song	62
Angel's Story	73
Angel Voices	249
Antioch	15
Ar Hyd Y Nos	264
Armageddon	58
Armstrong	26
Attleboro	63
Audite Audientes Me	29
Aurelia	153, 176, 195
Austria	135, 196
Balducci	27
Baptiste	48
Battle Hymn of the Republic	228
Beachley	56
Beautiful Star	6
Beecher	64
Bells Across the Sea	141
Benediction	270
Benevento	217
Berthold	136, 215
Bethany	241
Bethel	277
Beulah	123
Bradbury	182
Bread of Life	151
Burleigh	166
Canonbury	80, 201, 238
Canticles	44
Caritas	172
Carlton	127, 252
Carol	19
Chautauqua	265
Christmas	93
Christmas Song	16
Clarion	198
College	120
Commonwealth	187
Consecration	69
Consolation	236
Convocation	142
Cooling	160
Copeland	81
Cords of Love	152
Coronation	52
Courage, Brother	106
Creation	143
Crusaders' Hymn	45
Cushman	68
Cutting	105
Dare to Be Brave	107
Day of Rest	178
Dennis	129, 147
Deo Gratias	139
Deva	189
Diadema	201
Diademata	50, 84
Dix	8
Dominus Regit Me	170
Duke Street	185, 233
Easter Angels	42
Edina	12
Eighmey	87
Ein' Feste Burg	281
Ellacombe	98, 134, 255
Elmhurst	202
Evening Prayer	273
Eventide	257
Ewing	291
Festal Song	95
First Noel, The	13
For Deeper Life	161
Fortitude	109
Frederick	103
Galilee	156
Gammon	60
Germany	131
Gloria	18
Godfrey	67
God's Love	149
Gosterwood	57
Gratitude	70
Greenland	128
Green Sleeves	17
Greeting	199
Greenwood	110
Hagerup	227
Hall	117
Hamburg	35
Hampton	49
Hardy Norseman	126
Hermas	218
Hillside	173
Holiness	165
Holley	193, 260
Holy Spirit	159
Home	223
Hummel	210
Hursley	259
Hymn to Joy	43, 140
Ibstone	285
Irae	279
Italian Hymn	247
Keats	210
Keble	286
Kings of Orient	11
Kremser	207, 209
Lambeth	159
Lancashire	97
Land of Rest	205, 211
Lanier	31
Laudes Domini	53
Leoni	242
Liddon	288
Lindisfarne	112
Living Christ, The	108
Livorno	162
Lord's Day	192
Love Divine	125
Love's Offering	74

	NO.
Lucy	180
Lux Benigna	256
Lux Eoi	59
Lynde	171
Lyndhurst	118
Lyons	253
March to Victory	91
Margaret	163
Marion	115
Martyn	179
Maryton	132, 154
Materna	232, 290
Meirionydd	25, 235
Mendebras	190
Mendelssohn	20
Mendon	213
Mercy	155
Merrial	262
Message	184
Miles Lane	52
Missionary Chant	200
Monsell	53
Morning Hymn	237
Morning Star	23
Mount Calvary	130
Mt. Holyoke	133
Musik	138
National Hymn	225
Nativity	88
Natura	164
Nazareth	24
New York	137
Nicaea	240
Norwegian Folk Tune	221
Nun Danket	282
Old Hundred	214, 243
Olivet	173
Omnom Ken	245
Palgrave	167
Panoply of Light	86
Passion Chorale	36
Peek	114
Peniel	287
Penitence	77
Pentecost	100
Petersham	188
Picardy	10
Pilgrims	292
Pilot	157
Pleyel's Hymn	208
Poland	177
Potsdam	104
Prayers	220
Rathbun	34
Regent Square	21, 194, 246
Rex Regum	28
Rhosymedre	32
Roland	251
Rosmore	4
Ruth	204
St. Albans	83
St. Andrew of Crete	113
St. Anne	193, 285
St. Anselm	191
St. Asaph	239
St. Catherine	82, 276
St. Christopher	33
St. Cross	37
St. Edmund	169
St. George's (Windsor)	206, 210
St. Gertrude	90
St. Hilda	66
St. Kevin	41, 96
St. Leonard	260
St. Louis	3
St. Margaret	158
St. Matthias	203
St. Nicholas	275
St. Theodulph	51
Samuel	79
Santolius	110
Sardis	271
Sarum	293
Sawley	278
Seymour	267
Sherwin	30
Shirleyn	61
Simpson	284
Something for Jesus	72
Sons of Light	101
Stabat Mater	280
Star-Spangled Banner	226
Stella	5
Stephanos	121
Stille Nacht	14
Strength and Stay	124
Sunshine	144
Swabia	295
Sweet Story	222
Tallis' Evening Hymn	258
Terra Beata	145
Tidings	183
Toplady	181
Trumpet Call	94
Truro	211
Trust	9
Veni Emmanuel	1
Victory	47
Vincent	174
Vox Dilecti	65, 78
Wachet Auf	248
Wallace	7
Waltham	40, 46
Watchman	2
Watchword	99
Webb	92, 186
Wellesley	146
Wentworth	242
Whittier	168
Woodlands	102
Woodworth	75, 76
Worgan	38
Wurtemberg	39
Zion	254

Index of Authors

Adams, John G.
127 Heaven is here
Adams, Sarah F.
241 Nearer, my God, to thee
Addison, Joseph
143 The spacious firmament on high
Alexander, Cecil F.
216 All things bright and beautiful
156 Jesus calls us; o'er the tumult
Alford, Henry
99 Forward, be our watchword
289 Ten thousand times ten thousand
Allen, Ernest Bourner
89 The Son of God goes forth for Peace
Andrew of Crete
113 Christian, dost thou see them
Anonymous
104 Believe not those who say
135 Earth is waking, day is breaking
45 Fairest Lord Jesus
56 Follow me, the Master said
126 I feel the winds of God today
152 I lift my heart to thee
124 Love thyself last
248 Now let every tongue adore thee
290 O mother, dear, Jerusalem
118 Purer yet and purer
44 Sweet and clear the birds are singing
144 The beautiful bright sunshine
192 The earth is hushed in silence
Armstrong, John
71 O Lord, thy benediction give
Auber, Harriet
159 Our blest Redeemer ere he breathed

Babcock, Maltbie D.
109 Be strong! we are not here to play
145 This is my Father's world
Bacon, Leonard
233 O God, beneath thy guiding hand
Baker, Henry W.
170 The King of love my Shepherd is
Barbauld, Anna L.
206 Come, ye thankful people, come
Barber, Mary A. S.
122 Prince of Peace, control my will
Baring-Gould, Sabine
262 Now the day is over
90 Onward, Christian soldiers
Barton, Bernard D.
150 Lamp of our feet, whereby we trace
88 Walk in the light
Bates, Katharine Lee
161 Dear God, our Father
232 O beautiful for spacious skies
7 The Kings of the East are riding
Beeching, H. C.
220 God who created me
Benson, Louis F.
128 The light of God is falling
Bernard of Clairvaux
278 Jesus, the very thought of thee
36 O sacred head, now wounded
Bernard of Cluny
291 Jerusalem the Golden
Blaisdell, James A.
9 Christians, lo, the star appeareth
Bode, John E.
73 O Jesus, I have promised
Bonar, Horatius
65 I heard the voice of Jesus say
Bowring, John
34 In the cross of Christ I glory
2 Watchman, tell us of the night
Bridges, Matthew
50 Crown him with many crowns
Brooke, Stopford
142 Come, immortal Lord of Gladness
251 Let the whole creation cry
26 When the Lord of love was here
Brooks, Charles T.
234 God bless our native land
Brooks, Phillips
42 God hath sent his angels
3 O little town of Bethlehem
Burleigh, William H.
166 Lead us, O Father
Burns, James D.
239 At thy feet, our God and Father
79 Hushed was the evening hymn
Burton, Henry
141 I hear the bells across the sea
102 Look high, O soul
261 The day is past, the shadows falling
133 There's a light upon the mountains
Butler, Mary
96 Looking upward every day

CADY, JULIA BULKLEY
209 We praise thee, O God
CLEMENT OF ALEXANDRIA
105 Shepherd of tender youth
CLEPHANE, ELIZABETH C.
33 Beneath the cross of Jesus
COPELAND, BENJAMIN
81 Christ's life our code
CROLY, GEORGE
162 Spirit of God, descend upon my heart
CROSS, ADA C.
191 The dawn of God's dear Sabbath
CROSS, ALLEN EASTMAN
230 America, America, the shouts of war
164 The gray hills taught me patience
24 The hidden years at Nazareth
COXE, A. CLEVELAND
80 How beauteous were the marks divine
193 O where are kings and empires now

DIX, WILLIAM C.
8 As with gladness men of old
57 Come unto me, ye weary
17 What child is this?
DOANE, GEORGE W.
46 Fling out the banner, let it float
267 Softly now the light of day
DOANE, WILLIAM C.
250 Ancient of Days, who sittest throned
DODDRIDGE, PHILIP
93 Awake, my soul, stretch every nerve
147 How gentle God's commands
DUFFIELD, GEORGE
92 Stand up, stand up for Jesus

EDWARDS, J. D.
32 My song is love unknown
ELLERTON, JOHN
270 Saviour, again to thy dear name
ELLIOTT, CHARLOTTE
111 Christian! seek not yet repose
75 Just as I am, without one plea
ELLIOTT, EBENEZER
187 When wilt thou save the people
ELLIOTT, EMILY E. S.
163 Thou didst leave thy throne
ELLSWORTH, W. W.
180 Saviour! hear us, we pray

FABER, FREDERICK W.
82 Faith of our fathers
292 Hark, hark, my soul
37 O come and mourn with me awhile
112 O it is hard to work for God
146 There's a wideness in God's mercy
FARNINGHAM, MARIANNE HEARNE
76 Just as I am, thine own to be
FARRINGTON, HARRY WEBB
61 I know not how that Bethlehem's Babe
268 O God Creator, in whose hand
FAWCETT, JOHN
129 Blest be the tie that binds
FERRIS, ANITA B.
108 In lands where the Andes rise
FOLK SONG
60 Steal away to Jesus
207 We gather together
49 Were you there when they crucified
FORTUNATUS, VENANTIUS H. C.
48 Welcome, happy morning
FOULKES, WILLIAM H.
117 Take thou our minds, dear Lord
FRANCIS, BENJAMIN
54 Praise the Saviour, all ye nations
FRENCH, MISSAL, A
1 O come, O come, Emmanuel

GANNETT, WILLIAM C.
210 Praise to God and thanks
GASKELL, WILLIAM
101 Press on, press on, ye sons of light
GERHARDT, PAUL
5 All my heart this night rejoices
GERMAN
55 When morning gilds the skies
GILL, THOMAS H.
199 Break, new-born year
GISBORNE, T.
263 Saviour, when night involves the sky
GLADDEN, WASHINGTON
132 O Master, let me walk with thee
GRANT, ROBERT
253 O worship the King

HAMMOND, WILLIAM
208 Lord, we come before thee now
HAVERGAL, FRANCES R.
218 All the happy children
172 God will take care of you
175 I am trusting thee, Lord Jesus
70 Lord, speak to me, that I may speak
69 Take my life and let it be
58 Who is on the Lord's side
HEBER, REGINALD
23 Brightest and best of the sons
264 God, that madest earth and heaven
240 Holy, holy, holy, Lord God Almighty
85 The Son of God goes forth to war

HOLLAND, JOSIAH G.
16 There's a song in the air
HOLMES, OLIVER WENDELL
286 Lord of all being, throned afar
HOPKINS, JOHN H.
11 We three kings of Orient are
HOPPER, EDWARD
157 Jesus, Saviour, pilot me
HOPPS, JOHN P.
116 Father, lead me day by day
HOW, WILLIAM WALSHAM
293 For all the saints
66 O Jesus, thou art standing
153 O Word of God incarnate
204 Summer suns are glowing
295 We give thee but thine own
HOWE, JULIA WARD
228 Mine eyes have seen the glory

IRONS, WILLIAM J.
43 Sing with all the sons of glory
ISAACS, A. S.
123 A noble life, a simple faith

JOHN OF DAMASCUS
12 Bethlehem rejoices
41 Come, ye faithful, raise the strain
JOHNSON, JOSEPH
202 God speaks to us in bird and song
JULIAN, JOHN
288 O God of God! O Light of Light

KEBLE, JOHN
119 Blest are the pure in heart
238 New every morning is the love
259 Sun of my soul, thou Saviour dear
KEENE, R.
148 How firm a foundation
KEN, THOMAS
258 All praise to thee, my God
237 Awake, my soul, and with the sun
243 Praise God, from whom all blessings flow
KETHE, WILLIAM
214 All people that on earth do dwell
KEY, FRANCIS SCOTT
226 O say, can you see
KIPLING, RUDYARD
235 God of our fathers, known of old

LANIER, SIDNEY
31 Into the woods my Master went
LARCOM, LUCY
169 Draw thou my soul, O Christ
201 O God, thy world is sweet
LATHBURY, MARY A.
151 Break thou the bread of life
265 Day is dying in the west
LATIN, 6TH OR 7TH CENTURY
194 Christ is made the sure foundation
47 The strife is o'er, the battle done
LATIN HYMN, 17TH CENTURY
22 O come, all ye faithful
LATIN, MEDIAEVAL
277 Come, Holy Ghost, in love
LEESON, JANE E.
217 Saviour, teach me day by day
LONGFELLOW, SAMUEL
273 Father, give thy benediction
94 God's trumpet wakes the world
155 Holy spirit, Truth divine
205 The summer days are come again
211 'Tis winter now
LONGSTAFF, W. D.
165 Take time to be holy
LOWELL, JAMES RUSSELL
110 Once to every land and nation
LUKE, JEMIMA
222 I think when I read that sweet story
LUTHER, MARTIN
281 A mighty fortress is our God
283 Flung to the heedless winds
LYNCH, THOMAS T.
167 Gracious Spirit, dwell with me
LYTE, HENRY F.
257 Abide with me
246 Praise, my soul, the king of heaven

MACLEOD, NORMAN
106 Courage, brother, do not stumble
MANT, RICHARD
252 Lord, thy glory fills the heaven
MARCH, DANIEL
59 Hark, the voice of Jesus calling
MARLATT, EARL
154 Spirit of Life, in this new dawn
MATHESON, GEORGE
158 O Love that wilt not let me go
MCFARLAND, JOHN T.
62 Lo, Christ comes even to the least
MCNAUGHTON, JOHN H.
223 There is beauty all around
MERRILL, WILLIAM P.
95 Rise up, O men of God
MILLER, EMILY H.
189 Tell the blessed tidings
MOHR, JOSEPH
14 Holy Night, peaceful night

MONSELL, JOHN S. B.
100 Fight the good fight
53 Worship the Lord in the beauty of
MONTGOMERY, JAMES
21 Angels, from the realms of glory
176 God is my strong salvation
134 Hail to the Lord's Anointed
219 Hosanna! be the children's song
'77 In the hour of trial
MONTGOMERY, JAMES S.
177 The Lord is my Shepherd
MOORE, THOMAS
203 Thou art, O God, the Life and Light
MOULTRIE, GERARD
91 We march, we march to victory

NEALE, JOHN M.
40 Lift up, lift up your voices now
NEWMAN, JOHN H.
256 Lead, kindly Light
NEWTON, JOHN
196 Glorious things of thee are spoken
271 May the grace of Christ
NINDE, HENRY S.
120 Thou didst teach the thronging people
NORTH, FRANK MASON
131 Where cross the crowded ways

OLD FRENCH
18 Hearken all! What holy singing
OLD GREEK
121 Art thou weary, art thou languid
OLD GREEK 'CANDLELIGHT'
275 O brightness of the Father's face
OLD LATIN (RABANUS MAURUS?)
276 Creator, Spirit, by whose aid
OLD LATIN
279 The day of wrath, that dreadful day
OLIVERS, THOMAS
244 The God of Abraham praise
OXENHAM, JOHN
188 In Christ there is no East nor West

PARTRIDGE, SIBYL F.
174 Lord, for tomorrow and its needs
PALMER, HORATIO R.
103 Yield not to temptation
PALMER, RAY
173 My faith looks up to thee
PARK, J. EDGAR
25 O Jesus, thou wast tempted
68 We would see Jesus
PARKER, EDWIN P.
74 Master, no offering
PERRONET, EDWARD
52 All hail the power of Jesus' name
PHELPS, S. DRYDEN
72 Saviour, thy dying love
PLUMPTRE, EDWARD H.
115 Rejoice, ye pure in heart
29 Thine arm, O Lord, in days of old
POTT, FRANCIS
249 Angel voices ever singing
PROCTER, ADELAIDE A.
242 My God, I thank thee
260 The shadows of the evening hours

RAYMOND, ROSSITER W.
6 There's a beautiful star
REID, WILLIAM WATKINS
27 O thou Laborer in the workshop
RINKART, MARTIN
282 Now thank we all our God
ROBERTS, DANIEL C.
225 God of our fathers, whose almighty hand
ROLFSEN, NORDAHL
227 O God of Hosts
ROOPER, W. J.
107 Dare to be brave, dare to be true
ROOT, EDWARD TALMADGE
269 O thou who workest hitherto
138 We follow Christ, the fearless youth

ST. JAMES, LITURGY OF
10 Let all mortal flesh keep silence
SANGSTER, MARGARET E.
139 The ships glide in
SCUDDER, VIDA D.
136 Thy kingdom, Lord, we long for
SEARS, EDMUND H.
19 It came upon the midnight clear
SHERWIN, WILLIAM F.
30 Galilee, bright Galilee
149 Grander than ocean's story
SHURTLEFF, ERNEST W.
97 Lead on, O King Eternal
SIMONDS, J. ADDINGTON
137 These things shall be
SMALL, JAMES J.
63 I've found a friend
SMITH, SAMUEL F.
229 My country, 'tis of thee
186 The morning light is breaking
SPITTA, CARL J.
224 O happy home
STERNE, COLIN
184 We've a story to tell

Stock, Eleanor B.
221 The body, Lord, is ours to keep
Stocking, Jay T.
28 O Master Workman of the race
Stone, Samuel J.
195 The church's one foundation
198 The old year's long campaign
Stowe, Harriett B.
236 Still, still with thee
Swain, Joseph
130 How sweet, how heavenly

Tarrant, William G.
83 Marching with the heroes
215 With happy voices singing
Tate and Brady
284 As pants the hart for cooling streams
Tennyson, Alfred Lord
200 Ring out, wild bells
Thalheimer, Elsie
171 Thou art my Shepherd
Theodulph of Orleans
51 All glory, laud, and honor
Thomson, Mary A.
183 O Zion, haste, thy mission
Thring, Godfrey
4 From the eastern mountains
67 Saviour, blessed Saviour
Thrupp, Dorothy Ann
182 Saviour, like a shepherd lead us
Todi, Jacopone da
280 Near the cross was Mary weeping
Toplady, Augustus M.
181 Rock of Ages, cleft for me
Traditional
13 The first Noel the angel did say
245 Sweet hymns and songs will I recite
Tuttiett, Lawrence
98 Go forward, Christian soldier
Twells, Henry
266 At even, ere the sun was set

Van Dyke, Henry
125 Jesus, thou divine Companion
140 Joyful, joyful, we adore thee
197 No form of human framing
231 O Lord, our God, thy mighty hand

Walter, Howard Arnold
114 I would be true
Ware, Henry
255 All nature's works his praise declare
Waring, Anna L.
178 In heavenly love abiding
Warren, William F.
160 I worship thee, O Holy Ghost
Watts, Isaac
185 Jesus shall reign where'er the sun
15 Joy to the world, the Lord is come
285 O God, our help, in ages past
35 When I survey the wondrous cross
Weisse, M.
39 Christ the Lord is risen again
Wesley, Charles
38 Christ the Lord is risen today
287 Come, O thou Traveler unknown
247 Come, thou almighty King
20 Hark, the herald angels sing
179 Jesus, Lover of my soul
64 Love Divine, all love excelling
84 Soldiers of Christ, arise
White, Henry Kirke
87 Oft in danger, oft in woe
Whittier, John Greenleaf
168 Dear Lord and Father of mankind
78 Immortal Love, forever full
Wile, Frances Whitmarsh
212 All beautiful the march of days
Williams, Theodore
86 Hast thou heard it, O my brother
Williams, William
254 Guide me, O thou great Jehovah
Woodhull, A. A.
213 Great God of nations
Wordsworth, Christopher
190 O day of rest and gladness
294 O Lord of heaven and earth and sea

Index of First Lines

NO.	FIRST LINE	TUNE
257	Abide with me	EVENTIDE
212	All beautiful the march of days	LAND OF REST
51	All glory, laud, and honor	ST. THEODULPH
52	All hail the power of Jesus' name	MILES LANE
52	All hail the power of Jesus' name	CORONATION
5	All my heart this night rejoices	STELLA
255	All nature's works his praise declare	ELLACOMBE
214	All people that on earth do dwell	OLD HUNDRED
258	All praise to thee, my God	TALLIS' EVENING HYMN
218	All the happy children	HERMAS
210	All things bright and beautiful	KEATS
230	America, America, the shouts of war	ALL SAINTS NEW
281	A mighty fortress is our God	EIN' FESTE BURG
250	Ancient of Days, who sittest throned	ANCIENT OF DAYS
21	Angels, from the realms of glory	REGENT SQUARE
240	Angel voices, ever singing	ANGEL VOICES
123	A noble life, a simple faith	BEULAH
121	Art thou weary, art thou languid	STEPHANOS
284	As pants the hart for cooling streams	SIMPSON
8	As with gladness men of old	DIX
260	At even, ere the sun was set	ABENDS
239	At thy feet, our God and Father	ST. ASAPH
237	Awake, my soul, and with the sun	MORNING HYMN
93	Awake, my soul, stretch every nerve	CHRISTMAS
104	Believe not those who say	POTSDAM
33	Beneath the cross of Jesus	ST. CHRISTOPHER
109	Be strong! we are not here to play	FORTITUDE
12	Bethlehem rejoices	EDINA
119	Blest are the pure in heart	GREENWOOD
129	Blest be the tie that binds	DENNIS
199	Break, new-born year	GREETING
151	Break thou the bread of life	BREAD OF LIFE
23	Brightest and best of the sons	MORNING STAR
104	Christ is made the sure foundation	REGENT SQUARE
30	Christ, the Lord is risen again	WURTEMBERG
38	Christ, the Lord is risen today	WORGAN
81	Christ's life our code	COPELAND
113	Christian, dost thou see them	ST. ANDREW OF CRETE
111	Christian! seek not yet repose	ALEXANDRIA
9	Christians, lo, the star appeareth	TRUST
277	Come, Holy Ghost, in love	BETHEL
142	Come, immortal Lord of gladness	CONVOCATION
287	Come, O thou Traveler unknown	PENIEL
247	Come, thou almighty King	ITALIAN HYMN
57	Come unto me, ye weary	GOSTERWOOD
41	Come, ye faithful, raise the strain	ST. KEVIN
200	Come, ye thankful people, come	ST. GEORGE'S (WINDSOR)
106	Courage, brother, do not stumble	COURAGE, BROTHER
276	Creator, Spirit, by whose aid	ST. CATHERINE
50	Crown him with many crowns	DIADEMATA

NO.	FIRST LINE	TUNE
107	Dare to be brave, dare to be true	DARE TO BE BRAVE
205	Day is dying in the west	CHAUTAUQUA
101	Dear God, our Father, at thy knee	FOR DEEPER LIFE
108	Dear Lord and Father of mankind	WHITTIER
109	Draw thou my soul, O Christ	ST. EDMUND
135	Earth is waking, day is breaking	AUSTRIA
45	Fairest Lord Jesus	CRUSADERS' HYMN
82	Faith of our fathers	ST. CATHERINE
273	Father, give thy benediction	EVENING PRAYER
116	Father, lead me day by day	ALETTA
100	Fight the good fight	PENTECOST
40	Fling out the banner, let it float	WALTHAM
283	Flung to the heedless winds	IBSTONE
56	Follow me, the Master said	BEACHLEY
293	For all the saints	SARUM
99	Forward, be our watchword	WATCHWORD
4	From the eastern mountains	ROSMORE
30	Galilee, bright Galilee	SHERWIN
196	Glorious things of thee are spoken	AUSTRIA
98	Go forward, Christian soldier	ELLACOMBE
234	God bless our native land	AMERICA
42	God hath sent his angels	EASTER ANGELS
176	God is my strong salvation	AURELIA
235	God of our fathers, known of old	MEIRIONYDD
225	God of our fathers, whose almighty hand	NATIONAL HYMN
202	God speaks to us in bird and song	ELMHURST
204	God, that madest earth and heaven	AR HYD Y NOS
220	God who created me	PRAYERS
172	God will take care of you	CARITAS
94	God's trumpet wakes the world	TRUMPET CALL
167	Gracious Spirit, dwell with me	PALGRAVE
149	Grander than ocean's story	GOD'S LOVE
213	Great God of nations	MENDON
254	Guide me, O thou great Jehovah	ZION
134	Hail to the Lord's Anointed	ELLACOMBE
292	Hark, hark, my soul	PILGRIMS
20	Hark, the herald angels sing	MENDELSSOHN
59	Hark, the voice of Jesus calling	LUX EOI
86	Hast thou heard it, O my brother	PANOPLY OF LIGHT
18	Hearken all! What holy singing	GLORIA
127	Heaven is here	CARLTON
240	Holy, holy, holy, Lord God Almighty	NICAEA
14	Holy night, peaceful night	STILLE NACHT
155	Holy spirit, Truth divine	MERCY
219	Hosanna! be the children's song	HUMMEL
80	How beauteous were the marks divine	CANONBURY
148	How firm a foundation	ADESTE FIDELES
147	How gentle God's commands	DENNIS
130	How sweet, how heavenly	MOUNT CALVARY
79	Hushed was the evening hymn	SAMUEL
175	I am trusting thee, Lord Jesus	HILLSIDE
126	I feel the winds of God today	HARDY NORSEMAN
141	I hear the bells across the sea	BELLS ACROSS THE SEA
65	I heard the voice of Jesus say	VOX DILECTI

NO.	FIRST LINE	TUNE
61	I know not how that Bethlehem's Babe	Shirleyn
152	I lift my heart to thee	Cords of Love
222	I think when I read that sweet story	Sweet Story
100	I worship thee, O Holy Ghost	Cooling
114	I would be true	Peek
78	Immortal Love, forever full	Vox Dilecti
188	In Christ there is no East nor West	Petersham
178	In heavenly love abiding	Day of Rest
108	In lands where the Andes rise	The Living Christ
34	In the cross of Christ I glory	Rathbun
77	In the hour of trial	Penitence
31	Into the woods my Master went	Lanier
19	It came upon the midnight clear	Carol
63	I've found a friend	Attleboro
201	Jerusalem the golden	Ewing
150	Jesus calls us; o'er the tumult	Galilee
179	Jesus, Lover of my soul	Martyn
157	Jesus, Saviour, pilot me	Pilot
185	Jesus shall reign where'er the sun	Duke Street
278	Jesus, the very thought of thee	Sawley
125	Jesus, thou divine Companion	Love Divine
140	Joyful, joyful, we adore thee	Hymn to Joy
15	Joy to the world, the Lord is come	Antioch
76	Just as I am, thine own to be	Woodworth
75	Just as I am, without one plea	Woodworth
150	Lamp of our feet, whereby we trace	Lambeth
250	Lead, kindly Light	Lux Benigna
97	Lead on, O King Eternal	Lancashire
166	Lead us, O Father	Burleigh
10	Let all mortal flesh keep silence	Picardy
251	Let the whole creation cry	Roland
40	Lift up, lift up your voices now	Waltham
62	Lo, Christ comes even to the least	Angel's Song
102	Look high, O soul	Woodlands
96	Looking upward every day	St. Kevin
280	Lord of all being, throned afar	Keble
174	Lord, for tomorrow and its needs	Vincent
70	Lord, speak to me, that I may speak	Gratitude
252	Lord, thy glory fills the heaven	Carlton
208	Lord, we come before thee now	Pleyel's Hymn
64	Love divine, all love excelling	Beecher
124	Love thyself last	Strength and Stay
74	Master, no offering	Love's Offering
83	Marching with the heroes	St. Albans
271	May the grace of Christ	Sardis
228	Mine eyes have seen the glory	Battle Hymn of the Republic
229	My country, 'tis of thee.	America
173	My faith looks up to thee	Olivet
242	My God, I thank thee	Wentworth
32	My song is love unknown	Rhosymedre
241	Nearer, my God, to thee	Bethany
280	Near the cross was Mary weeping	Stabat Mater
238	New every morning is the love	Canonbury
197	No form of human framing	Alford
248	Now let every tongue adore thee	Wachet Auf

NO.	FIRST LINE	TUNE
282	Now thank we all our God	NUN DANKET
262	Now the day is over	MERRIAL
232	O beautiful for spacious skies	MATERNA
275	O brightness of the Father's face	ST. NICHOLAS
22	O come, all ye faithful	ADESTE FIDELES
37	O come and mourn with me awhile	ST. CROSS
1	O come, O come, Emmanuel	VENI EMMANUEL
190	O day of rest and gladness	MENDEBRAS
87	Oft in danger, oft in woe	[illegible]
233	O God, beneath thy guiding hand	DUKE STREET
268	O God Creator, in whose hand	AIRMAN'S HYMN
288	O God of God! O Light of Light	LIDDON
227	O God of Hosts	HAGERUP
285	O God, our help in ages past	ST. ANNE
201	O God, thy world is sweet	CANONBURY
224	O happy home	ALVERSTROKE
112	O it is hard to work for God	LINDISFARNE
73	O Jesus, I have promised	ANGEL'S STORY
66	O Jesus, thou art standing	ST. HILDA
25	O Jesus, thou wast tempted	MEIRIONYDD
3	O little town of Bethlehem	ST. LOUIS
294	O Lord of heaven and earth and sea	ALMSGIVING
231	O Lord, our God, thy mighty hand	AMERICA BEAUTIFUL
71	O Lord, thy benediction give	ABENDS
158	O Love that wilt not let me go	ST. MARGARET
290	O mother dear, Jerusalem	MATERNA
132	O Master, let me walk with thee	MARYTON
28	O Master Workman of the race	REX REGUM
110	Once to every land and nation	SANTOLIUS
90	Onward, Christian soldiers	ST. GERTRUDE
36	O sacred head, now wounded	PASSION CHORALE
226	O say, can you see	STAR-SPANGLED BANNER
27	O thou Laborer in the workshop	BALDUCCI
269	O Thou who workest hitherto	HOLLEY
159	Our blest Redeemer ere he breathed	HOLY SPIRIT
193	O where are kings and empires now	ST. ANNE
153	O Word of God incarnate	AURELIA
253	O worship the King	LYONS
183	O Zion, haste, thy mission	TIDINGS
243	Praise God, from whom all blessings flow	OLD HUNDRED
246	Praise, my soul, the King of heaven	REGENT SQUARE
54	Praise the Saviour, all ye nations	ALLELUIA
210	Praise to God and thanks	ST. GEORGE'S (WINDSOR)
101	Press on, press on, ye sons of light	SONS OF LIGHT
122	Prince of Peace, control my will	ALETTA
118	Purer yet and purer	LYNDHURST
115	Rejoice, ye pure in heart	MARION
200	Ring out, wild bells	MISSIONARY CHANT
95	Rise up, O men of God	FESTAL SONG
181	Rock of Ages, cleft for me	TOPLADY
270	Saviour, again to thy dear name we raise	BENEDICTION
67	Saviour, blessed Saviour	GODFREY
180	Saviour! hear us, we pray	LUCAS
182	Saviour, like a shepherd lead us	BRADBURY
217	Saviour, teach me day by day	BENEVENTO

NO.	FIRST LINE	TUNE
27	Saviour, thy dying love	Something for Jesus
203	Saviour, when night involves the sky	Holley
105	Shepherd of tender youth	Cutting
43	Sing with all the sons of glory	Hymn of Joy
207	Softly now the light of day	Seymour
84	Soldiers of Christ, arise	Diademata
162	Spirit of God, descend upon my heart	Livorno
154	Spirit of Life, in this new dawn	Maryton
92	Stand up, stand up for Jesus	Webb
60	Steal away to Jesus	Gammon
230	Still, still with thee	Consolation
204	Summer suns are glowing	Ruth
259	Sun of my soul, thou Saviour dear	Hursley
44	Sweet and clear the birds are singing	Canticles
245	Sweet hymns and songs will I recite	Omnom Ken
69	Take my life and let it be	Consecration
117	Take thou our minds, dear Lord	Hall
105	Take time to be holy	Holiness
189	Tell the blessed tidings	Deva
289	Ten thousand times ten thousand	Alford
144	The beautiful bright sunshine	Sunshine
221	The body, Lord, is ours to keep	Norwegian Folk Tune
195	The church's one foundation	Aurelia
191	The dawn of God's dear Sabbath	St. Anselm
261	The day is past	Diadema
270	The day of wrath, that dreadful day	Irae
192	The earth is hushed in silence	Lord's Day
13	The first Noel the angel did say	The First Noel
244	The God of Abraham praise	Leoni
164	The gray hills taught me patience	Natura
24	The hidden years at Nazareth	Nazareth
170	The King of love my Shepherd is	Dominus Regit Me
7	The Kings of the East are riding	Wallace
128	The light of God is falling	Greenland
177	The Lord is my Shepherd	Poland
180	The morning light is breaking	Webb
198	The old year's long campaign	Clarion
200	The shadows of the evening hours	St. Leonard
130	The ships glide in	Deo Gratias
89	The Son of God goes forth for Peace	All Saints New
85	The Son of God goes forth to war	All Saints New
143	The spacious firmament on high	Creation
47	The strife is o'er, the battle done	Victory
205	The summer days are come again	Land of Rest
223	There is beauty all around	Home
6	There's a beautiful star	Beautiful Star
133	There's a light upon the mountain	Mt Holyoke
16	There's a song in the air	Christmas Song
146	There's a wideness in God's mercy	Wellesley
137	These things shall be	New York
29	Thine arm, O Lord, in days of old	Audite Audientes Me
145	This is my Father's world	Terra Beata
171	Thou art my Shepherd	Lynde
203	Thou art, O God, the Life and Light	St. Matthias
163	Thou didst leave thy throne	Margaret
120	Thou didst teach the thronging people	College

NO.	FIRST LINE	TUNE
136	Thy kingdom, Lord, we long for	BERTHOLD
211	'Tis winter now	TRURO
88	Walk in the light!	NATIVITY
2	Watchman, tell us of the night	WATCHMAN
138	We follow Christ, the fearless youth	MUSIK
207	We gather together	KREMSER
295	We give thee but thine own	SWABIA
91	We march, we march to victory	MARCH TO VICTORY
209	We praise thee, O God	KREMSER
11	We three kings of Orient are	KINGS OF ORIENT
68	We would see Jesus	CUSHMAN
48	Welcome, happy morning	BAPTISTE
49	Were you there when they crucified	HAMPTON
184	We've a story to tell to the nations	[illegible]
17	What child is this, who, laid to rest	GREEN SLEEVES
35	When I survey the wondrous cross	HAMBURG
55	When morning gilds the skies	LAUDES DOMINI
26	When the Lord of love was here	ARMSTRONG
187	When wilt thou save the people	COMMONWEALTH
131	Where cross the crowded ways	GERMANY
58	Who is on the Lord's side	[illegible]
215	With happy voices singing	BERTHOLD
53	Worship the Lord in the beauty	MONSELL
103	Yield not to temptation	FREDERICK

Doxologies, Offertory Hymns, Responses, etc.

214	DOXOLOGY	All people that on earth do dwell
243	DOXOLOGY	Praise God, from whom all blessings flow
272	BENEDICTION	The Lord bless you and keep you
273	BENEDICTION	Father, give thy benediction
274	NUNC DIMITTIS	Lord, now lettest thou thy servant
294	OFFERTORY HYMN	O Lord of heaven and earth and sea
295	OFFERTORY HYMN	We give thee but thine own
296	RESPONSE	Let the words of my mouth
297	RESPONSE	Hear our prayer, O Lord
298	OFFERTORY CHANT	All things come of thee, O Lord
299	RESPONSE	Holy, Holy, Holy
300	RESPONSE	Therefore with angels and archangels
301	INVOCATION	The Lord is in his holy temple
302	CALL TO WORSHIP WITH CHORAL RESPONSE	
303	CHANT	O be joyful in the Lord
304	CHANT	O come, let us sing unto the Lord
305	CHANT	Glory be to God on high
306	RESPONSE	Glory be to the Father
307	RESPONSE	Glory be to the Father
308-311	AMENS